INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

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Punjab Newspaper Reports, 1896-1924

The reports were completed weekly and consist of typewritten abstracts of the contents of Native Newspapers published in the Punjab. The early reports contain a list of the newspapers looked at, divided into Urdu, Hindi and Gurmukhi. The place of publication is given and the circulation number. Hamdard-i-Hind for example in 1900 had a readership of 500 which had grown by 1903 to 3,300. The later reports are divided into English, Urdu, Persian and Gurmukhi.

Around 100 newspapers were looked at weekly giving a wide spectrum of opinion, including: *Arya Gazette*, *Jahan Numa*, *Kaisari Akhbar, Lahore Punch, Punjab*, *Punjab Theosophist*. The majority of the reports contain an extra section devoted to topical subjects such as the Punjab disturbances. These give extracts on the subject from extra-provincial newspapers in cities such as Calcutta and Viswamitra.

The earlier abstracts are divided into the following themes:

Political, Home and Abroad
General Administration
Kine Killing
Native States
Legislation

Later abstracts have additional themes of Education and Communal and Religious.

Topics are wide ranging, with much on the call for independence and the growth in popularity of Gandhi. Topics include:

- Famine
- The Congress movement
- Complaints against the police
- Cholera
- The situation in China, Russia, Turkey
- Native Press
- Zamindars
- Assaults by Europeans on Indians
- Visits by the Viceroy
- Punjab Alienation Bill
- Establishment of military colleges
- Railways – expansion, grievances
- Muhammedans and the National Congress
- Political prisoners in India
- All-India Muslim League
- Letter bombs

PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

Part 8 consists of newspaper reports for the Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920. The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts of Anglo-Indian and Vernacular newspapers for the different regions of India.

Punjab

Introduction

After the First Anglo-Sikh War from 1845 to1846, the area of the Punjab between the Sutlej and Beas rivers and Kashmir were ceded to Britain. Some British troops were stationed in the Punjab to oversee the regency of Maharaja Dhalip Singh who was a minor and the Sikh army was reduced greatly in size. In 1848 unrest spread throughout the Punjab between the Sikh troops and the British which developed into the Second Anglo-Sikh War. This resulted in the annexation of the Punjab by the British East India Company in 1849 and the Punjab becoming a province of British India.

The geographical and political predominance of the Punjab made it one of Britain's most important assets with Lahore as a centre of learning and culture and Rawalpindi becoming an important centre for the British army.

At the beginning of the twentieth century the Punjab became a centre for anti-British sentiment and called for independence from Britain, culminating in the Indian National Congress proclaiming independence from Lahore in 1930. The All-India Muslim League grew stronger in this period and in 1940 the Lahore Resolution of the League to work for Pakistan made the Punjab a centre stage for the violence between the majority Muslims and the Hindu and Sikh minorities which was to result in the ultimate partition of the Punjab in 1947.

- Indian Press Act
- Indian students in England
- Hindu University
- Afghan campaign
- Rowlatt Act
- National Congress

Sind

Introduction

Karachi was the first part of Sind to be occupied by the British East India Company in 1839, and by 1843 all of the remaining parts (except for the state of Khairpur) were under the jurisdiction of the British. Sind was made part of the Bombay Presidency in 1847 and the British built railways, developed the postal service, constructed canals and opened up education to all.

Sind became a vociferous centre for freedom from British rule. In 1918 the Sind branch of the All-India Muslim League was established by Ghulam Muhammad Bhurgari and Abdullah Haroon was elected President in 1920. Muhammad Ali Jinnah, the prominent Muslim leader, was educated at the Sindh-Madarsat-ul-Islam in Karachi and later practiced law there.

In 1936 Sind became a separate province and after the partition of Pakistan and India in 1947 it regained its self rule.

Sind Newspaper reports, 1936-1939

The newspaper reports consist of typed monthly abstracts of Indian newspapers published in Sind for an important period in its history. Lists of newspapers are not given but the name of the paper and the issue referred to are given next to the abstract.

Newspapers consulted include: *Sind Observer*, *Public Opinion, Sind Sentinel, Sind Samachar, Karachi Daily, Daily Gazette*, *Maha Gujerat*.

The material is not divided into themes but all manner of subjects are covered including WW II, self government, foreign politics, the Native Press and Gandhi.

Topics include:

- All-India Muslim League
- Rejection of the Federation by Indian Princes
- Re-election of Subash Bose as President of the Indian National Congress
- Indians' attitude to Britain's involvement in World War II
- Partition of Palestine
- Cotton prices

- Abdication of Edward VI
- Withdrawal of Indian troops from Abyssinia
- Establishment of the Federal Court
- Pandit Jawaharlal's attacks on the Press Laws
- Gandhi's policy of non-violent boycotts
- Gandhi's faith in Dominion status for India
- Congress Party's success in the General Election of 1937

Burma

Introduction

After the Third Anglo-Burmese War Burma was made a province of India in 1886, with the capital at Rangoon. After the opening of the Suez Canal the demand for Burmese rice grew and much of the land was taken over for cultivation of the crop. The work was mostly carried out by indentured Indian labourers and whilst the Burmese economy grew all the power and wealth remained in British hands. The civil service and the army were staffed by Indians and the Anglo-Burmese community and there was much discontent among the Burmese.

By the beginning of the twentieth century the nationalist movement, Young Men's Buddhist Associations had begun to take shape and a new generation of Burmese leaders who had been educated abroad began to clamour for more autonomy for Burma. In the 1920's there were strikes by university students and anti-tax protests. This came to a head in 1930 when the Galon rebellion had to be put down by British troops and the Dobama Asiayone (We Burmans Association) was formed. A second university strike by students took place in 1936 which spread to Mandalay and led to the formation of the All Burma Students Union. The unrest culminated with Burma becoming a separately administered territory in 1937. In 1938 discontent in the oilfields of Burma turned into a general strike and in Rangoon and Mandalay protestors were killed by the British.

Ba Maw served as the first Prime Minister of Burma, but was succeeded by U Saw from 1939 until 1942 when he was arrested by the British for communicating with the Japanese.

The Communist Party of Burma was co-founded in 1939 by Aung San. When the Japanese invaded Bangkok in December 1941 Aung San announced the formation of the Burma Independence Army and hoped that the Japanese would rally to his side but instead they asked Ba Maw to form a government. He was declared head of state and his cabinet included Aung San as War Minister. In 1943 the Japanese declared Burma independent but this turned out to be a sham and in 1945 the Burma National Army rose up against the Japanese and Aung San began negotiations with the British which lead to the rout of the Japanese from Burma by May 1945.

Burma Newspaper Reports, 1938-1942

The newspaper reports are divided into weekly abstracts. The lists of newspapers consulted show a wide variety of opinions. Titles include: *New Mandalay Sun*, *Progress*, *New Light of Burma*, *Deedok*, *Sun*, *Daily Gujerati*, *Thakin Thadinsa*.

Most of the monthly reports begin with a very interesting general introduction which gives an overview of the week's news and the material is then divided into the following themes:

Political
Military
Educational
Communal
Economic
Miscellaneous

Topics covered include:

- Hunger strikes and political unrest
- Independence for Burma
- Immigration of Chinese and Indian workers
- WWII, the Japanese and Nazis
- Burmese Army
- Taxes
- Modernisation of agriculture and industry
- Reform of the education system
- Riots and demonstrations
- Coalition government
- Situation in Mandalay
- Strikes by oil-field workers and students in Rangoon
- Religious disturbances between Hindus and Muslims

Bihar and Orissa

Introduction

The territories of Bihar and Orissa were part of the Bengal Presidency, the largest British province in India until 1912 when they were separated from Bengal after a long local campaign forming the Province of Bihar and Orissa. The Province saw much support for the nationalist movement and for Gandhi. In 1936 the Province was divided into two: Bihar which included Bihar and Jharkhand and Orissa and the princely states.

Bihar and Orissa Newspaper Reports, 9-16 October 1920

Only two weeks of reports exist. They are divided into:

Foreign Politics
Native States
Home Administration
General
Miscellaneous

There is a separate section for Oriya Newspapers.

Topics included are:

- Police
- Working of the courts
- Jail sentences
- Education
- Railways
- Irish politics
- WW I

Liz Sargut
January 2009

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# INDIAN NEWSPAPER REPORTS, c1868-1942
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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 ,,
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 ,,
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 ,,
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 ,,
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 ,,
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 ,,
13	Forman Christian College Notes.†	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 ,,
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 ,,
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 ,,
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 ,,
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 ,,
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 ,,
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 ,,
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 ,,
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies
24	Desh	Do.	Dina Nath	Dina Nath	2,000 ,,
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the fortnight.
† Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Zamindar	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 ,,
	TRI-WEEKLY				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
30	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
32	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 ,,
33	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 ,,
34	Ahluwalia Gazette*	Do.	Lehna Singh	Lehna Singh	500 ,,
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 ,,
36	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 ,,
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 ,,
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 ,,
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 ,,
40	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 ,,
41	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 ,,
42	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 ,,
43	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 ,,
44	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 ,,
45	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 ,,
46	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
47	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
48	Haq*	Delhi	Qasim Ali	Qasim Ali	600 ,,
49	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 ,,
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindu	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
52	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
53	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
54	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
55	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
56	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
57	Kam Dhenu‡	Ludhiana	Bishen Singh	Daulat Ram	1,500 copies.
58	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
59	Kashmiri Magazine*	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
60	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
61	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
62	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
63	Municipal Gazette*	Lahore	Din Muhammad	Din Muhammad	700 „
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
65	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
66	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
67	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 „
68	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 copies.
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
70	Parkash*	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 „
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
73	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
74	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
75	Sanatan Dharm Parcharak*	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
76	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
77	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
78	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
79	Sialkot Paper*	Sialkot	Todar Mal	Todar Mal	250 „
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
81	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
82	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies
83	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
84	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
85	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
86	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
87	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
88	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 „
89	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „

*Not received during the week.
†Not received during the fortnight.
‡Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD JANUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
90	Mohyal Gazette*	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
91	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
92	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
93	Al-Waz†	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
94	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 „
95	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
96	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 „
97	Indar†	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 „
98	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
99	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
100	Kakezai Social Reformer‡	Lahore	Fazl Din	Fazl Din	400 „
101	Makhzan†	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
102	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
103	Nizamat-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 „
104	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 „
105	Sufi†	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 „
106	Urdu†	Lahore	Fateh Muhammad Khan	Fateh Muhammad Khan	...
107	Zaban‡	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	WEEKLY.				
108	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
109	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
110	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 „
111	Nauratan§	Do.	Teja Singh	Lahora Singh	600 „
112	Punjab Reporter‡	Do.	Ganda Singh	Ganda Singh	400 „

*Not received during the fortnight.
†Not received during the month.
‡Temporarily ceased to exist.
§Not received during the week.

I.—POLITICS.

(a)—Foreign.

1. The *Darbar* (Lahore), of the 5th December 1913, publishes from one Lala Uma Shankar, B.A., L.L., Pleader, a contribution headed "Stop! Stop! O tyrant! (Thy oppression) has overstepped all bounds." The writer first quotes the following couplet:—

Indians in South Africa.

"Abstain, O tyrant, (for) the Last Day of Judgment is at hand;

"The court is to be held by the Judge of the Resurrection Day."

He then says that it is a gross sin to oppress (others), but that he who allows the tyrant to practise oppression and does not help the oppressed also commits sin. The oppression, he continues, which is being practised on "our" brethren in South Africa is wellknown to all. "Our" brethren went to South Africa at the instance of the British Government, and cleared the forests in that country with great pain and labour. They levelled every rugged piece of ground, and by dint of hard toil converted the land into a flower-garden. They also rendered great help in working the mines, and in laying telegraphic lines and constructing railways. But now the Union Government—(though) it is surely insulting to the word "Government" to apply the term to the Union Government—is adopting measures to ruin and destroy the poor Indians in South Africa. It imposed a £3 tax on every Indian in order to impoverish the Indians, and prohibited them from selling goods. In short, it adopted various measures with a view to depriving Indians of their means of livelihood. But when the poor Indians were reduced to such straits that they abandoned their work, the tyrannical Union Government converted the compounds of the mines in which the poor Indians were hitherto working into jails, and the owners of these compounds into jail authorities, so that they might subject poor helpless labourers to as much high-handedness as they desired. Matters have come to such a pass that if the wicked mine owners kill an Indian, no one calls upon them to explain why they have done so. As a matter of fact, these people have heartlessly and mercilessly flogged some Indians to death. If an Indian managed to escape from the clutches of these tyrants, he was shot by order of the tyrannical Government of the country. In short, the Union Government has surpassed even savages of old in practising cruelty and oppression. The writer then refers to the marriage laws in South Africa, and says that the Union Government has been most shameless in holding the marriages of Indians to be illegal. He urges Indians to help their South African brethren with as much money as they can spare for the purpose, and says that it is "our" duty to help them on the present occasion even with "our" lives if need be. Those, he adds, who wish to subscribe money for the purpose should send the amount to Mr. Gokhale direct or to the Editor of the *Darbar*.

The paper publishes another contribution headed "Ah! our Indian brethren," in which the writer—Munshi Muhammad Yusuf Hussain, Lyallpur—asks Indians to feel pain and starve like their brethren in South Africa, and to give the latter monetary aid. "We," he says, are the subjects of England. "We" help the British Government in its upbuilding with "our" purse, "our" person and "our" loyalty. England is proud of India, and "we" too are proud of being subjects of a mighty Government like that of the British. In these circumstances, is it not unjust that, while Indians are being reduced to such an abject condition in the Transvaal, England should take no notice of the matter? The writer then describes how relations between France and Germany were strained simply because a Frenchman accidentally reached Germany in his aeroplane, how the 'European fleet surrounded Pekin' (*sic*) because of the death of a single missionary, how the European Powers made a naval demonstration before Constantinople during the Balkan Wars in order to safeguard the life and property of their respective subjects, and how the English despatched troops to Southern Persia on the alleged ground that the life and trade of the people in that country were in danger. Is it not then manifestly unjust, he asks, that the British fleet does not move towards South Africa? Does not the British flag wave over India? Are not Indians subjects of Great Britian? Will not the entire English fleet and army flock to India in the event of her being invaded by an enemy? The writer concludes by asking the Government of India to do (for the South African Indians) what it has hitherto done for its British subjects, and by urging Hindus and Muhammadans to send monetary aid to South Africa.

Writing under the heading "The problem of South Africa," the *Zamindar* (Lahore), of the 17th December 1913, says that European nations regard Asiatic nations as dead and inert, and believe that the spirit of freedom and liberty no longer animates them. It is for this reason that, notwithstanding the fact that they are impressed by their outcries and zeal, they do not believe that their zeal and discontent are stable, and are apprehended seriously to imperil their rulers and to place the greatest difficulties before them. Why then should they (European nations) pay heed to the demands (of Asiatics), regard them with respect, prevent neglect of their rights, and pay attention to their feelings? Under the laws of nature that nation alone can live which can prove its "permanent existence" by its deeds, and no nation which cannot put forward such proof is in any way entitled to live. How can those European nations, therefore, he blamed who treated dead and inert Asiatic nations like animals, and not like men? Every European nation is giving proof of its "permanent existence" by its deeds. Asiatics, on the other hand, are being ill-treated and oppressed and are being prohibited from entering British Columbia, Australia, Canada and Africa. The reason for this is that they are unable to give proof of their "permanent existence," for they do not even spend their money where they cannot sacrifice their lives, they are not prepared to carry on a constitutional struggle to safeguard their rights, and Hindus and Muhammadans are quarrelling with each other and do not raise a united cry of protest. In the circumstances, who is to be blamed if the feelings of the white population of Africa are more respected than those of Indians, and if the demands of the black-coloured population of India are unheeded? The South African problem relates to Indians in general, and is in no way a Hindu-Muhammadan question. The laws enacted by the South African Union apply equally to Hindus and Muhammadans. Are not the savage laws of South Africa insulting to Indians? Do not these repressive laws trample down the social and religious rights of (all) Indians alike? Do not these laws assail the honour and nobility of "us" all and reduce "us" to the status of animals? Why do not Hindus and Muhammadans make a united protest from all parts of India, and why do they not subscribe in aid of their oppressed fellow-countrymen in South Africa? Hindu and Muhammadan leaders should bear in mind that this is an excellent opportunity to unite the two communities—a unity so devoutly longed for and awaited for many years. If, however, they fail to take advantage of the present opportunity, they will never be able to give proof of their "permanent existence." If they fail to do this joint service to their country, they will never be able to secure respect and honour outside India. The *Zamindar* then says that of all the Indians subjected to oppression in various colonies only the Indians in South Africa have taken up the weapon of passive resistance. They take no thought for their families, it continues, and have preferred rather to starve in jails and to be whipped by "the white beasts of prey of South Africa" than to yield to the repressive laws of the South African Union. They wish their fellow-countrymen in India to help their families as long as they remain in jail and do not earn their livelihood by enjoying freedom. Unless sufficient help is sent from India, it is evident that they will be unable to continue their passive resistance, and these courageous patriots will finally have to yield to the repressive and savage laws of South Africa. If such a state of affairs is allowed to ensue, all those Indians who are passing a life of degradation and humiliation in other countries will become disappointed and heart-broken, and will lose courage and perseverance. On the other hand, if Indians send sufficient and considerable pecuniary aid to their brethren, and relieve them of their anxiety for their families, and if the latter continue passive resistance to the end, not only the Indian Government, but the Home Government also, will be compelled to regard them with respect, and none of the Colonies will dare enact laws that injure the rights and sentiments of Indians. If the Hindus and Muhammadans of India wish to preserve the honour and greatness of their country, to see that their social and religious rights are not trampled upon, that they are treated like men in foreign countries, and that they are not regarded with hatred and contempt outside India, it is their duty generously to help the families of those of their brethren who are being subjected to hardship and tribulation in South Africa, so that they may be encouraged to continue passive resistance to the end and may not bow their heads before the tyranny and oppression practised on them.

Writing under the heading "Islamic element in South Africa," the same paper of the 18th December 1913 says that a reliable correspondent reports that, according to a respectable Muhammadan merchant of Natal, the Muslim population in South Africa consists of 50,000 souls out of a total population of 1½ lakhs of Indians, and that most of them carry on business transactions and are richer than their *confrères*, (so much so that) even the monthly income of a single congregational mosque in Natal is Rs. 8,000, while there are large *waqf* estates especially set apart for the maintenance of other mosques. In these circumstances, if Indians were expelled from the Transvaal and its surrounding countries in conformity with the wishes of the South African Union, it would be the Muhammadans who would suffer the greatest loss. Moreover, while in India the Cawnpore mosque affair alone wounded the feelings of Muhammadans, in South Africa they will have to give up scores, nay, hundreds of mosques. Nevertheless, it is generally believed that the Hindus alone are concerned with the South African troubles, and that they being in the majority are bearing the brunt of the oppression which is being practised on Indians in that part of the world. Quite different, however, are the actual facts, since Muhammadans form one-third of the whole number of Indians living in South Africa and are more prosperous than their countrymen, for most of the leading merchants are Muhammadans, through whom Islam is making progress in Africa. The paper then refers to the marriage law recently passed by the Union Government, and says that it affects Muhammadans most seriously. The main object of the law in question is that if Indian Muhammadans wish to live in South Africa they should live alone and without their families. But no one would like to live in South Africa under these conditions. These, the *Zamindar* remarks, are matters which are entitled to careful consideration by Indian Muhammadans. Will not Muhammadans who can feel for, and send lakhs of rupees in aid of, the sufferers in Tripoli and the Balkans be so impressed by the pitiable condition of their co-religionists in South Africa as to exert themselves to subscribe money in aid of their brethren? The paper urges Muhammadans to collect subscriptions with the same zeal and sincerity as they displayed over the Cawnpore affair, and to pass and forward to Government resolutions on the subject. After praising Lord Hardinge's Government for its justice and merciful disposition and regard for the well-being of the people, and also for the measures adopted by His Excellency in the South African question, the paper says that if all classes of Indians were to unite and protest against the doings of the South African authorities, their action would produce the greatest impression and would afford an opportunity to the Viceroy to place the feelings of Indian people before the British Ministers. But if, as is usual, Muhammadans conduct themselves with negligence, and do not help their oppressed brethren, they will find in the end no other alternative but to wring their hands in sorrow and grief.

Writing under the heading "Indians in South Africa and the Secretary of State for India," the *Rajput Gazette* (Lahore) of the 6th December 1913, refers to the reply given by the Secretary of State for India to the deputation of Indians residing in Great Britain. After thanking him for paying heed to the grievances of Indians in South Africa, it deplores that the Secretary of State has given no encouraging reply to the question regarding the appointment of Indians as members of the Investigation Committee.

Writing on the same subject, the *Parkash* (Lahore), of the 7th December 1913, says that there is not a single sentence in the Secretary of State's reply to show that he is prepared to help the Indians in South Africa. But though the British Government, it observes, is not prepared to redress the legitimate grievances of Indians, yet it will surely complain if agitation on the subject prevails in the country.

Writing on the same subject the *Punjab Samachar* (Lahore), of the 13th December 1913, says that the Investigation Committee which has been organised in South Africa can never prove satisfactory to Indians.

Writing under the heading "The importance of the problem of Indians in South Africa from the Imperial point of view," the *Paisa Akhbar* (Lahore), of the 16th December 1913, refers to a recent meeting held in Calcutta under the presidency of the Maharaja of Burdwan in connection with the Indian question in South Africa, and says that before criticising Lord Crewe the Maharaja should have carefully gone through the full report of His Lordship's reply to the Indian deputation. After quoting an extract from the reply, the paper says that it appears that the Home Department has begun to realise the importance of this problem from the Imperial standpoint, although "we" shall have to wait some considerable time for the result of its efforts. In a way, however, these results have begun to see the light of day, for the Union Government has accepted the appointment of a Commission to enquire into the grievances of Indian coolies in Natal. Matters are bound to come to a satisfactory termination, provided Indians are not negligent but continue to help their oppressed brethren in South Africa with the same zeal and earnestness (as they now display).

Christianity and Islam.

2. The *Nizam-ul-Mashaikh* (Delhi) for December 1913 publishes a poem in which the writer, Wali-ud-din, deplores the present abject condition of Islam, and says that Muhammadans are anxiously awaiting the advent of the Mehdi. Heathenism (? Christianity) and vice, he continues, are invading (Islam) from afar, and on every side darkness is waging war against light. He then asks the Prophet to see how the gardens which his friends watered with their blood are about to be ruined, and how poor (Muhammadans) have no friend or supporter and have been reduced to such a condition that they are quite helpless and their throats are exposed to the sword of the enemy. After urging God to bring about the destruction of those who cherish malice (against Islam), the writer says that while, on the one hand, Persia is (*lit.* surrounded) now in the clutches of infidels, the Turks, on the other, are involved in trouble. The tyrants are bent upon oppressing (the Muhammadans), (so much so) that the poor are being stabbed with knives for no fault of their own. The jackals, indeed, have made themselves so bold that they fearlessly confront the lion. It is our misfortune, he adds, that "we" are destined to see (these) days when "even hen-pecked (? Christians)" have come to stand in opposition to us. After lamenting that the shrine of Imam Zamin (? in Teheran) has been brought to the dust, the writer asks God to help the Muhammadans at the present juncture, when the enemies (of Islam) have effaced all traces of Ali and have pained the soul of the Prophet in his grave by burning the covering of the sacred shrine (of Ali).

Commenting on the poem, the Editor says that it was composed during the days of (the Balkan) wars, but that owing to a mistake it was published late.

Turkey's relations with Great Britain and the European powers.

3. The *Zamindar* (Lahore), of the 21st December 1913, publishes a leader headed "European aggression on Turkish Islands." Now that the Balkan War has come to an end, says the paper, in accordance with the provisions of the Turkish treaty

with Italy the latter should have withdrawn her troops from those Turkish Islands which she had occupied during the Tripolitan War. Greece also should have given up the possession of Turkish Islands in accordance with the international laws of war. But Europe has made it a rule to apply international laws of war to the Christian Powers only, leaving non-Christian Powers severely alone in similar circumstances. Consequently if in the course of war between two Christian Powers one temporarily occupies a portion of the other's territory, it will be given back to the former at the end of the war. If, however, that portion belongs to a non-Christian Power, it is impossible for it to be wholly restored. Although the European Powers have not yet decided about the possession of the Turkish Islands at present under the occupation of Italy and Greece, nevertheless Sir Edward Grey takes the lead and suggests that Italy should no longer remain in occupation of the Turkish Islands; that, instead of being restored to the Turks, they should be placed under a free and independent government, and that those islands which are occupied by Greece should be left in her possession with the exception of Tenedos and Imbros, which are situated at the mouth of the Dardenelles and should be given back to the Turks. This news regarding the possession of the islands has been confirmed, and France has approved of Great Britain's suggestion. It is a pity, the *Zamindar* adds, that this proposal should emanate from England, which is known to be the greatest Islamic Power in the world, and whose ministers have repeatedly declared that they respect the feelings of ten crores of Muhammadans under British rule. The paper then describes how Great Britain acted during the Tripolitan and Balkan Wars, and how her ministers adopted measures which injuriously affected the Turks, and says that Indian Muhammadans and their other co-religionists expected that Great Britain would lend them a helping hand and would generously endeavour to remove their troubles. But when, contrary to all expectations, Muhammadans witnessed the deplorable scene that the fatal blow to the Turks was always dealt by Great Britain, and that that country also took the lead, practically and theoretically, in putting forward suggestions detrimental to the interests of the Turks, their grief knew no bounds. From the beginning of the Tripolitan War to the end of the Balkan War they repeatedly raised their voices requesting Great Britain to pay heed to their religious feelings, and to fulfil their desire that she should effect a union with Turkey. But it is extremely regrettable that no heed has been paid to their voices, that their wishes have not been fulfilled, and their feelings have not been respected. The question now naturally arises whether there is no hope that the British ministers will ever change their foreign policy, and that a union will be effected between Great Britain and Turkey. The answer to the question is that British Cabinets are always changing, and that one particular Cabinet will not necessarily follow the same policy as another. But as the administration of an empire is superior to the policy of ministers, there is no reason why "we" should despair of Great Britain for ever. "We" should still expect that their Empire will realise its mistakes and will be determined to remove them. If the British ministers are not to day willing to respect the feelings of the Muhammadans in formulating their foreign policy, they will not necessarily continue to act upon the same principle to-morrow. Nor in the future also will Great Britain necessarily act in opposition to the protest of ten crores of Muhammadans in adjusting her foreign relations. In these circumstances, there is no reason why "we" should give up all hopes of ever seeing union effected between Englishmen and the Turks. The paper then reminds Muhammadans of God's command ordering them not to give way to despair under any circumstances, and, in conclusion, urges them not to be disappointed if they wish to live and regain respect in this world, but to pray God to make Great Britain respect the feelings of Muhammadans.

The *Vakil* (Amritsar), of the 13th December 1913, publishes a leader headed "The reality of charges against the Turks. How can unity be effected between Islam and Christianity? The confidence of Turkey in foreigners." The misunderstandings and the erroneous views, says the paper, which have been sedulously disseminated by the Western people against the Sick Man of Europe are now gradually disappearing, and the bigoted Turks have at last begun to be regarded as a civilised people. Even Christian statesmen have begun to admit that it is through political and selfish motives that the enemies of the Turks have depicted them in horrible colours. The *Vakil* then refers to an article which appeared in a recent issue of the *Asiatic Quarterly Review* from the pen of a Servian statesman, and says that it appears from the same that the Turks possess all those virtues which make a nation honourable. The writer of the article, it continues, also dwells on the desirability of an alliance between Great Britain and Turkey. These views are sufficient to put to shame those bigoted people who are in the habit of accusing the Turks of every vice. Indeed, it is high time that Western people realised the exigencies of the times and established better relations with Turkey, which is the greatest Muhammadan Power in the world, so that Christianity and Islam may embrace each other, for it is on the union of these two religions that the peace of the world depends. The paper then refers to Shah Muhammad Niamat Ullah's appeal in the same journal, and says that although British help to Turkey is of no further use as far as Balkan affairs are concerned, yet the recent events in Asiatic Turkey have brought into prominence the great need for England to befriend Turkey and protect her Asiatic possessions from ruin. The paper then publishes an extract from Mr. Arthur Field's contribution to the same journal, in which the writer deplores the change which has come over British policy in its relation to the Muhammadans, and says that in order to conquer the hearts of the Muhammadans of the world it is necessary that Great Britain should establish friendly relations with Turkey. The *Vakil* then remarks that according to another correspondent in the same paper the decline of Turkey is attributable to her implicit faith in foreigners. It refers to the injuries which the Ottoman Empire has sustained from this faith of hers, and says that while confiding in foreigners Turkey should not lose sight of her aims, objects and interests, and should never deviate from the path of advancement and self-defence.

The British Government and Turkish emigrants.

4. The *Paisa Akhbar* (Lahore), of the 12th December 1913, has a note headed "Aid to the Turkish emigrants." The paper dwells on the distress of those Turks who were rendered homeless by the recent wars in Turkey, and who are now in great trouble, and says that if a ship-load of grain be sent to Turkey in order to help them, there can be no doubt that it will make an excellent impression on the Turks. The suggestion of the *Near East* in connection with the matter, it continues, is based on humanitarian feelings, and if the Imperial Government and the Indian Government were to act upon this suggestion they would not only be able to save the lives of lakhs of Turkish emigrants, but would also earn the gratitude of the Muhammadans.

Waqf property in Egypt.

5. The *Vakil* (Amritsar), of the 13th December 1913, reports that the management of *waqf* property in Egypt has been transferred to the British Government (*vide* paragraph 2 of Selections No. 50). This arrangement, it observes, is calculated to afford substantial facilities in the efficient management of *waqf* properties, but it is to be hoped that Government will see that no misunderstanding is created in the minds of the people regarding the utilisation of the income derived from such property.

Lord Hardinge on the South African Commission.

6. The *Panjabee* (Lahore), dated the 30th December 1913, publishes the following:—

"* * * No one had urged more strongly or more eloquently than His Excellency's Government the need for securing the representation of Indian interest upon any Commission of Enquiry that might be appointed. The Commission that has been appointed not only contains no representative either of Indian or Imperial interests, but includes two members who are not acceptable to Indians. In the circumstances the public is entitled to know why His Excellency holds that it is of the greatest importance that the Indian community should recognise the Commission. What has happened in the course of the last 3 or 4 weeks to make His Excellency change his opinion? His Excellency referred to the public and judicial character of the enquiry and to the fact that the President of the Commission of Enquiry is a Judge of Appeal and is universally esteemed and respected. Perhaps His Excellency will admit that it is possible even for a universally respected and esteemed Judge of Appeal to be in a minority of one in a Commission consisting of three members, and that the public and judicial character of a Commission is no guarantee that its finding will be impartial. At any rate the Indian community is entitled to weigh the advantages that would accrue from their giving evidence before such a Commission against the risk involved in an unfavourable verdict improperly obtained by their opponents. We do not know what exactly is the view which Mr. Gandhi will take; but there is no denying the fact that Lord Hardinge's recent speech is not calculated to lessen the difficulty of Mr. Gandhi's position."

The *Observer* (Lahore) of the 31st December 1913 makes the following remarks :—

* * * "That a Commission solely composed of unbiassed men would have been preferable is, of course, obvious. But taking all the facts into consideration, we think it would be well for our compatriots in South Africa to follow the advice of Lord Hardinge. They should now concentrate their attention on the collection of evidence and the preparation of their case. For this purpose, however, it is indispensable that the obstacles now put in their way for the collection of materials should be removed. If this is not done, the enquiry would be a farce and a pretence. We wish that the Viceroy, while advising the Indian leaders not to boycott the Commission was in a position to assure them that the Union authorities would see to it that every facility was offered to Indians for the collection of evidence."

(b) *Home.*

Government and Muhammadans.

7. The *Hamdard* (Delhi), of the 11th December 1913, publishes a poem from Muhammad Ismail, *Sabr*, who dwells on the services rendered to the cause of Islam by the Caliphs, and says that the descendants of the Prophet so deeply loved Islam that they reared the plant of that faith with their blood. He then makes Islam complain that everybody now wishes to annihilate it altogether, that those tyrants who harass it day and night have the audacity to complain against it, that it is now openly being treated with contempt, since the offering of prayers in mosques has been stopped, and that although there are crores of Muhammadans they do not love it at all. In conclusion, he makes Islam say that it is the duty of Muhammadans to defend it.

The paper publishes another poem headed "A national poem," in which the same writer says that the state of affairs in Cawnpore is still such that cries of mourning are proceeding from all sides. Moreover, as the site is still trampled underfoot, the cause (*lit.* foundation) of grief still exists. Heavens, the poet exclaims, the site on which stood the House of God has been converted into a road for carriages! In conclusion, he says that in order to show respect to the repeated requests (of Muhammadans) mercy should be shown to the orphans of Cawnpore.

Government and Hindus and Muhammadans.

8. Writing under the heading 'Divide and Rule,' the *Tribune* (Lahore), of the 3rd January 1914, publishes the following:—

"It is admitted on all sides that the policy implied in the classic expression 'divide and rule' is no longer pursued in India. It is possible that it was never recognised at all as a useful policy. Nevertheless we find not unoften the effects of division sedulously advocated by certain men and sometimes encouraged by diverse administrative arrangements. We cannot say that all this has disappeared now. For the circumstances that created a sense of advantage in division, rightly or wrongly, have not wholly changed. So long as those circumstances remain, we believe that their natural effects will persist in remaining. It is difficult to analyse those circumstances. India has generally been a land of internecine quarrels and communic splits for long ages. The sentiments of common nationality, the sense of a common basis and the recognition of common ideals are the results of education. The great bulk of the people are yet illiterate. They are guided by traditional thoughts and prejudices. The educated classes are growing larger and stronger, but to some extent they inherit the limitations of the community which they represent. It is not possible for individuals, brought in contact with wider and enlightened surroundings, to be entirely free from the inherent faults and sanctified prejudices of their less enlightened fellow-beings who form their surroundings. Thus it happens that even the most convincing liberal ideals fail to appeal to certain communities and individuals. And when administrative benefits are conferred in recognition of communal weaknesses, no doubt with the best of motives, the chances of improvement and reform become naturally fewer.

"It is generally believed that since the Government recognised the separate entity of the Muhammadans, the principle of separation has been applied to many other matters, with harmful effects. This is only to be expected; every privilege granted becomes the basis of further privileges. Every concession made becomes the basis and a ground of justification to demand more. Human systems and institutions have a remarkable tendency to multiply their kind. Rightly or wrongly those who ask for a special arrangement by way of protection under certain circumstances find themselves influenced by the very remedies they apply to accentuate the complaints. There is a certain amount of misunderstanding and unfriendly spirit between two communities. Something is done to protect the weak as against the strong: but the protection has the inevitable effect of making the weak more and more rely on the protector rather than render its offices less necessary in course of time. Such is human frailty.

"The proposed attempt to bring about a better understanding between Hindus and Muhammadans, we hope, will render the pursuit of special protective measures unnecessary. It would no doubt be a triumph to the people of India and to the realisation of the united nationality if such an understanding can be brought about. But as we stated before the circumstances that created the original split or misunderstanding have not greatly altered for the better. Education has not made any great progress so that we may count on the rational judgment of the bulk of the people. Communal feelings and class prejudices still exercise their sway on popular minds. But if the party organisations are pretty strong and if their leaders decide wisely, it would not be impossible to effect a reconciliation and mutual understanding, so that there may be a beginning of a new era ushering in the end of communal strife and rivalry.

"But we see mischief is already at work. Ardent spirits who would not forego the delight of seeing the fight in the human cockpit have been warning against reconciliation and union. It is not even necessary for them to be very assiduous in their attempts to poison the mind that is already greatly prejudiced. A writer in the 'Round Table' gently hints that the Hindus and Muhammadans are really as far from a real understanding now as they have been at any time before. 'If the Moslems adopt the aggressive nationalism of the Hindu extremists,' he says, 'they are setting their feet on the pathway to destruction.' And 'if the Moslems abandon their policy of splendid isolation, they will obtain little in return.' And by way of supplementing this statement with local commentary an Anglo-Indian (or is it Anglo-Muslim?) paper writes:

> 'Is not religion the first thing to Moslems? Would not a triumphant Hinduism trample on the rights they hold sacred? . . . What bond can there be between Hindus and Moslems in this all important respect?'

"The effect of such attempts to rouse the prejudices of the great bulk of the people can hardly be mistaken. Those who say that Indians are a divided race entirely ignore the subtle influences of the kind seen above that foster communal split and dissension. Yet, what do they gain by fostering disunion and religious passion? We can well understand that the policy to 'divide and rule' is not in the book of British statesmen, though here and there local men may seek to gratify their own tastes by appealing to the baser passions and prejudices of the uninformed. But as education spreads and as the people become better aware of the truer laws that govern human progress, they are bound to put aside sectarian prejudices, not by ignoring them but by overpowering the unrefined impulses of the ignorant. One thing is certain. At one time before in the history of India, when religious and sectarian growth was more in evidence, people were more united in large matters. Hindus were more content under Moslem reign and Moslems had more confidence in Hindu kings. In some of the Native States of India this good tradition is still kept up."

Muhammadans and their leaders.

9. Writing under the heading "Claimants to communal leadership," the *Paigham-i-Sulah* (Lahore), of the 7th (received on the 10th) December 1913, deplores the present disunion amoung the Muslim leaders, and says that even if Saiyid Wazir Hasan and Mr. Muhammad Ali be left alone on the plea that they are young and hot-tempered, the Right Hon'ble Mr. Amir Ali, it must be conceded, has displayed no foresight by so far losing his self-control as to communicate the matter affecting his community to non-Muslim newspapers. But Sir Agha Khan has outstripped all of them, for he began to send a series of telegrams (on the subject). Could not these matters have been settled in private? If the youngsters were mistaken, was it not the duty of the elders

to act with patience and sobriety in replying to them? As a matter of fact, none of them are worthy of being addressed, because none have true love for Islam. According to the Koran, he alone can be the leader of Muhammadans who most fears God, but the present-day leaders have attained their present position by backbiting and scheming against their community. The time has now come, however, when (some of the) hypocrites have been thrown down from the lofty pedestal of leadership, and those who yet remain in the enjoyment of the position are struggling like drowning men. They should remember that neither family distinction, nor rank, nor close relationship to Government will make them capable of being leaders of the Muhammadans. There is, however, one way open to them to retain their leadership, and that is that they should fear God, should sacrifice their lives for their religion, and should please God, who will make the people willingly or unwillingly bow their heads before them.

Hindus and Indian nationality.

10. The following is from the *Observer* (Lahore), dated the 17th December 1913 :—

"The whirligig of time brings strange revenges. Only a few years ago, Mr. Gokhale appealed to the members of all the Indian communities to sink down their mutual differences and be Indians first and Hindus or Muhammadans afterwards. The Musalmans, however, who are not well-versed in the art of dissembling, refused to listen to this new gospel and, while expressing their readiness to co-operate with other communities for the common good and the progress of the motherland, bluntly refused to sacrifice their religion and co-religionists to the idol of supposed Indian nationality. For this plain-speaking most of our Hindu friends were pleased to stigmatise their Muhammadan fellow countrymen as unpatriotic, and some of the Hindu newspapers went so far as to ask them to leave India bag and baggage for some purely Muslim land. At the last meeting of the Punjab Hindu Conference, however, Rai Sahib Murli Dhar of Ambala, who is one of the oldest members of the Indian National Congress in this Province, appealed to his co-religionists to be Hindus first and Indians afterwards. According to the Chairman of the recent sessions of the Hindu Conference, the very existence of the Hindu community depended on cherishing the doctrine that they were Hindus first and everything else afterwards, an observation which was received with evident approval by the assembled delegates. And yet some of them were perhaps the very men who had been conspicuous for their denunciation of Muslims for expressing similar views." * * * *

11. The *Panjabee* (Lahore), dated the 1st January 1914, publishes the following :—

The All-India Muslim League.

"* * * Unfortunately even so liberal-minded a man as Sir Ibrahim Rahimtulla does not seem to realise that if the several communities are to co-operate for public purposes, as indeed they must, nothing is more important than that they should realise the identity of their political and civic interests, should give up all claims to special treatment and should recognise that a self-governing India can only be built on the basis of equal rights and equal justice. From this point of view the claims to special representation, whether on the Legislative Councils or on the local bodies or in the Public Services, are a formidable obstacle in the path of effective union."

Under the heading "Communal Representation" the *Tribune* (Lahore), of the 3rd January 1914, publishes the following :—

"There was much animated discussion at the meeting of the Muslim League at Agra over the resolution demanding communal representation on local bodies for Mahomedans. * * * There are two points that are noteworthy in regard to this discussion. One is the remarkable interest shown by the League in holding to communal representation, in spite of the views of such eminent men as H. H. the Aga Khan, Mr. Mahomed Ali and Mr. Mazhural Haque. It is also to be noted that the Aga Khan has already decided to resign the Presidentship of the League. The other point is the increasing number of Mahomedans who are prepared to effect a compromise so as to establish Hindu-Mahomedan union without which no real advantage could be secured by Indians. All credit is due to this far-seeing section whose influence, though not very great to-day, is bound to be so in the fulness of time. Placed as the Mahomedan community is at present, we admit that it is not easy to alter their whole attitude in public affairs at a few hours' notice. They have been long taught to believe that their salvation lies through communal by-paths. Though they would be glad to come to a complete understanding with other communities, they are not prepared to do so at the risk of what they rightly or wrongly believe to be a vital principle. But this year's session of the League has shown that there is a very considerable body of thoughtful Moslem leaders whose faith in communism is weakening. It would be surprising, indeed, if it were not so. Communities in India having so many common factors of advantage and disadvantage cannot shut themselves in water-tight compartments and yet flourish. The Muslim League has passed the bulk of the resolutions that the National Congress has done, and one fails to see in what way the League fundamentally differs from the Congress, whose ideals it has practically adopted. It does not indeed spell loss of individuality to be able to identify oneself with a wider movement. The combined strength of both would be greatly advantageous to all. We hope that before long the points of agreement between the Mahomedans and the rest of the Indians would be more marked and thereby would lead to the realisation of the union without which the future of India would be dim and doubtful."

The Muslim League and self-government.

12. The *Tribune* (Lahore), of the 1st January 1914, makes the following remarks :—

"We pointed out recently that the Presidents of both the Indian National Congress and the Muslim League strongly affirmed the Indian political goal of self-government on Colonial lines. But a telegram from Agra says that at a meeting of the Muslim League Council when the question of a change in the constitution of the League was considered it was suggested by one that the ideal of self-government was rather premature and therefore no change was necessary. If this view were held by others in the League it would show an unexpected turn in the progress of the community and they are probably thinking of evolving a new line of political salvation based upon their distinctive communal tendencies. The Congress ideal, as an ideal to be attained in the fulness of time, was adopted by virtue of western education and British ideals. * * *

"We cannot ignore how Islamic culture has fared in contact with European culture and what the attainment of self-government on democratic lines has done both in Turkey and Persia. Evidently some Moslem leaders in India have been anxious to profit by the experiences of other nationalities sustained by like influences and emotions and therefore have an equally good substitute of their own to suggest for India. In any case we note that some of the Muhammadans are severally conscious of their distinctive nationality and are anxious to evolve a line of their own."

The Muslim League's address to His Honour the Lieutenant-Governor of the Punjab.

13. In a leader, the *Observer* (Lahore), of the 24th December 1913, publishes the following :—

* * * * * *

"The reference in His Honour's speech to 'the loyalty of the Muhammadans of the Punjab to the British Crown' is as striking as it is gratifying, while, read between the lines, this portion of the speech conveys an unmistakeable warning, which we hope will be generally taken to heart His Honour was pleased to observe that, while disturbing and exciting influences were at work both in and outside India, 'the Muhammadans of the Punjab as a body kept their heads, resisted the efforts made by a small and irresponsible but noisy section to foment ill-feeling against the Government in India and England by misrepresenting its motives and actions and, guided by the wise counsels of their tried and responsible leaders, showed a discretion, a loyal confidence in Government and dignified self-restraint worthy of the best traditions of Islam.' * * * We think we are happily in a position to assure His Honour that nothing will be left untried, on the part of 'experienced, sober-minded and responsible leaders' of the community, to keep their people straight and to 'further strengthen the silken bonds of abiding loyalty which bind the people of India to the British Throne.' May we, however, in this connection, also express the hope that His Honour's Government too, on its part, will work to strengthen the hands of these leaders and that, by a policy of judicious handling of the situation, it will help the saner element in the community to assert its influence with increased weight and authority? It should not be necessary for us to enter into any detailed elaboration of our point. A ruler possessed of Sir Michael's insight and experience should be able to follow us easily in this suggestion and fully comprehend its meaning. * * *"

The Punjab Hindu Sabha's address to His Honour the Lieutenant-Governor of the Punjab.

14. Writing under the heading "The address of the bogus Punjab Hindu Sabha to the Lieutenant-Governor, Punjab," the *Desh* (Lahore), of the 14th December 1913, says that it is to be regretted that, in spite of the fact that the Hindu Conference at Ambala adopted a resolution laying stress on the desirability of reconstituting the existing bogus Punjab Hindu Sabha, the Sabha itself claimed to be the representative of the Hindus of the Punjab and in that capacity presented an address to His Honour the Lieutenant-Governor of the Punjab on the 13th December

The paper then publishes the names of those gentlemen who constituted the above Sabha, and says that it will appear from the list that a few Hindus from Lahore, Amritsar, Gujranwala, Ambala, Ludhiana and Peshawar alone were considered fit to represent the Hindu community of the Punjab, while their co-religionists living in other cities and towns of the province were not considered fit to associate with them. Can any sensible person, it asks, assert in these circumstances that the above-mentioned persons were the true representatives of the Hindus of the Punjab? It is indeed amusing, it adds, that while this self-constituted and imaginary body approaches His Honour the Lieutenant-Governor of the Punjab as the representative body of the Hindu community of the Province, it takes no steps to include amongst its members men such as Lala Lajpat Rai, Lala Hans Raj, Lala Duni Chand, Lala Bhagat Ram, Lala Murli Dhar, Pandit Madho Ram, Diwan Sikandar Lal, and Lala Deva Raj, who are well-known for their public spirit and for services rendered to their community.

The National Congress.

15. In a leader, the *Panjabee* (Lahore), of the 20th December 1913, publishes the following :—

"If the work before the Congress is the evolution of a united, self-respecting and self-governing India, what are the methods by which this work can be successfully accomplished? Obviously the only methods that are commensurate with the requirements of the case are those that will eliminate the differences that at present divide some of the principal communities from one another and so accentuate the forces making for union among the various classes and communities as to make it not only possible but natural for them to participate in a common life for common purposes; will minimise the elements of weakness in the life and position of the people as a whole and develop those of strength and efficiency both absolutely and in relation to other peoples; and finally will prepare for and bring about the eventual transformation of the present form and system of government into one of national self-government and thus place the King's subjects in India on a level of equality with those in Canada, in Australia, and in England itself. Not one of these objects, it will be seen, can be realised to anything like an adequate extent by the methods which the Congress has been following ever since its inception. No one denies—no one can deny—that the Congress has done great things in the past, and even if it continues as it is it will probably do equally great things in the future. But it will not, it cannot, do the one thing needful. It is perfectly true that there have been great changes in the country in all respects since the birth of the Congress, that the races, taking the country as a whole, are more united than they used to be, that the people are stronger and more efficient, and the goal of self-government has been brought perceptibly nearer. But in bringing about these results the Congress has not been the only, nor, we are bound to say, the only principal agency at work. So far as the first two aspects of the problem, indeed, are concerned the Congress has not even addressed itself to them directly. Even the last had, until the Calcutta Congress of 1906—the greatest ever held—been treated more as a pious aspiration to be realised in some far off future and perhaps in some mysterious manner than as a definite and concrete object to be realised by deliberately adopted means. The changes that have actually taken place in the thoughts and outlook of the country and its general position are the result, largely, of the progress of education and the growth of an educated community with its multiplicity of organs, especially a powerful press, of the normal evolution of certain forces set in motion by British rule and the atmosphere which England brought with her to this country, and, lastly, of events in the outside world, especially those associated with the awakening of the East. So long as these causes continue to operate, they will have their natural effects and, aided by the equally natural, if largely indirect, effects of the existence and the activities of the Congress, they will continue to help forward the evolution of India on right lines and towards the only possible goal of her aspirations. But it was not thus to leave things largely to the slow and necessarily wasteful operation of natural causes that the Congress was brought into existence. The only *raison d'etre* of a body like the Congress is that it should actively and directly guide the collective energies of the nation towards their destined self-fulfilment, that the forces that are to accomplish the greatest transformation of our time should either go forth from it or come to it as to their common centre. Thus only can the national movement, at present largely instinctive, be raised to the dignity of a self-conscious movement.

"From this point of view the methods by which the Congress can do the work that lies before it must embrace education and organisation as well as agitation—agitation both in England and India. The dream which inspired the Nationalists a few years ago, that of instituting an independent system of education in the country to take the place of the official system, must be rejected as impracticable. The educational system of a country, it is now recognised, cannot be nationalised until the State itself has been nationalised. What we can do, what the Congress ought to make it its business to do is, as far as possible, to supply the deficiencies of the existing system, regarded as an instrument of nation-building and national self-realisation. Not the institution of a universal system of national education, but the securing of the universalising of the existing system, not the starting of schools of its own, but the creation of a national atmosphere and the stimulation of the national spirit by means of suitable institutions, by utilising the national press, as well as by the occasional publication of pamphlets and leaflets—this is the legitimate province of the Congress and of bodies connected with or affiliated to it. The actual nationalising of education must be left to be effected by the operation of those causes to which we must look for the nationalising of other great institutions.

"Under the heading of organisation must be included all those activities on which, apart from education and agitation, we must rely for the transformation of life in India, both individual and collective: such, for instance, as the starting of societies for dealing with racial differences when they arise, harmonising the conflicting claims of communities and classes, and in general for effecting a fusion of racial interests; of clubs and debating societies, both for an interchange of views and for the formation of sound and correct opinions; of associations for dealing with the all important question of sanitation, so far as it can be dealt with by non-official agencies, and co-operating with the authorities wherever possible; of courts of arbitration for minimising, as far as possible, that colossal evil, litigation; of leagues for studying politico-economic questions, propagating sound economic ideas, devising a sound economic policy and otherwise dealing with the question of poverty, so far as it can be dealt with by such agencies; and, lastly, of Congress Committees in all parts of the country for dealing with grievances as they arise, for teaching people their rights and duties, for popularising the principle of representation and the ideals of the Congress, for leavening existing institutions, whether of local self-government or otherwise, with the national spirit, and as far as possible influencing elections to the Provincial and the Supreme Legislative Councils. Not one of these things is now done by the Congress—at any rate in a direct way. The last is perhaps the one thing which the Congress has so much as attempted to do; and even here the fact that the expansion of the Councils, to a large extent the result of its own activities, was not availed of by the Congress for so multiplying its machinery as at once to get the best men elected and to exercise the needed measure of control over their doings in the Council shows how little the Congress has in the past been able to utilise its opportunities.

"Perhaps the one branch of its necessarily comprehensive work to which the Congress has hitherto addressed itself in a spirit of real earnestness is agitation. It is here that its greatest successes have been won—its greatest triumphs achieved. But even here it can do a good deal more than it has actually done. Its only direct activities are spread over the several days in the year during which either the main body or its provincial organisations are in session. The standing Congress Committees, some of which have now begun to make their influence felt, are either recent creations or at any rate have no record of work to their credit of which they or the country could be proud. The work of agitation between one session of the Congress and another has in the main been left to be carried on by the press and by a handful of public bodies more or less independent of the Congress. Agitation in England, which must form an important part of the Congress programme, has been equally perfunctorily carried on. There have been periods when the work was fairly well done, but such periods have been few and far between. Such a thing as the enlightening of English opinion regarding our grievances and our aspirations has never been seriously undertaken as a part of the duty of the Congress. Even our friends in England and in the House of Commons have not always or generally been kept in touch with things in India. The only systematic work has been left to be done by the newspaper "India," whose usefulness has not always been properly recognised in this country. Whether in India or in England we have not sufficiently borne in mind the great truth that agitation is primarily education, and that persistent and ceaseless hammering is the only method by which this work can be effectively done,

"Let no one imagine that there are not Congressmen enough in the country who do not feel the need for all this work as strongly as we do and that these suggestions have not in one form or another been made again and again before now. Perhaps the most serious difficulty in the way of giving effect to these suggestions has been a lack of men to do the work. But this difficulty itself, it seems to us, is largely due to a want of clear ideas on the part of the majority of Congressmen as to the method on which we should go to work. It was time we recognised once for all that the momentous work which the Congress has undertaken cannot be left to be performed merely by amateurs. There must be men at the head—men like Babu Surendranath Banerjee, Mr. G. K. Gokhale and others—who have dedicated themselves to the service of the country and who must continue to give their services gratuitously. There must be Congress leaders in every province, in every division, in every district, who must similarly contribute their services and especially their guidance and control, and expect no return. Similarly the delegates and the bulk of Congressmen, the rank and file of the army of progress, to whom a good deal of the work must be left must continue to be amateurs as they now are. What is all-important is that along with all these there must be an official agency of the Congress, consisting of paid men—men who must be patriotic undoubtedly, but whom the Congress must relieve of all other work, so that they may dedicate the whole of their energies to the work of the country. It is to this agency that all routine work and a good deal of organising and educating work must be left. It is to the organisation of such an agency and the raising of necessary funds that the Congress must direct its immediate attention."

In a leader the paper in its issue of the 27th December 1913 publishes the following :—

* * * "The most glaring omission one notices in the Presidential address, as compared with the address of the Chairman, is the absence of any reference to the vitally important question of the separation of judicial and executive functions.* * *

"Nor is there any execuse for the absence of any reference both in the speeches of the President and the Chairman of the Reception Committee to the restrictive measures that have been placed on the Statute Book during the last few years, and whose number has been added to in the course of the last twelve months, Even the Press Act which has been universally condemned by public opinion in India and by a large section of liberal opinion in England,* * * even so bad a measure is totally ignored. Equally deplorable is the supreme unconsciousness displayed by both the President and the Chairman of the greatest of all the problems with which the Congress is confronted—the problem as to what it should do to ensure its continued existence. No congressman who has watched the trend of events in the country during the last few years can be unaware that the Congress is face to face with a serious crisis.* * *

"Even the usual appeals to congressmen, the educated community and the public generally, to strive to make the Congress a success were for the most part conspicuous only by their absence. At this rate the time cannot be long in coming when not the hopes of the friends of the Congress, but those of its enemies, will be realised. Yet there is no reference to this problem of problems in the most important speeches of the session—no attempt at discussing the causes of this deplorable state of things, or devising remedies for it.

"* * * The reference to the improving relations between the two principal communities in the country, of which there is so much in both speeches and especially in the speech of the President, is particularly opportune.

"* * If the President knew anything about the state of things in the Punjab, he would certainly qualify his statement. Here there are important Muhammadan leaders who do not hesitate to declare that the differences between the two communities are absolutely irreconcilable, while even those who do not professedly hold this view often proceed in their public conduct upon the assumption that this is the only possible view.* *

"* * Regarding the reformed councils the President pointed out a considerable number of drawbacks in the regulations, and in strongly urging their removal he voiced the feeling of a united community. He made no reference, however, to the worst and the most serious of these drawbacks—the provision for separate representation of the Muhammadan community, presumably because he did not want to provoke the resentment or offend the prejudices of his co-religionists." * * *

The following is from the same paper of the 1st January 1914 :—

" * * The people want to know how far the Congress realises the true nature of its duty, the duty of a non-official Parliament, To what extent is it going to effectively fulfil its function whether as a deliberative body or in other capacities? What steps is it going to take to understand and to ascertain the true interests of the country and represent its wishes and to see that its resolutions are given effect to either by the country or the Government? Judged by this test the Karachi session of the Congress has left things exactly where they were before the session was held".

In a leader the *Tribune* (Lahore) of the 28th December 1913 publishes the following :—

"* * * As in the previous Congress, which was held at Bankipore, so in the Sind Congress the one noticeable and also gratifying feature is the evidence of greater Mahomedan interest in and co-operation with the Congress affairs. As the President has declared, the progress of education among Mahomedans is sure to induce yet larger numbers of that community to take part in the Congress work and thus help to realise the common good and promote the common welfare of all the people of India. This year's session has, we are glad to find, given a further impetus to the growing solidarity of the Indian nation and the usefulness of this institution whose efforts have borne good fruit and whose work has at last been recognised by Government. * * *

"The Presidential address is a model of clear, straight-forward and convincing statement of the various questions of public interest. The language is chaste and direct, free from emotional appeals and rhetorical verbiage. The ideas are well-reasoned and calculated to convince even our opponents and some doubters. The Hon'ble Nawab Sayad Mahomed Bahadur has shown that he is worthy of being one of the most trusted leaders of Indians to guide them along sound and practical paths. * * *

"* * * The Hon'ble Nawab Bahadur, being himself a Mahomedan leader, is in a better position to point out the advantages of united endeavours in securing the good of the country. He refers to the various statements of Mr. Wazir Hussan and to the resolutions of the All-India Muslem League indicating a willingness to bring about union and solidarity. But the forces that tempt separatism are yet strong, and nothing but the progress of education and a better understanding of public spirit and of national requirements will bring about the greater union of the two large communities. * * *

"* * * The question of Indians in South Africa has been thoroughly discussed in India and the President lays emphasis on the fact that it is a problem for the Imperial Government to settle and not leave to the colonial politicians to bargain.

"* * This really expresses the Indian mind. It is a puzzle why the Imperial Government appears to be powerless and tolerates a wrong of this magnitude. The Nawab Bahadur further declares the futility of further discussions and exchange of views. He has no faith in conferences and committees and we wonder who else has. The time has come for action and if the Imperial Government does not act, it will have done very great harm to India and Indians. But we may be sure that Lord Hardinge's attitude, for which all Indians are grateful to him, will at last secure to us our full claims. * *

"* * We are well aware that the Council Regulations are not conceived in the same liberal spirit in which they were indicated in the reform despatches. On this account the people have been greatly disappointed. Lord Minto admitted the defects, promising an amendment of the regulations. But we are now told that they have been too short at work to require improvement. The Hon'ble Nawab Bahadur has again pointed out some of the glaring defects and expressed the hope that the Government of India and the Secretary of State would remove those defects before Lord Hardinge's term of office expires. The principle of associating the people with the Government has not been fully given effect to. Measures of local self-government are too slow in coming and the proposals of the Decentralisation Committee have received but a partial attention at the hands of the authorities. When the London *Times* is ready enough to help those who cry "danger in India" and declare that Government cannot abdicate, it is singular it does not say why so small attention is paid to practical and admitted reforms of the Government for which the people are crying incessantly. * * *

"The President's reference to the position of Turkey and the Indian interest in the well-being of Islamites outside India deserve particular appreciation. These are signs of larger sympathies with humanity outside India, linked by bonds of sentiment and common faith. It would be absurd to ask the Mahomedans and Hindus in India not to show their feelings of brotherhood to other nationalities in Asia, as absurd to ask Europeans to do likewise to nationalities in Europe.

"* * * India has indeed entered upon a new phase of political life and national activity. Many are the problems that arise for solution and new aspects of the old problems are appearing. The Congress is bringing these into focus and presenting all the popular wants and feelings which under British auspices and under the wise direction of our rulers we may confidently hope to realise.

The *Times* on Indian Nationalism.

16. Writing under the heading "The India Peril," the *Panjabee* (Lahore), of the 25th December 1913, publishes the following :—

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"Whether in Ireland or in India, the *Times* is the determined and unflinching opponent of those who aspire to self-government and the unfailing advocate of a policy of repression. In the case of Ireland everybody knows how resolutely the *Times* opposed the policy of self-government so long as there was any hope of opposing it with success, how it went to the length of publishing a forged letter to kill the movement of Home Rule by destroying its leader, how even now when the game is practically up it still persists in encouraging Sir Edward Carson and his followers in their mad and unlawful tactics. Now that the movement towards self-government in India has made some progress and may be expected to gain in strength and in volume as time passes, we may expect the *Times* and those of its ilk to resort to the same or similar tactics, and the present articles probably mark the commencement of a deliberate campaign. It is difficult to say what precisely it is that has made the *Times* choose the present moment for beginning the attack. But there is one sentence in a leading article on India published simultaneously with the first of the special articles, which may give one an insight into the matter. 'The excitement about the treatment of Indians in South Africa,' it writes, 'is more widespread and formidable than a combination of the younger combative Muhammadans with the Indian National Congress.' The *Times* knows as well as anybody that the excitement about the treatment of Indians in South Africa has no anti-British element in it. On the contrary, as the *Times of India* wrote in a recent issue, the more saturated an Indian is with English ideals and the English spirit, the more resolutely he is opposed to tyranny and oppression. But it is precisely these English ideals and the English spirit which the *Times* is anxious that the people of India should not imbibe, for these ideals and this spirit must eventually lead to the transformation of the present form of government in India into a system of national self-government—a consummation which the *Times* cannot possibly contemplate with complacency. That is why the *Times* smells danger in the universal feeling of indignation and resentment which has been evoked by the story of South African barbarities—feeling which it rightly regards as conclusive evidence of the intensity of the national sentiment and the widespread character of the national movement. The conversion of the Moslem League to the ideals of the Congress is also, and for the same reason, interpreted as an element of danger, for it means the removal of the last obstacle in the path of the national movement towards self-government. * * *"

The paper in its issue dated the 27th December 1913 makes the following remarks:—

"We have now before us Reuter's summary of the third article of the series which the *Times* has been publishing under the sensational heading "The Indian Peril." The article deals with "Nationalism". There is nothing in the article to show that this "experienced" writer has the faintest idea of what Nationalism means whether in India or anywhere else, of what it aims at or the methods by which it seeks to realise its objects. The one thing that is in evidence is the violent antipathy of the writer to whatever calls itself national. The article admits that among the 1,670,000 English literates in India are men of whom any country could be proud. Of course there are, for in India as elsewhere there are any number of sycophants, time-servers and snobs, any number of men who are proof against modern tendencies and the spirit of the age, who can never cherish national aspirations, because they are entirely devoid of self-respect and think it a singular good fortune if they can be hewers of wood and drawers of water to the *Times* writer and those of his way of thinking. Fortunately the number of these men, as the writer admits, do not increase, and their influence, which never was considerable, is diminishing in India. * * * *

"The writer has found it difficult to find a trace of real democratic spirit among the *literati*. How could he have found it? To one with his jaundiced eyes the exhibitions of democratic spirit are only manifestations of a tendency towards sedition! * *

"* * Was there ever an aristocracy in India in the sense in which so many Western countries were and to some extent still are aristocratic countries? Whatever one may think of caste as an institution—and whatever its effects may have been on Indian life and Indian society—no one who is not an ignoramus will deny that the hierarchy of caste was never a plutocracy. The present day aristocracy in India, on the other hand, is largely the outcome of contact with the West, and no honest man will deny that Europeans holding the ideas and beliefs that the *Times* writer does have done everything in their power to develop this aristocracy. They had their own reasons for doing so. It is only by developing inequality among Indians themselves that they could justify both to India and the world their own claims to unequal treatment. * * * * *

"* * Were we to abdicate in favour of the Nationalists, says the writer, there would not be the materials to administer a democratic State. If this means that the administration in its higher branches could not be far more largely manned by Indians than it now is without detriment to efficiency, we deny this proposition *in toto*. If, on the other hand, the writer is thinking of the cessation of the British connection he is mistaking the ideal of only a handful of men for the sound and mature judgment of the educated community and their organs. It is not the cessation of the British connection, whether now or in the future, to which educated, nationalist India aspires, but to the acquisition in the fullest measure of the rights of British citizenship, the realization of the principles of freedom and equality already conceded in theory and guaranteed by the proclamations of successive Sovereigns.* * *"

17. In a leader the *Tribune* (Lahore) of the 21st December 1913 gives the following:—

India and Imperial federation.

* * * "In a severely individualistic age, the Imperial authorities cannot do better than think of Home Rule for India. When India becomes as much a self-governing part of the Empire as South Africa or Canada, neither Botha nor Smuts would treat our people as they are doing now. The possibility of a serious conflict between two self-governing dominions would not then be lightly treated. And even the Imperial duty would become lightened and there would he no 'conflict of principles.' All the present 'delicacy' and 'difficulty' have arisen because the Imperial authorities have to deal between two unequal States, one self-governing and independent and the other dependent and governed. Let us suppose Mr. Asquith addressed Messrs. Botha and Smuts: 'We will give India Home Rule and leave her to deal with you as independently as you would wish to deal with her.' What would the reply of South Africa be? We can be certain that it would not be the same as at present.'* * *

Bengal and political agitation.

18. In a leader, the *Panjabee* (Lahore), of the 1st January 1914, observes the following :—

"Under this heading Sir Pratul Chandra Chatterjee, late Judge of the Punjab Chief Court, has contributed an article to the December number of the *Hindusthan Review* which has caused bewilderment among a section of the Indian Press and rejoicing in the camp of our enemies.

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"Our first criticism is that the writer does not prove that political agitation is responsible for any of the effects he deplores. It was not due to political agitation, but to unfair competition with outside industries and certain other causes of which the less said the better, that the manufactures of the country came to the position they now occupy. The neglect of hygienic rules and the insanitary conditions that prevail have their roots in ignorance, in poverty, in the decadence of old ideas and old village organisations, and for none of these the political agitator can be held responsible. The fact that the educated Indian and, in particular, the educated Bengali is in the bad books of Anglo-Indian officialdom is due not to political agitation, but to the natural desire for equality in the educated community fostered by English education itself, by contact with the West and the forces set in motion by British rule. The old days when the Anglo-Indian official used to pat on the back and take a paternal interest in his Indian subordinates, more out of pity than out of any genuine friendly feeling, were terminated not by political agitation, but by the increasing rigours of competition between the Indian and the European. The Bengalis are ostracised from offices of trust and responsibility in provinces outside Bengal, partly for the reason already stated, partly and principally because the peoples of those provinces are no longer what they were and have now learnt to assert themselves. It is not political agitation, but the growth of an educated community in those provinces which has led to the loss of the position and the influence which the domiciled Bengali had a couple of decades ago in the United Provinces, in Behar, in Orissa, even in Assam. It is strange for how many things the writer holds the political agitator directly and immediately responsible. The Press Act and the Seditious Meetings Act which are due to the state of panic into which officialdom allowed itself to be thrown by reason of the insane acts of a handful of fanatics who hated the political agitator almost as sincerely and as whole-heartedly as they hated the administration are attributed to political agitation. The removal of the capital to Delhi which is not regarded by Indians outside Bengal and by the vast majority of Anglo-Indians outside Calcutta as a thing to be deprecated and the reasons for which are clearly and lucidly stated in the despatch of the Government of India are attributed solely to the same cause. The anarchical movement which is universally regarded as the effect of a sinister type of influence working upon imperfectly developed and diseased minds—minds further unhinged by measures and policies in which sane and rational men found only an incentive for vigorous constitutional effort—is held by the writer to be the direct and immediate consequence of the manner in which political agitation was carried on in the early days of the anti-partition movement. The fact that young men in every country have in similar circumstances exhibited the greatest measure of enthusiasm and expansiveness, as being the most impressionable part of the population, is apparently forgotten and the natural participation of the younger generation in the joys and sorrows of the older is attributed to a sinister desire on the part of the agitator to make use of school boys and young collegians. Even the ravishing of Hindu women by Muhammadan roughs during the days of the unrest in East Bengal is, it seems, due to the political agitator."

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Mr. Amir Ali's position.

19. The *Observer* (Lahore), of the 31st December 1913, publishes the following :—

"We publish in another column the full text of the Right Hon'ble Mr. Amir Ali's letter to the Editor of the *Musalman* of Calcutta, in reply to the latter's inquiry regarding the incident 'that recently happened in England, between Mr. Amir Ali, on the one hand, and Messrs. Wazir Hassan and Muhammad Ali, on the other.' The letter in question brushes aside all personal matters and proceeds to the discussion of the principles which, in the writer's judgment, should guide the policy of the Indian Musalmans in respect of their relations with their rulers, as well as the other Indian communities. In this Mr. Amir Ali takes up a position which is unassailable and, in spite of the heat of the controversy to which recent events have given rise, we have no doubt that the principles enunciated by Mr. Amir Ali are such that they will be found to be unexceptionable by all sane men. Mr. Amir Ali's letter, we think, will be read with keen interest and we commend its careful perusal to our readers."

III.—NATIVE STATES.

Maiwar affairs.

20. Referring to a communication which appeared in the *Zamindar* of the 30th November under the heading "Idols in a mosque", the *Sanatan Dharm Parcharak* (Amritsar), of the 1st (received on the 10th) December 1913, expresses its inability to understand why the *Zamindar* has monopolised the publication of

communications such as are likely to set Hindus and Muhammadans by the ears. Even if Hindus, it remarks, have actually converted a deserted and dilapidated mosque into a *Mandir* (temple) in Mewar, and have begun to worship God there, they have committed no sin, especially when there are several precedents to show that certain tyrannical Muhammadan kings broke the idols of Hindus and converted their temples into mosques. Are not Hindus, it asks, reminded of the doings of Muhammadan rulers when they look upon the mosques in Benares, Somnath and Mathra? In these circumstances, why should they be held guilty of impropriety if they carry on worship in a mosque which has hitherto been the haunt of owls? It is possible, however, that the mosque in question may owe its existence to trickery on the part of Muhammadan masons and labourers, who may have deliberately built a mosque in spite of the fact that they were entrusted with the task of building a temple. After giving an instance in support of its assertion, the paper says that if the unity of the Godhead is maintained by associating God with the Prophet in worshipping Him (*lit.* in taking His name), "we" bid adieu from a distance to such unity of the Godhead. If Muhammadans are worshippers of God in spite of the fact that they worship the *tazia*, tombs and the *Kaaba*, why should Hindus be considered idolaters if they worship Ram and Krishna, which are other names for God?

IV.—KINE-KILLING.

The *Paisa Akhbar* and kine-killing.

21. The *Darbar* (Lahore), of the 12th December 1913, has a note headed "Hindu-offending attitude of Muslim newspapers." In its issue dated the 9th December 1913, says the paper, the *Paisa Akhbar* publishes a communication in which the writer—a Biloch—asks Hindus to abstain from making efforts likely to bring about the suppression of kine-killing in the country, and to say whether European soldiers do not eat the flesh of calves, &c. The Hindu-offending spirit displayed in this writing, remarks the *Darbar*, is worthy of attention by the Punjab Government, especially as an attempt has been made therein to inflame the minds of the Hindus against Englishmen and European soldiers. The paper then refers to a poem which appeared in the *Zamindar* and takes exception to those stanzas which describe the slaughter of kine on the banks of the Ganges when British regiments halt there in the course of their march. Thanks to his foul-mouthedness, it observes, the writer has not allowed the sacred water of the Ganges to remain sacred any longer. Muhammadans should see how intolerable it would be for them if the English and the Sikhs were to preach the use of pork, which they consider to be a delicious article of food.

A complaint.

22. The *Akhbar-i-'Am* (Lahore), of the 11th December 1913, has a note headed "Kine-killing in Ajudhia." After describing how recently a cow was alleged to have been poisoned in Ajudhia and how another cow was maimed, the paper expresses its inability to understand why the authorities have tied a bandage round their eyes and do not see this state of affairs, and why they issue no order to put an end to the cruel deeds perpetrated by the beast-like fellows (of Ajudhia). It is to be desired, it adds, that exemplary punishments will be inflicted on these blood-thirsty tyrants.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Englishmen and Muhammadan sacred places.

23. The *Zamindar* (Lahore), of the 22nd December 1913, publishes a leader headed "Insult to the sacred places of Islam." An Irish journalist, says the paper, observes that although Englishmen have been governing Ireland for years past, yet they do not make themselves acquainted with the internal affairs and feelings of the Irish, that it is for this reason alone that the Irish have been demanding Home Rule for the last century, and that no complaint would have arisen against British rule if the English had not been accustomed to remain indifferent to the feelings of their

subjects. This statement, adds the paper, is as true of India as it is of Ireland. Englishmen have been governing India for about two centuries, and no one can deny their administrative capacities, to which every part of the country will testify. Nevertheless, there can be no denying the fact that " our " rulers are ignorant of, and are indifferent to, the customs, religious sentiments, mode of life, and the inner affairs and feelings of Hindus and Muhammadans. The sole reason for their ignorance, however, is that Englishmen are so proud of their " nobility " that they keep themselves aloof from other communities, in order that they may not be affected by the influence of the latter. They are afraid that by mixing with other communities their characteristics will gradually lose their individuality (*lit.* become extinct). But, the paper remarks, the Arabs also took pride in their nobility, so much so that they called other communities dumb creatures. Yet, notwithstanding this, whenever they conquered any country thay did not keep themselves aloof from its inhabitants. So far from doing so they accorded them generous and equal treatment, and extended their relations with their subjects so far as to contract marriages with them. Moreover, they guaranteed with broad-minded toleration to observe the religious rights of those communities which did not embrace their religion, and it is for this reason that the sacred places of Parsis, Christians and Jews, which were spread all over the Arabian kingdoms, were never molested. Furthermore, these communities held responsible posts under the Arabian governments, and the Arab rulers maintained such deep connections with them that they never thought of rising against their rulers. If " our " European rulers were to follow in the footsteps of the Arabs, mix with their subjects and acquaint themselves with their feelings and affairs, their pride of nobility would never receive a shock, nor would their material dignity be compromised. Indeed, if they do so, the result will be that after acquiring knowledge of the real feelings of their subjects, they will abstain from conducting themselves in a manner which may injure the communal or religious feelings of the subject people, and which may create unpleasant feelings in their minds for their rulers. And when the hearts of the subject people are in this way won over, the latter will begin to regard even a foreign Government as their own, and all feelings of sedition and rebellion in the country will gradually die out. But if, on the other hand, the rulers were to remain ignorant of the real feelings of the people, they would adopt a wrong attitude and would thereby give rise to general commotion, which cannot be put down by repressive measures. It may be borne in mind that when a mistake is committed by the authorities, it evokes in the minds of the people bitter and unpleasant feelings, which are strengthened if the authorities allow the commission of another mistake. Repressive policy can seal the lips and stop the movements of the pen, but it cannot control the heart. Every community desires to be treated impartially and equally. If the rulers fulfil the wishes of the communities by regarding their individual members with respect, and by according friendly treatment to them, they are not likely to go against their rulers and no bitter feelings are likely to be engendered in their minds. If, on the contrary, the rulers adopt stringent measures to suppress those desires and have recourse to repressive measures with a view to destroying their feelings of liberty, they will, far from weakening such desires, only help it to grow, with the result that the spark of the feelings of their subjects will gradually cause the smouldering fire in their hearts to burst into flame. The best policy, therefore, for " our " European rulers to pursue is to mix freely with their subjects and acquaint themselves with their feelings and affairs, so that they may not in ignorance so conduct themselves as to injure the communal and religious feelings of the people. The news about Europeans entering mosques with their shoes on and taking their dogs with them when visiting mausoleums has been published by newspapers for a long time past. " Our " rulers should know that this conduct of theirs, which is due to ignorance on their part, is calculated to injure the feelings of the entire Muhammadan community, and that the publication of such news in the paper will increase the grief and excitement of the Muhammadans. It is true that ordinary mausoleums and mosques escape this sort of insult, but those which are historically important are being every now and then insulted. The authorities have apparently established the right for European travellers to enter such buildings with their shoes on without let or hindrance under the impression that Government is the guardian of such historical places. But this is a serious, fatal and dangerous mistake on their part. Indeed, if any ruler, like Lord Carmichael, were to go about *incognito* among the Muhammadans and ask them or any Muhammadan *Ulema* whether there is any difference between common mosques and mausoleums and those which possess historical importance, and whether all mosques and mausoleums are not insulted by anybody entering with his shoes on and taking his dog with him, he would discover that all those places are worthy of respect, and an insult offered to them deeply pains the heart of every Muhammadan. (*To be continued.*)

Continuing its remarks in its issue of the 23rd December 1913, the paper says that instances of insult (offered) to mosques and shrines are gradually increasing in number, and if the (Muslim) community adopts an attitude of silence in the matter such cases will assume the form of an authoritative precedent for the future, and their suppression will become more difficult. According to the Lieutenant-Governor of the United Provinces, the reason why Englishmen enter the famous shrine of Shaikh Salim Chishti in Fatehpur Sikri and the mosque attached thereto with boots on is that a servant who resides in the shrine is in the habit of demanding "tips" from European visitors for looking after their shoes while they are viewing the shrine. As this practice on the part of the servant is likely to worry European travellers, the Lieutenant-Governor, in order to remove their difficulties, has issued an order to the effect that all Indians visiting the shrine shall enter it after taking off their shoes, and that European travellers should, on entering, take off their hats as a mark of respect to the shrine. But His Honour's explanation cannot afford satisfaction to the Muhammadans. Muhammadans know that Europeans are put to trouble in taking off their shoes and walking barefoot, and that it is their habit which has become a second nature (? to enter such places with boots on). It is therefore idle on their part to bring forward the plea that they are worried by the servant of the shrine for a tip, since, to tell the truth, it is being forced to take off their shoes contrary to their usual practice which greatly annoys them. If, however, it is a fact that the servant of the shrine worries European gentlemen by demanding tips from them, the easiest remedy was the appointment of an ordinary Government official, who should have been directed to warn the servant not to do so. If this had been done, no servant would ever have demanded tips from any European (visitor to the shrine), for how could a servant of a shrine, who occupies a low position, be so bold as to disobey the order of any Government official? The paper considers that it is unbecoming on the part of Government to leave aside the easiest remedy and to decide that European travellers may unhesitatingly enter the shrine with boots on. In arriving at this decision, it continues, Government should have considered that the remedy suggested would undoubtedly remove the annoyances of European travellers, but that it would at the same time cause trouble to crores of Muhammadans and would offend their religious feelings. Indeed, Muhammadans have a right to enquire from Government whether it is necessary for it to remove even the most insignificant annoyance of those European travellers who pay visits to the shrine, not daily, but occasionally, and whether it is not essential for it to abstain from doing anything which may cause trouble to crores of Muhammadans who are loyal subjects of King Emperor George V, and whose religious liberty, like that of other communities in India, has been guaranteed for all time to come. Does religious liberty mean that their venerated and sacred places should be openly insulted, and that Europeans should freely enter those places with their boots on, or should take with them into shrines their dogs, which Muhammadans regard as impure and filthy? If Government wishes European travellers not to be put to the slightest trouble in taking off their shoes, which is contrary to their usual practice, and if Government also desires that no injury should be done to the religious sentiments of the Muhammadans, the best solution is to issue a general order to the effect that a sufficient number of cloth coverings for boots and shoes shall always be kept ready for use in all those venerated and sacred places which, being historically important, are visited by European travellers. Also a notice written in large letters in English should be hung at the gates of such sacred places, requiring European travellers to put on these coverings over their boots, and forbidding them to enter with boots on or to take their dogs with them. When this is done no European will dare to violate the order of Government and thereby offend the feelings of Muhammadans. Also such arrangements will not only cause no trouble to Europeans, but will also prevent Muhammadans from being exasperated. The paper then describes how in the East the people pay the greatest regard to their religious ceremonies and show the deepest reverence for their sacred buildings, and says that the religious sentiments of Orientals resemble a powder which is apt to explode by the application of a single spark of fire. This being the case, it is the duty of European officers not only to abstain from taking exception to the conduct of newspapers in inflaming the religious sentiments of the people and from employing a policy of rigour and repression towards them, but also to devise means to prevent such occurrences as may inflame those sentiments, especially when it is the duty of journalists to inform the people of the same. What, the paper enquires, was the origin of the mutiny of 1857? Was it not on account of the greased cartridges that the feelings of both Hindus and Muhammadans were inflamed? The *Zamindar* then remarks that English education has brought about no change in the religious feelings of educated Indians. "Our" rulers, it continues, should bear in mind that so many difficulties and obstacles have been created in the way of English education, that people generally are abandoning it and circumstances are compelling them to withdraw their children from English schools. If this state of affairs continues, the result will be that the number of English-knowing Indians will not greatly increase. If, however, it increases, the religious movements which are being created among Hindus and Muhammadans will make them adhere to their (respective) religions and perform their religious duties. In fact, their religious zeal will be more powerful than that of most people. In these circumstances "our" authorities should not remain indifferent to those incidents which it is feared may inflame the religious passions of the people, merely on the supposition that English education weakens the religious sentiments of the people. This policy is extremely injurious in the interests of Government and its authorities, and Government should without loss of time abstain from (pursuing) it, and the authorities should promptly change their attitude. In conclusion, the *Zamindar* remarks that the above lines have been written not to intimidate Government, but to wish it well and to inform it of the real state of affairs, and hopes that "our" rulers will regard them in the spirit in which they have been written.

The *Vakil* (Amritsar), of the 15th December 1913, dwells on the same subject and makes similar remarks.

Government and the religious practices of Muhammadans.

24. Writing under the heading "Do justice to us, for we also are men and endowed with human feelings," the *Curzon Gazette* (Delhi), of the 8th (received on the 15th) December 1913, says that the British Government is aware how Indian communities, and especially the Muhammadans, are apt to become suddenly inflamed in matters affecting their religion. After remarking that the Muhammadans are truly and frankly loyal to the British Government, the paper says that their leaders, who, in their burning desire to secure titles, have trampled down hundreds of their communal ideals, are now losing power and influence, since communal service, and not wealth, is nowadays the criterion of respect. Many Muhammadans, it continues, have now learnt to stand on their own legs, while others are trying to do so. The time is approaching when the Muhammadans will not remain in their present degraded condition, for there have arisen among them several who do not wish to secure titles, but are anxious to serve their community. It is the duty of Government to study the rising communal feelings of the Muhammadans, especially as conservative and liberal Muhammadans are uniting.

If Government has not noticed this magnificent change, it has made a serious mistake; but if it has noticed it, it has neither pondered over it nor understood its reason. Indeed, if it has realised the change which has of late come over the Muhammadans, it would assuredly have censured its officials in connection with certain recent incidents in which justice was not done to the Muhammadans. It is true that Government is innocent, but certain of its officials have been so intemperate this year that their doings are tantamount to an insult to the late Queen Victoria's Proclamation regarding religious liberty. For instance, it was the mistake of certain officials which led to bloodshed at Cawnpore, and which shocked the feelings of the Muhammadans in general. But they had scarcely enjoyed a respite when their peace of mind was again disturbed by the painful cries of their poor co-religionists in Ajudhia and Faizabad, where the local officials, apprehending a disturbance of the public peace, passed immediate orders prohibiting cow-sacrifice, with the result that the poor Muhammadans could not offer 'Id prayers owing to the intensity of their grief. The paper then expresses its inability to understand the "philosophy" of this order. It is true, it continues, that the local officials adopted precautionary measures to prevent a probable disturbance of the public peace, but is it not strange that the religious freedom of Muhammadans should be interfered with in order to maintain the public peace? Moreover, if the Hindus, in order to take advantage of such an order, were to become ready to disturb the public peace in every city in the country on the occasion of the Bakr 'Id, will the Government say whether the English officials in all cities, following the example of their *confrères* in Ajudhia and Faizabad, would issue orders to stop sacrifice, and whether by this conduct on their part the religious rights of His Majesty's eight crores of Muslim subjects would not be openly molested? It is regrettable that sacrifice has been prohibited not only in Faizabad and Ajudhia, but also in other places, where, simply on the strength of that "mistaken philosophy about maintaining the public peace," the local authorities ordered the prohibition of sacrifice. But this precedent is so dangerous that it is likely to create discontent (among the Muhammadans) if followed extensively in other parts of the country. If the Government of India does not take immediate steps to prevent similar irregularities on the part of the local authorities, there will undoubtedly be cause for serious complaint.

A suggested *waqf* department for India.

25. Writing under the heading "Wanted a *waqf* department for India," the *Zamindar* (Lahore), of the 8th December 1913 (weekly edition), says that the present condition of *waqf* property in India makes the afflicted Muhammadans shed tears of blood. The greatest of the *waqf* properties in Bengal, it continues, is the Mohsin Fund, to which a great estate of Sayidpur is also attached. It is evident that it is an Islamic *waqf*, but non-Muslim classes have greatly benefited by the income derived therefrom, since a part of the income which was reserved for education has hitherto been utilised in making thousands of Bengalis graduates and more than one non-Muhammadan civilian. The Hughli College was also founded from the fund of the same *waqf* property, and might have helped some Muhammadans, but that also passed into the hands of Government. The paper then names certain other *waqf* properties, describes how the incomes derived from them are utilised, and says that there are innumerable properties of the above description in India. Although the total income of *waqf* property in Bengal alone is estimated at 75 lakhs of rupees a year, yet the public is not informed how the income realised is spent. Indeed, the question of the improvement of such property in India is the question of the well-being and betterment of India, and there is no reason why Government should take no interest therein. Public opinion has long realised the importance of the question, and the matter has been widely discussed in the Press; it has also formed a subject of interpellation in several councils in India. The paper then refers to the views expressed on the subject by His Excellency the Viceroy in the course of his Madras speech, and says that Government's praiseworthy attitude of non-interference in the religious affairs of the people is such that Indians can have no complaint against it. If indeed they have any complaint, it is against such interference,

for in spite of this policy of non-intervention the religious affairs of the people are sometimes unjustifiably interfered with. If therefore Government really shows respect to the religious sentiments (of the people), and if it wishes to pay regard to the religious feelings of those who have a connection with *waqf* properties, it should bear in mind that not only *Mutawallis* and their relatives, but all Muhammadans as well, take interest in, and are connected with, *waqf* properties. They are renouncing this right of theirs, however, because the law does not allow them to check *waqf* accounts easily. The paper enquires whether this state of affairs will not wound the feelings and lacerate the hearts of Muhammadans, and whether it does not constitute an interference with their religious rights. Why, as a result of the non-intervention policy of Government, are not such *waqf* properties as the Mirza Mohsin Fund, the Saghri estate and the *waqf* properties of the Sadiqpur family, whose income is spent (? on the repairs and construction of) churches, restored to the Muhammadan community, and why have these proceedings been regarded as justifiable? No Indian desires that religious *waqf* property of Hindus and Muhammadans should come under the supervision of Government, or that the authorities should be troubled in connection with their management. They demand that Government should formulate and sanction a free and permanent scheme with a view to making satisfactory arrangements for *waqf* property without interfering in any way in the religious matters of the people. The solution, however, consists of the establishment of a central *waqf* department and the appointment of a special minister for the same. The department can remain under the influence, but not under the control, of Government, and it should be manned by the members of those communities which are connected with *waqf* properties. If the public regards the above proposal as beneficial, it should raise its voice in every part of the country. The paper concludes by remarking that this is a proposal which will alter the condition of the (Muslim) community, and will enable Muhammadans the better to perform their communal and religious affairs.

Muharram disturbances at Agra.

26. The *Hamdard* (Delhi), of the 16th December 1913, writing on the Muharram disturbances at Agra, says that if the Muhammadans desire that the Hindus should refrain from leading their marriage processions along routes in which *tazias*, &c., are being paraded, it is the moral duty of the Hindus to respect the feelings of the Muhammadans. But it is also the moral duty of the Muhammadans to refrain from slaughtering cows in a manner likely to injure the feelings of the Hindus. Indeed, far from desiring that one community should yield to the unreasonable demand of the other, both Hindus and Muhammadans should pay due regard to humanitarian feelings and to the fact that they are fellow-countrymen, and should respect each others sentiments. From the accounts which have been so far received, it continues, it appears that Hindus were the aggressors at Agra, since they had taken the initiative in parading their marriage procession (during the days of Muharram); but when the disturbances had begun both parties did their best to injure each other. The conduct of the officials who were responsible for the maintenance of public peace was highly objectionable. The Police especially acted in a strange manner, for they permitted the Hindus to take their marriage procession along the route by which they had already permitted the Muhammadans to parade their *tazias*. The paper then expresses surprise that most of the disturbances on the occasions of Muharram, Dussehra and the Bakr 'Id took place in the United Provinces, and says that notwithstanding the fact that it is highly seditious to make any conjecture on such ground, it is to be desired that Sir James Meston will pay due attention to matters likely to promote or injure the popularity of his Government.

Islam and the depressed classes in India.

27. Writing under the heading "Propagation of Islam in Europe," the *Observer* (Lahore) of the 27th December 1913 publishes the following:—

"* * * The conversion of Lord Headley and the eight new conversions have led the Muhammadan public in India to consider plans for Islam in Europe. We, however, feel it our duty to urge that this work is more needed in India than in Europe. There are millions of depressed classes in this country crying out for relief. The Christian missions and Aryasamajic institutions are claiming them by tens of thousands every year. If the Musalmans only exerted themselves sufficiently, they could, in virtue of the genuine democracy and equality of all Musalmans in Islam, win far more converts, to the glory of Allah, the satisfaction of His Prophet and the advantage of the Indian Muhammadans."

The Cawnpore mosque affair.

28. The *Vakil* (Amritsar), of the 6th December 1913, publishes a communication from Hakim Abu Turab Muhammad Abdul Haq, Amritsar, who reproduces the *fatwa* of the late Maulvi Abdu Hai, of Lucknow, and says that it will appear therefrom that the passage which, by order of His Excellency the Viceroy, is to be kept below the arcade of the bath-room of the Machhli Bazaar Mosque is not allowed by the laws of Islam. No such freedom is permissible in dealing with *waqf* property. The writer expresses a hope that, when His Excellency the Viceroy learns this fact, he will reconsider the matter and issue orders for the construction of the bath-room of the mosque on its original site.

Hindus and Muhamadans.

29. Under the heading "Further kindness of (our) Hindu brethren," the *Munir* (Jhang), of the 8th December 1913, gives the purport of Muslim prayers recited in mosques five times a day, and says that when these cause no harm to others there is no reason why "our" simple-minded Hindu fellow-countrymen, who are very fond of effecting a *rapprochement* with the Muhammadans, should lend their support to the demolition of mosques and throw obstacles in the way of the erection of new mosques in places where they own no land, and where their rights are not likely to be infringed by the erection of mosques. The Hindus, it remarks, are overjoyed at seeing the demolition of one mosque, or the prohibition of the construction of another. The paper then refers to the restrictions imposed by the Kalsia State on Muhammadans in the recitation of the call for prayers in a certain mosque in the State; also to the prosecution of certain Muhammadans in the Mandalgarh *ilaka*, Mewar, for the offence of having recited prayers. It also refers to a case instituted against certain Muhammadans of Mauza Kabulpura in the Patiala State, and says that "our" Hindu brethren, who are apt to recite the name of God whenever a life is destroyed, have decided in the present case to move the Patiala Chief Court to have the sentence passed against the aforesaid Muhammadans enhanced, and that a Sikh Barrister from Sargodha has expressed his desire to conduct the case without receiving any remuneration for his pains. These, the paper ironically remarks, are some of the kindnesses of "our" Hindu brethren. The *Munir* also reports that the Muhammadans of Multan collected Rs. 360-10-0 in order to have a mosque erected in the compound of the Khanewal Railway Station, but, thanks to the kindness of Hindus, the Railway authorities refused to grant permission for its construction.

The *Akhbar-i-Am* (Lahore), of the 12th December 1913, refers to a communication which recently appeared in the *Tribune*, in which the writer—one Mr. Ahmed—asked Hindus to help Muhammadans who were in trouble over the Cawnpore affair. The paper says that if by help the writer means that Hindus should join hands with Muhammadans in any agitation which the latter may set on foot against Government, it is idle on his part to expect that Hindus will ever do so. It enquires whether the writer has (ever) carefully read the *Hilal*, the *Hamdard*, the *Tauhid*, the *Bashir*, the *Watan*, the *Zamindar* and other Islamic papers. Do they not, it asks, always publish such offensive writings as are calculated to wound the feelings of twenty three crores of Hindus? Does this attitude on the part of the Muhammadans show that they are anxious to unite with the Hindus? Does not the writer know that the meeting of the Ram Natak Sabha at Ludhiana was closed at the instance (*lit.* kindness) of the Muhammadans? Has not the *Kashmiri Magazine* created commotion and agitation among the illiterate Muhammadans of the Happy Valley? Are not Muhammadan artisans, merchants, zamindars, &c., generally ceasing to have dealings with Hindus? And do not tribal dakaities, &c., show that the Muhammadans are a bigoted people? The paper declares that the condition of the country at the present moment is such that, while those places which have a dominant Hindu population are quiet, in those where the Muhammadan population predominates and Muhammadans have the upper hand in education and riches the Hindus are crying (in distress).

Sikhs and Aryas.

30. Adverting to the speech delivered by Lala Munshi Ram at the anniversary meeting of the (City) Arya Samaj, Lahore, the *Loyal Gazette* (Lahore), of the 7th December 1913, accuses the Lala not only of grossly attacking the religious tenets of the Sikhs and thereby giving proof of his meanness, but also of asserting that Guru Gobind Singh wrote certain *Sakhis* containing seditious teachings against the British Government which are therefore not published. The Editor says that the authorities of the Arya Samaj should have prevented the foul-mouthed lecturer from indulging in such base allegations, and observes that though himself a Sikh, he has never seen any *Sakhi* containing seditious teachings against the British Government.

The Muslim Conference and League.

31. In a leader the *Observer* (Lahore) of the 20th December 1913 publishes the following :—

"* * * The Agra Conference is imperatively called upon to discuss the whole question of Muslim education in India, with special reference to the letter of the Government—to survey the entire educational situation in the country, to formulate the views of the community on the subject, to apprise Government of its own wishes and to put forward practical suggestions for the increased dissemination of Western learning in its ranks. The importance of the Agra Conference from this standpoint can be hardly exaggerated; and it is to be earnestly trusted that all those who take any interest in the educational problem will muster strong on the occasion and will lend the weight of their experience and authority to the solution of the Muslim educational problem. * * * *

"The Muslim League should also attract to Agra a large number of Musalmans of light and leading from all parts of the country. The political atmosphere has, of late, been surcharged for the Indian Muslims with electricity. The exciting times through which the Muhammadans have only recently passed have upset many an accepted notion of Muslim politics, and it will require the concentrated endeavour of all thoughtful men to restore the disturbed equilibrium. The storm, which overtook the Muhammadan vessel at Cawnpore, has left it with sails torn and shattered, and duty calls all those who have ever worked at the rudder of the national barge not to shirk plying their experienced hands in towing the vessel once again to the harbour of safety. The threatened split in the League camp itself continues to create an atmosphere of gloom and trouble and would invest the proceedings of the forthcoming sessions with unique importance. At Agra the League will be called upon to pass in review the current year's work of its executive, and also to decide between two antagonistic policies and adjudicate on the respective merits of two divergent schools of thought. Issues of grave national import will be involved in its deliberations, and it is but meet that in a crisis like this the members of the League should gather in force to lay down, with precision and definiteness, the course which they wish their community to adopt in future."

VI.—LEGISLATION.

The working of the Punjab Land Alienation Act.

32. In a leader the *Tribune* (Lahore) dated the 19th December 1913 publishes the following :—

"In the paper which he presented to the Hindu Conference at Ambala, Lala Sangam Lal has successfully endeavoured to prove by quotations from dusty official records that the Alienation of Land Act has failed in its original object. The operation of the Act is certainly disclosing many unexpected and even ugly features; and there is no longer any doubt left that it puts a premium on irregular, improper and even dishonest transactions to circumvent the law. While the ostensible object of preventing the expropriation of hereditary cultivators has not been attained in the case of the deserving class of peasant proprietors, this class is being gradually and steadily swamped by a new class of land-grabbing proprietors who are fast losing their hereditary qualities of grit and hardihood and who are themselves becoming money-lenders and traders. This is a result to which the Government can no longer be indifferent, if the Punjab peasantry should still continue to furnish recruits to the Indian army. The Punjab is *par excellence* the land of peasant proprietors and has few of the inequalities and the economic evils of the neighbouring province. But the Alienation of Land Act bids fair to create in our midst those inequalities and economic evils by facilitating the process of land grabbing by the wealthy few and simultaneously reducing an independent and self-respecting class of peasant proprietors to the position of landless labourers. This two-fold aspect of the effect of the Act involves an element of future danger which we venture to think deserves the closest attention of the Government.

"It is also matter for inquiry how far the recent agricultural prosperity and high prices have benefited peasant proprietors and whether these natural causes together with a free and open market for their lands are not more helpful to them in retaining possession of the lands than the artificial aid of a short-sighted enactment. When the Government is tempted to attach exaggerated importance to accidental variations in the statistics of mortgages and sales, especially when it finds a decrease in the number of sales and mortgages in some districts or an increase in the number of redemptions in some other districts, it should also have the fairness to consider whether in the absence of the Act, with the same abounding prosperity and with enhanced credit, the peasant proprietors would not have been benefited to an extent equal to if not greater than under the operation of the Act. What we desire to press on the attention of the Government is this: If by the operation of the natural causes and with the assistance of the co-operative movement the real and praiseworthy object of preventing the expropriation of small land owners can be assured, whether it is desirable to retain any longer in the statute book an enactment which has brought into existence new and unexpected forces to disturb the social and economic conditions of the people and which has imposed upon an important community of the province disabilities from which they were free from the earliest times.

"The Government cannot ignore the enormous injury the Act has done to a large class of Hindus by taking away their inherent right to own lands in their own province because they happen to be Hindus, and by decreeing that the Pathans hailing from across the frontier have greater claims on the soil than some sons of the soil who are Hindus by religion. This is a charge which the Government can hardly get over except by repealing the unwise and injudicious Act; and the latest administrative blunder by which all "Native Christians" in the Gujranwala and Lyallpur districts are given admittance into the charmed circle without regard to the occupation or religion of their fore-fathers knocks the bottom off the Act. In this connection Lala Sangam Lal effectively quotes Mr. Hari Chand who twitted the Government for endeavouring to discriminate between religion and religion, and the virtuous but ineffectual resentment of Mr. Douie at that remark. The Government should again be asked to explain how it is going to defend its recent notification if it is not intended to discriminate between religion and religion.

"But the outstanding fact so far as the position can be gathered from published reports is the failure of the Act. The Government should either own this fact and repeal the Act, or it should appoint a mixed committee of officials and non-officials to inquire into the operation of the Act and its effect upon the several communities concerned. The exclusive privilege of the perpetual ownership conferred on persons professing certain religions is a doubtful boon even to the privileged communities, unless they by means of education cultivate the habits of thrift and learn to bring into play certain intellectual qualities which will enable them to counteract the adverse effects of economic pressure under which they are ordinarily constrained to raise funds by alienating their holdings. It is really too much to expect in the untaught Punjab peasant a degree of cultivated intelligence to understand, for instance, the purchasing power of money, its variations with the transitional periods constituting credit cycles, prospective price-levels of commodities, all of which will help him to counteract to some extent the adverse effects of bad times. Ordinarily the average agriculturist does not understand the value of a better selection of things which he buys and of acquiring greater capacity for producing and enjoying things that cannot be bought with money which he borrows and spends lavishly. That being so, the restrictive privilege of ownership does not necessarily convey with it a sense of security that the man who toils on the land also enjoys the fruits of his labour. But it will, as we have seen in several instances, tend to create all the evils of a land monopoly and thereby facilitate the acquisition by the wealthy classes of the possessions of the needy peasants. To help this process is to compel the sturdy cultivators to leave their hereditary occupation and migrate to towns and cities in search of more lucrative employment. It is now quite time that the Government reviewed the entire position of the agriculturists in the light of recent experience, and we consider that during the present session of the Punjab Legislative Council a resolution should be moved by one or other of non-official members recommending such a review by a mixed committee. When a large and influential section of the population has been continuously opposing the enactment, when a section of the Brahmans entitled to be classed as agriculturists have refused to submit to the restrictions of the Act, when during the working of the Act glaring instances of benami transactions have been brought to light, there is neither foresight nor wisdom in refusing an inquiry if not to make out a case for the repeal of the Act, at least to convince the opponents that proofs in favour of its retention are overwhelming."

VII.—General Administration.

(b)—Police.

The Jehangira and Khairabad raids.

33. The following is from the *Panjabee* (Lahore) dated the 25th December 1913:—

"* * * We feel sure the local administration will leave no stone unturned to make their authority effectively felt and to suppress a state of things which is as bad as anything could be. The greatest of England's gifts to India is the security of life and property which the country enjoys. But here in some of the frontier districts neither life nor property can be said to be secure. The Government have undoubtedly taken steps from time to time to improve the condition of lawlessness, but the condition continues and what is worse it seems to have gone from bad to worse. Stronger and more vigorous measures are clearly required than have hitherto been resorted to. We hope the authorities will rise to the occasion."

(c)—*Municipal and Cantonment affairs.*

Municipal voters.

34. The *Civil and Military News* (Ludhiana), of the 15th December 1913, has a paragraph headed "There should be a standard of education or possession of residential property for voters: worthy of attention by the Punjab Government." The paper dwells on the financial condition, educational attainments and social position of those who offer themselves for election as members of the various Legislative Councils in the country, and says that there is no reason why the same high standard should be fixed for those who offer themselves as candidates for election as members of Municipal Committees. It then dwells on the low standard of qualified voters in Municipal elections, and says that such voters should possess residential property valuing at least Rs. 500, or with a monthly rental of at least Rs 3, within municipal limits, since only the actual residents of the city are interested in its lighting and sanitary arrangements. It will also be better if it be laid down that voters shall possess good knowledge in reading and writing Urdu, Persian, Hindi and Gurmukhi. Also before the election the Deputy Commissioner should verify the ability of each voter. If such rules are made, it is to be hoped that voters will not act against their conscience and that Municipal elections will be honestly carried on.

(f)—*Railways and communications.*

A complaint.

35. The *Hamdard* (Delhi), of the 12th (received on the 15th) December 1913, publishes from Agha Sadiq Langarni, of Delhi, a communication describing how an Indian, even though he may be travelling in a second class compartment, can get no comfort in the Railway Waiting Rooms unless he is dressed in the fashion of the day. In order to secure comfort, poverty-stricken Indians purchase second class tickets, but if they happen to alight at a station during the night they find waiting rooms for first class passengers full of Europeans, and those meant for second class passengers occupied by employees of the Railway Department, who have merely the passport of their uniform with them. After deploring this state of affairs, the writer asks whether railway lines and stations are beyond the limits of a Government, so that a passenger overcome with fatigue can enjoy no rest unmolested there. He then requests the Railway Board to remedy the evil and redress the complaints daily lodged against the Railway Department; for, otherwise, Indians will have to seek redress in courts, the portals of which are immediately opened at the cry of the distressed.

(h)—*Miscellaneous.*

Government and Indian Banks.

36. Under the heading "When will Government help the banks?" the *Hindu* (Lahore), of the 4th December 1913, refers to the reply given by His Excellency the Viceroy to the address presented by the Chamber of Commerce, Madras, and says that His Excellency assured the Chamber that, as in the past, his Government would, as far as was possible and justifiable, help all banks in difficulty. Commenting on this, the paper says that, as far as banks purely under Indian management are concerned, which have mostly fallen victims to ruin, Government has never aided them in any way, nor can it be said when it will be pleased to help them. The paper then asks whether Government will extend a helping hand to such banks when they are wiped out of existence, and says that it is high time that Government helped Indian banks on conditions which may be easily fulfilled by them, so that there may arise no misapprehension in the public mind that Government helps only those banks which are under European management.

37. The *Tribune* (Lahore), of the 30th December 1913, publishes the following :—

The All-India Temperance Deputation to His Excellency the Viceroy.

"His Excellency the Viceroy has given an important though disappointing reply to the address presented by the All-India Temperance Deputation that waited upon him at Calcutta on Friday last. The reply is disappointing because His Excellency does not look at the question from the Indian point of view and ignores the fact that before the British advent into India the evil of drunkenness was very much less than at present. To many of the reforms and restrictions suggested, His Excellency has given the usual departmental formulas which are not based on facts but on probabilities. The one objection which is raised by the department and which the Viceroy has repeated is that if the reforms were adopted there would be illicit manufacture of spirit and other unlawful results. We ask where is the proof? It is only a probability, the reality or unreality of which can be established if honest experiments are made in particular localities. * * *

"We are greatly disappointed at the unfavourable treatment of the various questions concerning temperance. And we fear that this important pronouncement by the Viceroy will retard the cause of temperance in India. The great bulk of the people regard the drinking of intoxicants even in moderate quantities as a moral stigma and social infamy. Religiously drinking is totally prohibited. But the ignorant and illiterate people are led away by the facilities offered and unless the Government adopts severe restrictions, drink in India will become as great an evil as in Western countries.

"* * * It is a pity that His Excellency the Viceroy, whose sympathetic attitude to Indians is so greatly appreciated, did not take a wider and more liberal view of the question, but repeated the departmental excuses which convince no one outside official circles. Nevertheless, we think, the temperance advocates and the public associations must take other opportunities to press the reforms on the Government and thereby place an effective check on the vice that is spreading with an alarming rapidity."

38. The *Tribune* (Lahore), dated the 2nd January 1914, observes the following :—

The New Year Honours.

"The distribution of the New Year's Honours follows the well established precedent. Those who have the gift take the lion's share. The Government officials get well paid for their services. They enjoy in addition a lavish distribution of honours and titles. But the non-officials who at much personal sacrifice render lasting public service without getting any remuneration are denied the comfort of having earned the esteem of the Government. Even amongst officials it is often the more pushful class who attract attention. Men of sterling worth who by quiet and unostentatious work render meritorious service alike to Government and people as a rule go unrewarded. * * *"

C. STEAD,

First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

LAHORE:

The 3rd January 1914.

76 SB—173—6-1-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 „
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 „
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 „
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 „
13	Forman Christian College Notes.†	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 „
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
24	Desh	Do.	Dina Nath	Dina Nath	2,000 „
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the fortnight.
† Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Zamindar	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 „
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
30	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
32	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
33	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
36	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
40	Bharat*	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
41	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
42	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
43	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
44	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
45	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
46	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
47	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
48	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
49	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindu	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
52	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
53	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
54	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
55	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
56	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
57	Kam Dhenu‡	Ludhiana	Bishen Singh	Daulat Ram	1,500 copies.
58	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 "
59	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 "
60	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 "
61	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 "
62	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 "
63	Municipal Gazette*	Lahore	Din Muhammad	Din Muhammad	700 "
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 "
65	Musalman	Amritsar	Ilm Din	Ilm Din	425 "
66	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
67	Nur*	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
68	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 "
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 "
70	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 "
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 "
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 "
73	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 "
74	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 "
75	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 "
76	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
77	Shanti*	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
78	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 "
79	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 "
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 "
81	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
82	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
83	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
84	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
85	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 "
86	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 "
	FORTNIGHTLY.				
87	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
88	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 "
89	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 "

*Not received during the week.
†Not received during the fortnight.
‡Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH JANUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
90	Mohyal Gazette*	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies
91	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
92	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
	MONTHLY.				
93	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copie
94	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 "
95	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
96	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 "
97	Indar†	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 "
98	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
99	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 "
100	Kakezai Social Reformer‡	Lahore	Fazl Din	Fazl Din	400 "
101	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 "
102	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
103	Nizamat-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 "
104	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 "
105	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
106	Urdu†	Lahore	Fateh Muhammad Khan	Fateh Muhammad Khan	...
107	Zaban‡	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copie
	GURMUKHI.				
	WEEKLY.				
108	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copi
109	Khalsa Samachar§	Do.	Bahadur Singh	Bahadur Singh	3,000 "
110	Khalsa Sewak‡	Do.	Jiwan Singh	Jiwan Singh	1,000 "
111	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
112	Punjab Reporter§	Do.	Ganda Singh	Ganda Singh	400 "

§Not received during the week.
*Not received during the fortnight.
†Not received during the month.
‡Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

England and the sacred places of Islam.

1. Writing under the heading "The British Prime Minister's assurance regarding the protection of the sacred places of Islam," the *Paisa Akhbar* (Lahore), of the 18th December 1913, quotes an extract from the speech delivered by Mr. Asquith at the Lord Mayor's dinner, in which he gave his assurance that the British Government would pay due regard to the feelings of Indian Muhammadans in formulating its foreign policy, that it would never allow any Power to attack the sacred places of Islam, and would make common cause with Turkey even if all the Powers were to unite in attacking them. The *Paisa Akhbar* characterises the speech as a political declaration of great moment, and says that it has reassured not only the Muhammadans of India, but Muhammadans all over the world. Seven crores of Indian Muhammadans, it adds, feel extremely grateful to Government for this.

England and Turkey.

2. In a note headed "The Ægean Isles and Great Britain" the *Paisa Akhbar* (Lahore), of the 20th December 1913, makes remarks similar to those of the *Zamindar* regarding the British proposal to make over the Ægean Isles to Greece, and says that the feelings of the Muslim population of Albania will be provoked if the British Government allows Greece to delay the evacuation of that country. It observes that Great Britain should abstain from making such proposals, and that no matter how closely connected by ties of blood may be the royal families of England and Greece, Sir Edward Grey should respect the feelings of ten crores of Great Britain's loyal Muhammadan subjects.

Indians in South Africa.

3. Writing under the heading "Past days of India," the *Akhbar-i-'Am* (Lahore), of the 17th December 1913, says that there is a world of difference between the India of to-day and the "Motherland" of ten years back. It then dwells on the awakening of Asia, and says that if Asiatics cannot secure as much success as they desire in defending themselves and in obtaining their rights there is no reason why they should give way to despair, especially as these matters are of ordinary occurrence. They should bear in mind that Government possesses great power, and if they fail to gain their legitimate wishes inspite of their demands it is not proper that they should resort to weeping and wailing and to violence. Europe, it continues, is proud of her fighting capacity, and, according to a Japanese Professor, it was not until Japan, which was formerly never respected by Europe, displayed her power in the Chino-Japanese War and massacred thousands of Russians during the Russo-Japanese War that she began to be included among living nations. Ever since she has been a thorn in the side of Europe, and the latter has begun to hate "black" colour. So the greatness of a country is measured by its strength, and power is synonymous with greatness. It is this greatness which enables Europe to rule the world, and it is this greatness before whose altar the Red Indians (*lit.* foreigners) in America, the Kaffirs in Africa, and other nations have been sacrificed. There are also various other communities which are in a half dead condition through being offered as sacrifice to this greatness (the reference is to the Boers, but the original is not very clear). But the greatness and prestige of Europe take no thought for the latter (Boers), inasmuch as she believes that God has sent the Boers alone to rule over the world, and it is the duty of other people (than the whites) to serve them and be expelled from their country if need be. Referring in conclusion to the South African atrocities, the paper says that if steps are not taken to put an end to this dispute between the Boers and the Indians, it will lead to more bloodshed than before. But able and responsible Europeans have fully realised the situation in South Africa and are making efforts to improve it.

Under the heading 'The South African Resolution,' the *Panjabee* (Lahore), of the 6th January 1914, observes the following :—

"A *communiqúe* issued in the Legislative Department states :—'The Hon'ble Mr Gokhale has, with his Excellency the Viceroy's approval, postponed the moving of his resolution regarding the treatment of Indians in South Africa.' The *communiqúe* does not state the grounds on which Mr. Gokhale has postponed the moving of his resolution: perhaps Mr. Gokhale himself will. In any case it is not difficult to surmise the nature of the reasons which have led Mr Gokhale to come to the decision to which he has come. A couple of weeks ago the Government and the people of India were absolutely united in their support of the struggle which our countrymen and countrywomen in South Africa were so valiantly waging. To-day the position is slightly changed. On the question of the attitude which the South African Indians should adopt towards the Commission there is a difference of opinion not only between Mr. Gandhi and the Government of India, but between Mr. Gandhi and some of our own countrymen, though we believe the vast majority are still with Mr Gandhi. The discussion of the resolution at such a moment would, Mr Gokhale probably fears, not be calculated to strengthen the Indian cause because it would show that the country and the Government are no longer absolutely of one mind, at any rate in regard to one aspect of the question. Secondly, for the same reason for which Mr. Gandhi has resolved to postpone taking decisive action until the arrival in South Africa of Sir Benjamin Robertson, it is perhaps desirable for us in India to do likewise. Nor is a third reason wanting. Some sort of negotiation is proceeding between Mr. Gandhi and the Ministers and Mr. Gandhi himself has wired to say that he is not absolutely without hope that a *modus vivendi* may be arrived at. For these reasons Indian opinion will support Mr. Gokhale's action in postponing the moving of his resolution."

Writing under the heading 'India and the South African question'; the same paper of the 8th January 1914 makes the following remarks :—

"In a recent article on the difficulty which has arisen between India and South Africa, the *Nation* wrote :—

> 'It has been a conspicuous defect in the so-called Imperial Conferences of the past that her (India's) representatives have not been summoned, and that her interests have only indirectly been taken into consideration. A plain demand ought to be formulated that any enlargement of the factors of Imperial Government by representatives of the Dominions . . . . should make provision for the direct and sufficient participation of the representatives of India, with a number and standing proportionate to the great place she occupies in our political system.'

"With reference to this eminently just observation, a correspondent of our contemporary, Mr Richard Jebb, points out that India has hitherto had no separate standing in the Imperial Conference, because her Government is not autonomous. 'The obvious reason for excluding subordinate Governments like that of India,' says the writer, 'was that the vote of any such Government would be at the disposal of the British Government, which would thus enjoy double representation, while the basis of the Conference is equality of status.' The remedy, as the correspondent suggests, is to grant autonomy to India. That this is the only remedy for many of the difficulties that at present beset India, so far as her international position is concerned, no one who has any acquaintance with the facts is likely to deny. Whether the question is one of financial justice as between India and England or of the treatment of Indians in British Colonies or of the policy which India should follow in regard to a sister State in respect of her tariff, the Government of India is equally powerless, because it is a subordinate Government, unless it is so fortunate as to have the support of the Imperial Government. The correspondent of the *Nation* seems to imagine that things have changed for the better since the reform of the Councils. 'Native opinion', he says, 'is now well represented in the Viceroy's Council' This is not true; and it is necessary to point out that even if the Government of India as at present constituted were granted fiscal autonomy or were permitted to participate in the Imperial Conference, it would not be as if the people of India enjoyed the privilege. Occasionally India may have the singular good fortune of having a Viceroy like Lord Hardinge who will consider it both his pleasure and his duty to voice Indian opinion faithfully and accurately in Imperial and international affairs, but the interests of a country cannot be left to be safeguarded by an accident such as this It is not until the Council has been further reformed and the country effectively represented on it, and the executive Government itself has been made amenable to its control, that the Government of India will have the right to represent the people with the weight of authority that belongs to a national Government."

(b)—*Home.*

Labourers and capitalists.

4. The *Zamindar* (Lahore), of the 16th December 1913 (weekly edition), publishes a leader headed "Labourers and capitalists : strike and its causes : anything which is lawful in the West is unlawful in the East." The paper deplores the oppressions practised on Indians in South Africa, and says that Indians are

being flogged and made to rot in jails there simply because they work diligently and do more work than European labourers, because they go out of India to earn their livelihood and do not lead a contemptuous, degraded and impure life, and because they possess self-respect and claim equality with European labourers. It then refers to the sympathetic speech of Lord Hardinge, and says that the British public could not even tolerate his remarks, for the *Pall Mall Gazette*, the *Westminster Gazette* and the *Morning Post* took exception to them. The strong, it continues, always overpower the weak, and it is the heartfelt desire of powerful men that the weak should remain their slaves. The strong therefore enact such laws as will keep the weak in that condition, and will prevent them from making efforts to rescue themselves from the clutches of the powerful. In order to achieve this end the powerful have to grant certain rights to the weak and to show some regard for their interests. The law is accordingly passed with a view to bettering the lot of the weak in some superficial way. This is the principle on which the history of the labour (laws in England) is based, and this is the secret of the ascendancy of Europe over Asia. The paper then says that there was a time when labourers enjoyed no importance and were required to do all the work of agriculturists and landlords, also all Government works, such as the construction of forts and the digging of canals, without receiving any wages. Thanks to the advent of Islam, however, the practice of forced labour ceased to exist, for Islam not only granted labourers rights, but also liberty. Under the laws of Islam, it is punishable to force a labourer to work (without remuneration). The paper then enumerates the steps which Europe took from time to time in asserting the rights of labourers, and reproduces an order said to have been issued by Queen Elizabeth on the subject. It then observes that labourers are now represented on all the Parliaments in Europe, and says that truly this is the practice which has made labourers in Europe more respectable than even wealthy Indians. If in such circumstances, it remarks, the capitalists practice any high-handedness on labourers, the latter go on strike, with the result that Government is obliged to agree to their demands. In conclusion, the paper publishes with dates a list of the strikes set on foot by labourers and other artisans in London, and says that Government was obliged to agree to the demands of the strikers.

The *Times* and Indians.

5. The *Zamindar* (Lahore), of the 4th January 1914, discusses the 'Indian Peril' series of articles which recently appeared in the *Times*. According to the *Times*, it remarks, India contains 29½ crores of souls who are illiterate, but as they possess some martial spirit it would be impossible to carry on the administration of India if the small number of educated Indians were to succeed in creating feelings of distrust (towards Government) in their minds. It is regrettable, says the *Zamindar*, that the *Times* accuses educated Indians of decoying most of their countrymen (from their allegiance to Government), thereby showing that it is ignorant of the fact that if educated Indians can really decoy their uneducated brethren, the fault lies not so much with the former as with the latter's ignorance. If a large number of Indians had been educated, the mischief-mongers would never have been able to exert any baneful influence on their minds. If even now education is disseminated among Indians *en masse*, no one can succeed in instilling in their minds such false ideas as may eventually result in inflaming them. But the *Times* would give no such advice to Government. As a matter of fact, it is so exasperated against Indians that, instead of giving any sound advice to Government, it gives the unreasonable counsel that it should gird up its loins and go on administering the affairs of the country, maintaining peace and safeguarding its laws fearlessly. It also urges Government to enforce the Press Act with unflinching perseverance. All these remarks, adds the paper, can bear only one construction, and that is that Government should adopt repressive and stringent measures, without which peace cannot be maintained, nor will the laws be respected by the people. It

is said that newspapers wield enormous power in Great Britain, where Government is always prepared to act in conformity with their views. Indeed, the Press enjoys the same position in England as highly intelligent councillors of State. But a perusal of the views which the *Times* is in the habit of expressing regarding India cannot but lead to the impression that, if the British Government is guided by such advisers as the *Times*, nothing but disaster and infamy are awaiting it. The *Times*, the *Zamindar* continues, advises British statesmen to take great care to find out the truth. But this can be done only if British statesmen and authorities interview the real representatives of Indians and try to ascertain the true sentiments of Indian people through them alone. Recently, however, when Lord Crewe and Mr. Asquith refused to grant an interview to Saiyid Wazir Hasan and Mr. Muhammad Ali, the accredited representatives of the Indian Muhammadans, the *Times* expressed complete approval of their conduct. It is apparent from this that the *Times* holds quite a different view regarding the necessity for the authorities to take great care in ascertaining the truth in Indian affairs. The *Times* cleverly attributes the feelings which have been recently created in the minds of some patriotic and educated Indians to that small body of educated Indians who are either indifferent to the affairs of the country or, in order to promote their personal interests, entertain the same opinions as the Anglo-Indian community. But when the inhabitants of every country are rapidly advancing along the path of progress, there is no reason why India should escape from this universal awakening (*lit.* influence). It is, indeed, essential that Indians should awake from their sleep of ignorance, should change their condition and advance along the road to progress, should carry on agitation in order to secure their legitimate rights, and should clearly lay their feelings before Government. Those, on the other hand, who wish that they alone should advance and that all others should remain behind, that they alone should make progress while others should remain degraded, and that their community alone should enjoy freedom while all other communities should remain slaves, exactly resemble those persons who, if they could, would upset the laws of nature or mould them according to their wishes. Such people, however, should be told in plain language that the laws of nature (*lit.* God's laws) will never undergo any change (for their sake). Again, the *Times* says that educated Indians are not the true representatives of the Indian people, and that it is difficult to find any trace of democratic feeling in them. But when the *Times* did not consider Saiyid Wazir Hasan and Mr. Muhammad Ali, who belonged to the educated class and in whom Muhammadans all over the country passed votes of confidence, as true representatives, the writer's remark cannot but mean that the true representatives of Indians are those alone who share the views of the *Times*, although they may be utter strangers to all patriotic feelings. But is it not strange that "we" should consult the *Times* if "we" are anxious to find out who is "our" true representative? Probably, however, there is no community in the world which is so foolish as to elect its representative in consultation with a member or members of another community. The *Zamindar* then remarks that it is wrong to say that educated Indians are devoid of feelings of democracy, for, if this be a fact, what is it of which the *Times* complains? The ideal of educated young Indians is freedom and equality, but the *Times* and other newspapers which share its views consider the ideal a dangerous one, and believe that it is the duty of Government to crush such beliefs. The *Times*, it concludes, further says that India loves absolutism and not democracy, but it forgets that China, Persia and Turkey, which were under despotic rule for centuries past, have recently established constitutional forms of Government. When these countries have begun to love democracy, why should India continue to love absolutism, and why should not the breeze of freedom and equality be allowed to blow through India?

Government and Muhammadans.

6. Writing under the heading "Indian affairs as viewed by England; the Government of India and Muhammadans," the *Zamindar* (Lahore), of the 16th December 1913 (weekly edition), publishes a translation of an article which recently appeared

in the *Manchester Guardian* referring to the Cawnpore affair, the Press Act and the *Comrade* case, and dwelling on the attitude of the Muhammadans over the Balkan Wars. It then gives a summary of the article, publishing a running commentary as follows :—

(1) The Government of India, says the *Manchester Guardian*, showed favour to the Muhammadans in order to suppress the flood of nationalism which swept over the Hindus some time ago. This, says the *Zamindar*, constitutes a charge which applies to the Government and not to the Muhammadans. Indeed, as far as Muhammadans are concerned, it may be borne in mind that they only demanded their rights, which were not granted, and that they have even failed to secure those rights to which they were entitled merely by their numerical strength, to say nothing of their importance.

(2) According to the *Manchester Guardian*, the Government was made to feel that the troubles of the Islamic world inflamed the (Indian) Muhammadans. This, says the *Zamindar*, is also unfounded, for if it had been the case the atrocities and oppressions practised in the Balkans and Tripoli would never have taken place at all.

(3) The power of the Muslim Press, says the *Manchester Guardian*, has of late greatly increased, and Government appears to be afraid of it, since it could give no explanation for recently demanding and confiscating security from certain Muslim papers. Writing on this the *Zamindar* expresses the hope that Government will have no reason to fear inoffensive, nay beneficial, papers such as the Muslim journals.

Muhammadans and their leaders.

7. Writing under the heading "Disunion in the Muslim League: need of purifying the communal atmosphere of the cloud of disunion: worthy of the special attention of Indian Muhammadans," the *Kashmiri Magazine* (Lahore), of the 14th December 1913, deplores the disunion prevailing among certain members of the All-India Muslim League, and between Hindus and Muhammadans, and says that, if his successors had followed the policy of reconciliation adopted by Akbar the Great, Hindus and Muhammadans would not now be treated with contempt in Canada, South Africa and Australia. As for the disunion among the Muhammadans themselves, the entire responsibility rests with a certain section of the Islamic press, which has brought into being a class of nationalists among the Muhammadans who feel no hesitation in abusing, in their writings and speeches, the veteran well-wishers of the community, and who, instead of calmly discussing the affairs of their community, have made it their duty, in order to gain their selfish ends, to insult and pour ridicule on the admitted leaders of the Muhammadan community. The fact, however, cannot be ignored that some so-called nationalists have rendered invaluable services to the community; but, instead of according them such praise as is due to them, "we" have begun to welcome every movement, justifiable or unjustifiable, set on foot by them, with the result that they have been so emboldened as to dream of becoming the leaders of the Muhammadan community. Also the scheming of the so-called nationalists and the short-sighted doings of Messrs. Muhammad Ali and Wazir Hassan have led prudent leaders to sever their connection with all matters affecting the community. It is the duty of the community seriously to consider the situation, to express abhorrence at the doings of Messrs. Wazir Hassan and Muhammad Ali, and to acknowledge the services of the Right Hon'ble Mr. Amir Ali and request him to keep the reins of the community in his hands and not to deprive it of his guidance.

The *Hamdard* (Delhi), of the 20th December 1913, publishes from a Jullundur correspondent a communication headed "An unsuccessful attempt to oppose the members of the Islamic Mission." The writer says that on the 14th December Mr. Ishan-ul-Haq, Bar-at-Law, Jullundur, delivered a short speech at a public meeting at Jullundur. In the course of his speech he characterised Muhammadans holding liberal views as childish and short-sighted agitators, lovers of sedition, selfish, and given to insulting others, and desired the meeting, which was convened for that very purpose, to pass a vote of confidence in Mr. Amir Ali and to express its distrust of Saiyid Wazir Hassan, Mr. Muhammad Ali and Zafar Ali Khan, so that the community might be saved from ruin. The meeting, adds the writer, which consisted of all classes of Muhammadans, dispersed with surprising silence without uttering anything by way of reply. Saiyid Ata Ullah Shah, Bar-at-Law, however, declared at the meeting that it was true that Muhammadans valued Mr. Amir Ali, but the services of Saiyid Wazir Hassan, Mr. Muhammad Ali and Zafar Ali Khan to their community were also valuable. So the efforts of Mr. Ishan-ul-Haq, the correspondent concludes, for which he had received a hint from Lahore, were all in vain.

The *Zamindar* (Lahore), of the 22nd December 1913, publishes from "A liberal Muhammadan" a poem headed "Song of reality." A leader of the community, says the poet, who is in the habit of characterising his co-religionists as seditious when paying visits to the authorities is worthy of being hanged, and is incapable of being styled a leader. One who "on becoming an elephant" would like to have his army trampled down cannot be a general of that army. If a wealthy man does not spend money with a view to serving his countrymen he cannot become their leader. If one is apt to sell one's faith for a mess of pottage one cannot be friendly to one's co-religionists. If an old man does not display the spirit of youth he cannot be the standard-bearer of young men. A leader who treats every member of his community with respect cannot be humiliated by the latter. At the same time a person who cannot control his anger is really a slave of Satan and cannot be religious. The wave of freedom has (of late) passed over every community, and no leader can in these days conduct himself in an independent way. One who is inebriated with the wine of freedom cannot recover his senses by the clank (*lit.* lamentation) of chains. A newspaper which is engaged only in amassing wealth and in displaying hostility to its community cannot secure popularity among that community.

Muhammadans and their future.

8. The *Zamindar* (Lahore), of the 6th January 1914, publishes from one Haji Muhammad Ismail, *Sabr*, of Rampur, a poem headed "Liberty of a Muslim," in which the following verses occur;—

"There is pleasure in living if we remain alive in the world,

"(And) every Muhammadan is held in esteem by all other communities;

"(And if) the kettle-drums of Islam beat on all sides of (*lit.* in) the world,

"(And the cry of) 'God is great' is raised so high as to shake even the heavens.

"If a Muhammadan (*lit.* one) is to die, he should die bearing at the time of his death the name

"Of Muhammad on his lips and having truth in his heart.

"I do not care a straw, and permit every one to harass me if he wishes to do so;

"Let him practise hardship after hardship and oppression after oppression upon me.

"He is the master of my life who has created me;

"Why should I fear death and why should death fill my mind with horror?"

The Muslim League.

9. The *Zamindar* (Lahore), of the 6th January 1913, publishes a leader headed "The golden speech of the President of the Muslim League and the beginning of golden days in the history of the (All-India Muslim) League." The Presidential address, says the paper, read out by the Hon'ble Sir Ibrahim Rahmat Uallh, C. I. E., on the occasion of the recent sitting of the All-India Muslim League,

is worthy of being written in golden characters and given a prominent place in the political history of the (Muslim) community. The brilliant triumph, it continues, which the nationalists (*lit.* lovers of freedom) achieved over the favour-hunters in this session of the League has totally confounded all the schemes of the latter. "We" feel confident that the League will not retrace the steps which it has now taken in the path of advancement, and that it will not suffer its reins to be placed in the hands of the favour-hunters. Referring next to the principle laid down by the President that in casesin which there are differences of opinion Muhammadans should be guided by the decision of the majority, the paper says that there can be no denying the fact that this is a most excellent and beneficial principle, but it may be remembered that it is meant for those associations whose members are elected by the community, and does not apply to those Anjumans which are founded by individuals and whose members are nominated by those individuals alone. The best possible arrangement in establishing a political Anjuman is to make it an elective body, so that its members may be elected by the community in public meetings, not permanently, but for a particular period. If this be done the members of the Anjuman will be obliged to keep in view the interests of the community and will not allow their personal views to interfere when giving expression to the feelings and aspirations of the community. Also the decision so arrived at will be held to be the decision of the community. With regard to basic constitution, it must be declared that, as its members were not elected by the community in any public meeting, the League is a self-constituted body. The *Zamindar* then reproduces Section 12 of the Constitution of the League, by which it is enabled to dismiss 60 members out of a total of 300 by ballot, and to fill one-half of the vacancies thus created by nomination and the other half by election by Provincial Leagues. The paper is of opinion that it would have been better if, in order (to secure) communal representation (on the League), every Provincial League had elected as many members as it has been empowered to do, and the Council (of the League) had not interfered. It declares that until this elective system is adopted by the League, and until the term of membership is fixed, the League cannot be an Anjuman in the true sense of the word, and its members cannot be entitled to be called the representatives of the community. But in the present circumstances, it remarks, it cannot be expected that the League will act up to the principles pointed out by the President.

Continuing its remarks in its following issue, the paper says that the President laid stress on the desirability for the authorities to attempt to acquaint themselves with the feelings and aspirations of the Indian people, and observed that if this were done and if the authorities decided all questions affecting the Indian people from the people's point of view, all the outcries which are at the present moment disturbing the peace of the country would cease. The *Zamindar* remarks that this is a basic principle about which it has repeatedly raised its voice, and it expresses pleasure that Sir Ibrahim Rahmatullah has tried emphatically to place it before the authorities for their consideration. If the authorities, it observes, were to attend to this principle, and if they were to try to ascertain the standpoint of Indians in all matters affecting them, "we" are confident that most of the difficulties of Government would be removed, and there would be no necessity for Indians to raise an outcry or create a commotion. It then refers to the President's remark taking exception to the conduct of certain Anglo-Indians in urging Government, on the ground of loss of prestige, not to retrace a step, which, it says, has filled Indians with indignation. The question arises, however, it remarks, whether the British Government in India is based on a principle of justice, or on a principle of high-handedness and oppression. If it be based on justice, as Indians believe, there is no need to hold fast to a decision which has filled the minds of Indians with indignation, and which has created unrest in the country. Indeed, it is the duty of the authorities, after having ascertained the standpoint of Indians in the matter, to cancel such a decision. Referring in conclusion to the President's views about the Balkan Wars, the paper says that he has clearly proved that the British Ministers paid not the least regard to Muhammadan sentiment. But the Indian Muhammadans, it remarks, feel confident that Great Britain will not rigidly adhere to this mistake, and that she will begin to regard the demands of Muhammadans as justifiable and reasonable when the real state of affairs is brought to her notice. If this is done, the Muhammadans will begin to feel deep attachment for British rule, and will spare no pains to sacrifice their lives ensure her safety and protection. (*To be continued.*)

Writing under the heading "What should be the political ideal of the Muslim League? What ideal does Mian Muhammad Shafi want?", the *Desh* (Lahore), of the 6th January 1914, says that the presidential address is satisfactory in every respect, and that the feelings of patriotism and broad-mindedness which it displays, and the freedom with which the views of the President are expressed, are not to be found even in the speech delivered by the Hon'ble Nawab Saiyid Muhammad in his capacity as President of the National Congress. The paper then refers to the Hon'ble Mian Muhammad Shafi's contribution to the *Observer* (see below), in which the Mian declares the ideal of the Muslim League announced by Sir Ibrahim Rahmat Ullah to be a deadly poison for the League and the Muhammadan community, and says that it is interesting to note that neither the Mian nor any other Muhammadan took exception to the ideal when it was announced by the President. It appears, the *Desh* observes, that the presence of broad-minded Muhammadans such as Messrs. Jinnah, Mazhar-ul-Haque, Muhammad Ali and Wazir Hassan probably prevented him from waxing so bold as to object to the announcement of the ideal. But there is no need to fear self-government and regard it as a bugbear, for the real object of the demand is that India may obtain self-government under the *ægis* of the British Crown.

Under the heading 'Sir Ibrahim Rahimatulla's Dream,' the Hon'ble Mian Muhammad Shafi contributes the following to the *Observer* (Lahore) of the 3rd January 1914:—

* * * "Less than a year ago the League, when adopting its new Constitution, declared '*the attainment, under the ægis of the British Crown, of a system of self-government suited to India*' as the ultimate goal to which our countrymen may legitimately aspire. At that gathering Mr. Mazharul Haq's amendment, advocating the adoption of the 'Colonial form of self-government in India' as our ideal, did not find even a seconder, the proposal being summarily rejected. When commending to the members of the League the adoption of the ideal which now forms an integral part of the League's Constitution, I said: 'It is my deliberate judgment that the fourth object, as suggested by the Council, is based upon perfectly sound principles and fully satisfies the two great tests of moderation and politica foresight. The adoption of the alternative proposal put forward by some of our friends, that the League should set up the 'Colonial form of Government in India' as its ultimate goal, is in my opinion inadmissible, as well as politically unsound. The political conditions, internal and external, prevailing in the British Colonies have no analogy whatever with those obtaining in India, and the adoption of any course other than the one proposed by the Council would be absolutely unwise.'

"The ideal thus adopted at the sixth Anniversary was discussed at an informal gathering, consisting of members of the Council of the All-India Muslim League, including His Highness the Agha Khan, and other representative Musalmans present at Agra on the evening of the 29th December, at which Sir Ebrahim Rahmatulla himself presided. The meeting again rejected the Congress ideal and re-affirmed its adherence to the ultimate goal adopted at the last Anniversary. Within twenty-four hours of this decision, Sir Ebrahim made, during the course of his Presidential Address, a remarkable pronouncement, of the nature of which not even the slightest hint was given by him at the meeting held the previous evening.

"Those of us who belong to what may be called the Centre Party in the Muslim League fully recognise the urgent need for inter-communal unity and co-operation, calculated to promote the smooth working of the administrative machinery and to create among the various communities having material stakes in the country a feeling of genuine co-ordination for the good of the common motherland. We are also sincerely convinced that, in view of the conditions brought into existence by an enlightened and beneficent system of Government, the old world ideals and methods are no longer within the sphere of practical politics. The policy of sitting on the fence in the face of the political and economic developments taking place all round is no longer feasible. The community must advance along progressive lines, if it is not only to maintain but also to improve the position in the Indian body-politic which is rightfully its due. But so extraordinary in its character and ultimate results is the pronouncement made by Sir Ebrahim, so diametrically opposed to the accepted creed of the Muslim League, that it is impossible for one who presided over the Anniversary at which that creed was almost unanimously adopted to allow it to pass unchallenged. The passages already quoted from this year's Presidential Address make it absolutely clear that Sir Ebrahim does not approve of the ideal which constitutes one of the principal features of the Muslim League Constitution, regards the Colonial form of government for India, positively rejected at the last Anniversary, as 'having the advantage of being definite and clear,' and is himself dreaming dreams, which go far beyond even those of the Congress politicians and in which the two essentials of the Muslim League ideals, *i.e.*, 'under the ægis of the British Crown' and 'suitability to Indian political conditions,' find no place. Entertaining these extraordinary views, was it fair on his part to have accepted the presidency of the League Anniversary, without having given the Council previous notice of the remarkable doctrine which he intended to preach?

"It is true that Sir Ebrahim has taken pains to make it clear that the passages quoted above embody his own personal views and has made no attempt to foist them on to the League. *It is further clear that the League itself has carefully abstained from giving countenance to these views in any of the resolutions actually passed at the Anniversary.* But a pronouncement embodying even the dreams of one who occupies the responsible position of President of the annual meeting of the All-India Muslim League is calculated to create an awkward position for the League itself. What the All-India Muslim League is in need of is practical statesmanship, a wise guidance through the complicated web of modern political conditions, and not the wild dreams of a political visionary, however profound be his own faith in their ultimate realisation.

"While entirely disassociating myself from the extraordinary doctrine enunciated by Sir Ebrahim in the passages already cited, I appeal to my co-religionists generally, and my brethren of the Muslim League particularly, to hold fast to their colours, to adhere to the progressive and politically sound ideal adopted last year, and not be led away by what is, after all, admitted by Sir Ebrahim Rahmatullah himself to be a mere dream."

The *Panjabee* (Lahore), of the 3rd January 1914, makes the following remarks:—

"We have now before us the text of the resolution on communal representation which came up for consideration at Wednesday's meeting of the Muslim League and in connection with which, according to our Agra correspondent, there was some heated discussion. It is a significant fact that for the first time since the question had come into prominence amendments were moved at a meeting of the League recommending postponement of the consideration of the question, and that these amendments were supported, among others, by His Highness the Aga Khan, Mr. Muhammad Ali of the *Comrade* and Mr. Jinnah. That the amendments were negatived on being put to the vote and the original resolution adopted is no matter for surprise in view of the attitude of so many Muhammadan leaders in regard to this question. What is interesting is to observe that the battle has now begun. The best minds of a community are necessarily more susceptible to healthy influences than the rest and usually the first to imbibe correct ideas. But once the battle has begun, victory is only a question of time. His Highness the Aga Khan has already declared in unmistakable terms that it is his intention, as soon as he is free from the trammels of office, to address himself to propagandist work. There is no question in regard to which such work is more important or more imperatively needed than in regard to this question of communal representation. We earnestly hope the great influence of His Highness, aided by the ability of men like Mr. Muhammad Ali, Mr. Mazhar-ul-Haque and Mr. Jinnah, will succeed, before the next annual meeting of the League comes on, in so educating the opinion of the community as to ensure a better reception for a more radical amendment in 1914 than what has been accorded to amendments for the mere postponement of the consideration of the subject this year."

In a leader the paper in its issue of the 6th January 1914 publishes the following:—

* * * "We heard a good deal about the unsuitability of the Congress ideal of self-government on Colonial lines. This year Sir Ibrahim Rahimtulla has had the courage to declare from his Presidential chair that the Congress ideal of self-government has the advantage of being clear and definite, while the League ideal appears to him vague and indefinite.

"And if this is the ideal, what is to be the method? The use of physical force is easily disposed of as insane and out of the question. Anarchism and bombs, as the President very rightly observed, never have in the history of any nation helped to win self-government or ensure permanent progress. The only weapon upon which the country can rely is peaceful and constitutional agitation. 'Believe me, gentlemen,' said the President in words which will find a responsive echo in all patriotic hearts, 'that when the time arrives, the force of moral pressure will be irresistible and it will absolutely ensure the realisation of our proud destiny.' There is one thing and only one which is essential. We must 'rise above petty jealousies and personal considerations,' 'unite in a bond of Indian brotherhood to make our path easy in the stubborn task that lies before us', and be 'prepared for all calls of self-sacrifice and devotion to the Motherland.' * * *

"Similarly in advising the Mahomedan community to extend brotherly affection and sincere regard to the Hindu who 'occupies the position of the elder brother in the Indian family by virtue of his seniority in numbers, in education, in wealth and in many other ways', the speaker did not forget to emphasise that the younger brother too was entitled to reciprocity at the hands of the elder. All this is absolutely unexceptionable in temper as well as in spirit and the entire Indian community will be grateful to Sir Ibrahim Rahimtulla for his admirably clear pronouncement on a subject beset with so many difficulties.

"Unfortunately this lucid statement of the policy of the League is coupled with the somewhat strange declaration that the younger brother *has* faithfully and adequately discharged his obligation to the elder, and that if Indian unity is not an accomplished fact it is because the latter has not responded. The declaration is so inconsistent with incontestable facts that it has very much the air of a paradox and the President must be mistaken if he imagines that he can save himself the trouble of establishing it by giving it the appearance of a truism. * * *

"The dream of Indian unity will never be realised until the fallacy underlying communal claims in matters political is perceived and got rid of. Here as elsewhere disintegration and dissolution in one form must precede integration in another and a higher form. Politically speaking, men must die as communities to live as a nation. Mr. Wazir Hassan's dream of a State based on a federation of communities never has been realised in the history of man and never can be. This does not mean by any means that the communities should not exist and only the nation should. Social and religious life is as valuable as political and economic and there are many to whom it is more valuable; and socially and religiously, in matters of culture and civilisation, the Hindu and the Mahomedan will retain their individualities to the end of time. What must be borne in mind is that the function of the State in these spheres is strictly limited and is confined to establishing conditions favourable to freedom and healthy development It is the perception of this truth which is responsible for the attitude of the elder brother and not any stubborn antipathy to the advancement of the younger. He is ready as ever to do everything for the younger brother except the one thing that will in the long run be as prejudicial to the interests of the younger as of himself. He cannot allow the future State to be built upon a foundation of sand."

In a leader under the heading 'Sir Ibrahim Rahimtulla and his critics,' the same paper, of the 8th January 1914, publishes the following :—

* * * "No wonder that the extremist Anglo-Indian press—the *Englishman*, the *Pioneer* and our own *Civil and Military Gazette* should scent danger in the Presidential utterance and take violent alarm. It is all very good for a Lieutenant-Governor or a Viceroy, these journals seem to say, to urge the communities to unite: their exhortation only means that they should unite to make the task of the administration easier. But why go farther? Why unite for other and higher purposes? Why, above all, seek to unite for *national* purposes and thus thwart the noble work in which our benevolent contemporaries have all along been engaged—that of helping India to remain in a state of perpetual tutelage? If union for such a purpose ever becomes an accomplished fact, will not the occupation of our very very kind and amiable friends be gone—gone hopelessly and for ever? It is the perception of this truth which is responsible for the sorry exhibition which some of these journals are making of themselves. 'The advantages of amalgamation,' says one of these journals, 'are self-evident from the Hindu point of view; but it is very difficult to see what Moslems hope to gain by it.' Very difficult indeed! The only thing that it is not difficult to see is the clear and decided advantage which both the Hindu majority and the Mahomedan minority (using phrases which convey no sense to our ears in matters political) have in the perpetuation of a state of things in which neither has any real or effective voice in the determination of their affairs! Is not that so, dear *C. and M. G.*?

"Fortunately for these journals there are not men wanting in the Muhammadan community itself who are ready as ever to play into their hands. One of these gentlemen, the Hon'ble Mian Muhammad Shafi, the predecessor of Sir Ibrahim Rahimtulla in the Presidential chair of the League, has just contributed an article to the *Observer*, subjecting Sir Ibrahim Rahimtulla's speech to a severe and for the most part unmerited criticism. * *

"Sir Ibrahim Rahimtulla, reading between the lines of his speech, believes as firmly in the British connection as Mr. Shafi does, and the British connection means nothing if it does not mean allegiance to the British Crown; neither Sir Ibrahim Rahimtulla nor any Congress politician has ever said that the constitution of either Australia or Canada is to be bodily transplanted to India, without any modifications such as India's circumstances may demand. The ideal of Colonial self-government means, in fact, nothing more or less than self-government within the Empire, and this is exactly what Mr. Shafi wants, unless his two adjectives 'under the ægis of the British Crown' and 'suitable to India' are intended only to take away all meaning and sense from the substantive self-government. Why then has he been at the pains and in such a hurry to parade his differences with Sir Ibrahim Rahimtulla? * * *

"In truth the difference between Mr. Shafi and Sir Ibrahim Rahimtulla is not so much in the ideal as in their respective appreciation of the need for inter-communal unity. We have seen what Sir Ibrahim Rahimtulla means by unity and what importance he attaches to it. Let us see what Mr. Shafi wants. 'Those of us,' says Mr. Shafi, 'who belong to what may be called the Centre Party in the Moslem League fully recognise the urgent need for inter-communal unity and co-operation, calculated to promote the smooth working of the administrative machinery and to create among the various communities, having material stakes in the country, a feeling of genuine co-ordination for the good of the Motherland.' Except for that phrase 'the good of the Motherland', which is beautifully vague, there is nothing in this declaration which shows that Mr. Shafi and his Centre Party believe in or attach any importance to India's *national* destiny or that they want co-operation for any purposes different from those for which officials and their supporters in the Press want it. It is true that Mr. Shafi thinks that 'the old-world ideals and methods are no longer within the sphere of practical politics', but whereas everybody else would make this obvious fact the ground for demanding popular institutions for the country, Mr. Shafi is only thinking of his own community which, he says, must 'maintain and improve the position in the body politic which is rightfully its due.' There is no recognition of the fundamental fact that until self-government has been conceded, neither the members of the Mahomedan nor of any other community can have any place in the body politic except as subjects, that here as in every other case where we have to deal with organisms, the well-being and the advancement of a part are indissolubly bound up with those of the whole. Mr. Shafi may imagine that the requirements of political foresight are satisfied only by assumed moderation, but the foresight is very poor, indeed, which does not enable its possessor to look beyond the present clashing of supposed racial interests and to find in it the working of a principle which differentiates itself only to attain to a higher, a deeper, a richer unity."

The National Congress and Muslim League.

10. Writing under the heading 'Two Urgent Reforms,' the *Panjabee* (Lahore), of the 6th January 1914, makes the following remarks:—

"As we have said again and again, in regard to most concrete questions of any importance, the interests and wishes of all sections of the Indian community are identical. One has only to go through the proceedings of the last session of the Indian National Congress and of the Muslim League to see on how many points the two bodies and the communities they respectively represent think and feel alike. We have already seen that on the burning questions of the grievances of our countrymen in South Africa, the necessity for the repeal of the Press Act and the separation of judicial and executive functions the two bodies hold identical views. The same truth is illustrated by the resolution adopted at the last session of the League urging the raising of the status of the Punjab Chief Court to that of a chartered High Court, and the establishment of an Executive Council in the United Provinces and in the Punjab. On both these questions Congressmen have always felt strongly and have again and again given emphatic expression to their views. So far as the first of them is concerned, the Muhammadan community have always been in complete agreement with the Hindu. In regard to the question of the establishment of Executive Councils in the only two major Provinces where they do not exist at present, the Muhammadans, it is true, have not been always with us. Not long ago when a resolution was moved in the Supreme Legislative Council, there was only one Muhammadan member of the Council who voted in favour of the resolution. But as in so many other things, the sentiment of the Muhammadan community has undergone a change during the last couple of years, and the resolution at this year's session of the League was unanimously carried. We can only hope that the meaning of these resolutions, and the strength and intensity of the feeling that lies behind them will not be lost upon the Government of India and that they will no longer hesitate to carry out reforms which are demanded by a united community. One of the two questions, indeed, has already been too long before the Government: the question of raising the status of the Chief Court. It has been agitated for many years and not only non-official opinion, but even official opinion in the Province, has declared itself strongly in favour of the reform. In the circumstances, the delay in giving effect to public opinion is altogether inexplicable."

India and Imperial Defence.

11. Writing under the heading 'Indian Contribution for the Imperial Defence,' the *Tribune* (Lahore), of the 7th January 1914, makes the following remarks:—

"* * * Indians have been crying hoarse over the existing military burdens, and any attempt to saddle India with additional expenditure will drive her people to despair. The question of the right of entry to the colonies cannot be mixed up with this matter. The two questions are different and each must be decided on its own merits. The question of our status rests on firmer ground than what the defence question seems to give it. In any case it will not be like the Indian princes buying 'protection' by subsidising the troops of John Company in the 'map-making' period of our history. The proposal of additional expenditure for defence Indians will oppose tooth and nail. Already India is bearing more than her legitimate share of burdens in the defence of the Empire. If the defence is inadequate the self governing units should increase their allotments for army and navy to the level that has been reached in India. Till that is done no question of naval grant arises. To mix it up with our status as British subjects is to obscure the principles involved in both."

Sir James Meston and Anglo-Indians.

12. The *Zamindar* (Lahore), of the 22nd December 1913, has a note headed "The prestige and influence of Anglo-Indians," The paper reproduces from a speech delivered by Sir James Meston at a prize distribution of the Anglo-Indian Boys' High School, Allahabad, an extract in which His Honour told the students that the Anglo-Indian community cannot now maintain its existence merely on the basis of prestige, that they can live only by displaying energy and capability, and that their advancement depends solely on their education. Commenting on this, the paper says that probably this is the first occasion on which such advice has been administered to Anglo-Indian youths. But what prompted His Honour to give it was probably the feeling that Anglo-Indian youths should display more energy and capability, because English education has enlightened both Hindus and Muhammadans, with the result that they do not now submit to unreasonable domineering and prestige and can only be impressed by the display of greater capacity and capability, which can only be acquired by education. If this advice had been given by any other European than Sir James it would not have been so worthy of attention as it is at present. In reply to the address presented to him by the Muhammadans at Lucknow, Sir James Meston had declared that the prestige of Government would be injured if the demands of Muhammadans were conceded. Now, therefore, when the above expression has fallen from his lips "we" feel peculiar pleasure. Probably recent events have created an impression in his mind that it is useless to lay stress on the maintenance of Government's prestige if the same is unreasonable and likely to bring about a failure of justice and still further to accentuate bitter feelings among the people. At any rate, it is undoubtedly most fortunate if Sir James makes reparation for his past domineering attitude.

Hindus and patriotism.

13. Writing under the heading "Patriotism and religious feelings," the *Sanatan Dharm Parcharak* (Amritsar), of the 16th December 1913, deplores the decay of spirituality and religious feeling in India, and says that Hindus in these days are not only suffering from starvation, but they have greatly degenerated and their religion is on the decline. The paper then dwells on the blessings of British rule in India, and says that if it were considered why there is so much illness and disunion in the country and why the Hindus do not subscribe as liberally as Muhammadans, who are comparatively poor, in all matters affecting their community, it would be found that all this is attributable to the fact that Hindu leaders do not act in conformity with the dictates of their religion, men like Mr. Gokhale and Lala Lajpat Rai being quite hostile to the old and true Hindu faith. Indeed, there can be no denying the fact that all those Hindus nowadays who claim to promote the interests of the country will be found devoid of the spirit of Hinduism. The paper then refers to those who have taken a vow not to eat articles of food prepared by non-Hindus, and says that in spite of their protestations these very people do not hesitate to eat food and drink water in the railway trains, and are in the habit of preaching widow marriage and of drinking milk without washing their hands. Men like Lala Lajpat Rai and Mr. Gokhale, it remarks, are not strict Hindus. How then can they confidently declare that the Hindu nation will regain its lost position? When Hindus are lacking in those qualities which they ought to possess, and when they have lost even the faith of their ancestors, it is apparent that the Hindu nation will never be able to improve its condition; for no nation can ever advance in the field of progress if it does not act in conformity with the tenets of its religion. It should never be forgotten that religious fervour is the key-note to patriotism, and that it is this fervour which

removes that hostility to other communities, and which gives a wide berth to hypocrisy, cruelty, &c. The paper then urges the Hindus never to lose their spirituality and religious feelings when loving their country, and says that it will be nothing short of madness if they ever think that they should expel from the country the foreigners who are governing them; for natural laws teach "us that nobody is called upon to govern a people nor is anyone expelled from a country." As a matter of fact, every nation suffers the consequences of its own doings. In view of this just principle, Hindus should try to acquaint themselves with their religion, so that they may love their countrymen.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Afghanistan affairs.

14. The *Zamindar* (Lahore), of the 22nd December 1913, reproduces from the *Shaab* a reprint of a communication which appeared in the *Novoe Vremya* from its Afghan correspondent, and in which the writer says that there is in the past history of Afghanistan no instance of Afghans having evinced such deep interest in Turkish affairs as they did recently. Nowadays, he continues, they are taking great delight in performing the duty of safeguarding Turkish rights and warding off the attacks of the enemies of Muhammadans. In short, they now never miss an opportunity of showing that they have a connection with Turkey. They are reproducing photographs of Bulgarian atrocities, in the perpetration of which Russians are represented to have co-operated with Bulgarians. It is in this way that they are creating among Muhammadans feelings of hatred against Europe. The Afghans are publicly declaring that Europe has decided to sweep Turkey out of existence. Formerly the Afghan newspapers used to discuss their internal and personal affairs, but now they are found to be constantly engaged in political controversies. The Afghans are persuaded by these newspapers to help the Turks and are being made to realise that in the event of Turkey being swept out of existence Muhammadans will find it difficult to continue to exist. In their speeches and writings they characterise Russia as the sole cause of Turkey's humiliation. This trouble and agitation (against Russia) is not limited to the circle of newspapers alone; the *ulemas* of Afghanistan also are doing their best to induce their co-religionists to help Turkey and to sow the seeds of hatred of Russia in their minds.

III.—NATIVE STATES.

Bahawalpur affairs.

15. Referring to the prosecution of Seth Roshan Das and Seth Sham Sunder, in the Bahawalpur State, on the charge of inducing Hindus to stop the celebrations of the Dewali and Dusehra festivals, and to send a memorial to the Political Agent complaining against the conduct of the Council of Regency, the *Akhbar-i-Am* (Lahore), of the 19th December 1913, says that it has recently come to know that the State authorities have disallowed a famous lawyer to conduct the above cases on behalf of the accused persons on the ground that the laws of the State do not permit it. It is surprising, it adds, that the State authorities should accord such treatment to respectable persons such as the accused.

Writing on the same subject, the *Desh* (Lahore), of the 20th December 1913, says that in one of the latest letters which it has received on the subject is a complaint that the accused Hindus are kept in irons at night and are thus unable to move. This fact, it continues, is known to the Bahawalpur authorities, but they appear to be anxious to connive at it. Worse still, they do not allow the accused even to engage a pleader to conduct their cases. It is true that in the Bahawalpur State pleaders do not go to Court to conduct ordinary cases, but does not the nature of this case strongly demand that the accused should be allowed an opportunity of benefitting by the advice of their counsel? Why, then, was an evasive reply given to the deputation of respectable Hindus which waited on the authorities to request that its members might be granted an interview in order to lay verbally before the State authorities the grievance of the Hindus? The paper then refers to a telegram which it sent to the Bahawalpur authorities requesting them to allow its special correspondent to go to Bahawalpur in order to see everything with his own eyes with a view to presenting the public and the Government with the true facts of the case, and says that it is a pity that it has not yet received any reply. After remarking that the same treatment has also been accorded to the *Tribune* and the *Panjabee*, which made similar requests, the paper says that this policy of the State authorities is not calculated either to enhance their reputation or to reassure the public that justice will be done to the accused.

IV.—KINE-KILLING.

Kine-killing in Ajudhia.

16. Writing under the heading "Sacrifice in Ajudhia: mischievous writings of Muhammadan newspapers: offensive questions by two Muslim members in the Council: worthy of attention by Government," the *Rajput Gazette* (Lahore), of the 13th December 1913, says that "we" have not the least hesitation in admitting that "our" Muslim brethren are very brave and zealous, and that they are foremost in threatening Government, but "we" must warn them that this state of affairs cannot last long. The paper then refers to the communication regarding kine-killing in Ajudhia which appeared in the *Afghan*, dated the 5th December 1913 (*vide* paragraph 20 of Selections No. 51), and enquires whether, according to the writer of this communication, Government is the protector of the rights of Muhammadans alone. Government, it observes, accords the same treatment to Muhammadans, Christians, Jews and Hindus alike; but if a non-Muhammadan commits in the sacred land of Mecca a deed which may be allowed by his own faith, but which is opposed to the religious feelings of Muhammadans, and if the Government (? of that country) maintains an attitude of silence in the matter, what expression will the writer of the *Afghan's* article use in addressing that Government on the subject? Similarly Ajudhia, it may be remembered, is a sacred place of the Hindus, who love it more than their lives. The feelings of Hindus are therefore naturally injured if kine are killed there. The paper then refers to the questions asked by two Muslim members of the Legislative Council of the United Provinces in one of its recent sittings, and says that they clearly show (that those who put them wish) that the order prohibiting the sacrifice of cows in Ajudhia had not been passed and that Muhammadans should be allowed to sacrifice kine in Ajudhia even although their conduct in the matter may offend Hindus or may lead to occurrences which every well-wisher of the country deplores and despises. Indeed, the trend of the questions is that Muhammadans should start an agitation and compel the authorities to allow them to kill kine in Ajudhia in order that undesirable occurrences may take place.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Englishmen and the sacred places of Hindus and Muhammadans.

17. The *Darbar* (Lahore), of the 19th December 1913, has a note headed "The entrance of Englishmen into the sacred places of Hindus and Muhammadans with boots on." The paper refers to the questions recently asked by the Hon'ble Khawaja Ghulam-us-Suqlain in the United Provinces Legislative Council on the subject, and says that the Government of the United Provinces is right in replying that it can issue nd order on the subject, since it is the duty of the guardians of such sacres, places to keep placards in places much frequented by Europeans warning them not to enter with boots on. They should also have placards containing the words "No dogs allowed" in bold characters at th gates of all such sacred places, for it has often been seen that, while Europeans consent to take off their shoes or put coverings over them (when asked to do so), their beloved dogs cannot be prevented by any one from entering with their masters and passing urine on all raised places.

The need of a Shaikh-ul-Islam in India.

18. Writing under the heading "The necessity of a Shaikh-ul-Islam for India," the *Zamindar* (Lahore), of the 24th December 1913 (weekly edition), says that the British Government is undoubtedly just and kind to its subjects. It has safeguarded religious freedom and its laws provide that interference on its part in religious matters is unjustifiable. But the British officials, who are responsible for enforcing this law, are generally so ignorant of Islamic traditions, rites and customs that, even although the religious affairs (of Muhammadans) are palpably interfered with, yet it is not considered to be religious interference at all. Is it not the greatest religious duty of the Muhammadans to prevent this interference? If it be so, can it be performed without appointing a Sheikh-ul-Islam for India? This Sheikh-ul-Islam should be a representative adviser of the Muhammadans to Government, and should, under the control of Government, establish a religious department in which all kinds of religious disputes among Muhammadans may be settled by him. He should be a representative of Islam before Government, and Civil and Criminal Courts should have nothing to do with affairs affecting the religion of Muhammadans. The paper supports its contentions by quoting the following incidents:—

> The Reverend Thomas Howell wrote a book in Urdu on the Atonement. It was printed in Urdu in 1913 in the Nawal Kishore Steam Press, Lahore, and was distributed broadcast among the people free of cost. In many passages in this book (the *Zamindar* enumerates these passages individually) filthy abuse has been heaped upon the Prophet of Islam, and most obscene language has been used about him. Never before, it remarks, has any community so foully attacked the leader of a religion, nor have any people kept so silent as the Muhammadans have done in the present case. The Press Act is in existence and the soul of the Prophet is complaining, but the Muhammadans pay no regard to the insult offered to their Prophet. The paper does not wish Muhammadans to resort to any unjustifiable and irregular agitation, for it considers obedience to law extremely necessary for them. Nevertheless, they should not forget obedience to Islam also.
>
> The *Ahl-i-Hadis* has been required to furnish security for Rs. 2,000 for writing an article proving the falsity of the doctrine of the Atonement, on the plea that it is offensive to the Christians.
>
> Disturbances took place during the Muharram at Multan and Akbarabad (Agra) in which Muhammadans were subjected to oppression.
>
> The Sessions Judge of Lucknow opened his court on the 'Id day.
>
> The Hon'ble Khawaja Ghulam-us-Saqlain made an abortive attempt to move an amendment in connection with the proposal to impose taxes on places of worship.
>
> Sacrifice was stopped at Miranpur (Muzaffarnagar), Ajudhia and Bilgiram.

These facts, the *Zamindar* observes, show that even if magistrates are found to interfere with the religious affairs of Muhammadans their orders cannot be countermanded. Although British law provides that respect shall be shown to sacred places, yet Government approves of the action of Englishmen who enter with boots on the mausoleum of Sheikh Salim Chisti at Fatehpur Sikri, where the Moghul Emperors Akbar and Jehangir used to go barefoot after having removed their shoes many miles away from the mausoleum. All these incidents go to prove that, although there is a law preventing religious interference on the part of the Government, yet religious injunctions are being openly disobeyed. If, however, there be a religious department in India controlled by a Sheikh-ul-Islam whose decisions are upheld by Government, these evils rampant in the country can be easily remedied.

Writing on the same subject the *Ahl-i-Hadis* (Amritsar), of the 19th December 1913, refers to case No. 29 of the Punjab Record for February 1909, in which, it says, the Hon'ble Mr. Justice Rattigan, Judge of the Chief Court, Punjab, held that the remarriage of a Muslim widow within the period of widowhood prescribed by Islam was illegal. The woman, however, was, it continues, pregnant at the time of her husband's death, and according to a text in the Quran (which the Editor quotes) the marriage was valid after the delivery of the child. If the Judge had consulted a learned *Ulema* on the subject he would not have delivered an incorrect judgment, and the same would not have formed a precedent for the guidance of courts in all such cases in the Punjab, and would not have trampled down the rights of thousands of Muhammadans in the country. The Editor then suggests the opening of a Mufti Fazal class in the Oriental College, and says that its course should be confined to two years, and that successful candidates should be appointed as Muftis in all the districts in the Punjab and consulted in all matters similar to the above. They should be subordinate to a Chief Mufti, and their fees should be fixed and paid by litigants, while the ablest among them should be appointed Shaikh-ul-Islam for India.

The Anjuman-i-Khuddam-i-Kaaba.

19. The *Zamindar* (Lahore), of the 6th December 1913, publishes from one Ayyub Ahmad, Shaidai, of Shahjahanpur, office of Jaimat-i-Asliah, Delhi, a communication headed "The Anjuman-i Khuddam-i-Kaaba." At such a critical moment, says the writer, when calamities are befalling them on all sides, Muhammadans have realised the necessity for Islam to attain the same prestige and greatness which it formerly enjoyed, and the fact that their indifference to Islam and to their sacred places is gross folly, especially as the European nations are anxious to sweep Islam off the face of the earth and destroy its sacred places. He asks the Muhammadans to awake and live like a respectable nation, and urges them to become members of the Anjuman.

It publishes another communication headed "Come over to the College and help us," in which the writer regrets that the authorities of the Aligarh College should treat the Anjuman-i-Khuddam-i-Kaaba as a political body. He then refers to the steps which are being taken by the Principal and the Secretary in order to dissuade the students of the Aligarh College from becoming members of the Anjuman, deplores the high-handedness with which the Principal acts in the matter, and asks those leaders of the community who sing the songs of liberty to come over to the College and release "us" from the clutches of tyranny.

Khwaja Kamal-ud-din's prayer.

20. The *Zamindar* (Lahore), of the 26th December 1913, publishes from Zafar Ali Khan, in London, a communication reproducing the prayer offered by Khwaja Kamal-ud-din (? in Woking Mosque), in which the latter prays God to endow Muhammadans with all those qualifications which are laid down in the Koran as essential for true Muhammadans, so that the time may come when His promise that Muhammadans shall be given the empire of the world may be redeemed. May God, he prays, grant such strength to His Majesty Muhammad V, the Sultan of Turkey, that he may be in a position to defend the honour of Islam from the rapacious encroachment of greedy infidels by protecting Mecca and Medina, kindle His heavenly lamp in this island (England), so that the rays of truth may be diffused in all directions, make England the slave of Islam, and make Lord Headley the pillar of the palace of Islam and the standard-bearer of that true religion in this land of the West. At the end of the prayer, adds the writer, Khwaja Kamal-ud-din read out the names of the new converts to Islam, the announcement of which was hailed with delight by the Muhammadans present at the meeting.

Hindu and Muhammadan relations.

21. The *Siraj-ul-Akhbar* (Jhelum), of the 16th December 1913, has a note headed "A flash of *rapprochement*." The paper first remarks that the waves of disunion and religious bigotry existing between Hindus and Muhammadans are likely to drown the boat of India. It then describes how a Sikh magistrate punished a Muhammadan with eleven years' imprisonment for robbing a Hindu girl of her ear-rings, and how he sentenced a Sikh *Sahukar* to six months' imprisonment in connection with a well-known embezzlement case. After comparing the two sentences and enquiring whether men such as this Magistrate, who do not see (Hindus and) Muhammadans with the same eye and inflict very severe punishments on Muhammadans but show favour to their co-religionists, can succeed in bringing about a *rapprochement* between the two communities. The Editor says that he knows several instances in which Muslim magistrates have given the benefit of the doubt and acquitted criminals, whether Hindus or Muhammadans, brought before them for trial on Thursday or Friday, so that they might not suffer for no fault of their own. There are, on the other hand, several Hindu and Sikh magistrates, he adds, who send Muhammadans to jail for years together in cases in which there is no proof whatever. For instance, some time back a Hindu magistrate sentenced a Muslim woman who had recently given birth to a child to six months' imprisonment in connection with an abduction case, and acquitted her male accomplice, while the European Sessions Judge in whose Court the appeal was filed expressed deep abhorrence at the attitude of the Hindu magistrate. Can people of this type, the Editor asks, ever wish for unity (between Hindus and Muhammadans) ?

Lord Headley's conversion to Islam.

22. Writing under the heading "Has Lord Headley become a Muhammadan ?" the *Desh* (Lahore), of the 19th December 1913, refers to the great outburst of joy with which Indian Muhammadans have read the announcement regarding the conversion of Lord Headley to Islam, and says that the noise which has been occasioned thereby is insulting to Islam. By making such a noise, it remarks, the Muhammadans are in reality announcing to the world that they have so little faith in the internal strength of Islam that they are apt to lose their heads if they witness the extraordinary and unexpected spectacle of a wealthy Englishman embracing Islam. But the regrettable feature of this matter is that Lord Headley has not embraced Islam at all, as appears from his announcement that he regards the Muhammadan as a better type of Christian. After reproducing an extract from Lord Headley's letter on the subject, the paper says that when his Lordship declares that his belief in Christ and Christ's teachings have not undergone any change, is it not ridiculous to go into ecstasy over his conversion to Islam ? Muslim newspapers have so far been given to pleasing the Muhammadans by publishing fictitious accounts of the Tripolitan and Balkan wars. Now, however, they have begun to excite their feelings by publishing fictitious news of the conversion of Lord Headley and other Europeans to Islam.

Hunting and shooting by Europeans near Bindraban.

23. The *Hindu Sahaik* (Delhi), of the 16th (received on the 24th) December 1913, publishes from one Narain Singh, *Nigham*, of Delhi, a communication headed "A powerful appeal to Hindus." The writer protests against Europeans hunting deer and shooting beautiful birds in the sacred land of Bindraban, and says that only recently Swami Ram Tirath, who is now staying at Bindraban, submitted an application to the Viceroy signed by respectable people of the place requesting His Excellency to have such hunting and shooting prohibited, but no satisfactory reply has been vouchsafed. The writer then refers to the speech recently delivered by the Swami at Bindraban on the subject, and asks his co-religionists to make common cause with the Swami in the matter, since there can be no more unjustifiable interference (with "our" religion) than the fact that the very birds which "we" preserve in "our" places of pilgrimage are shot down before "our" very eyes. Indeed, this state of affairs is wholly hostile to "our" religion, and if steps are not taken to have it abolished the matter will assume

a very horrible aspect. In conclusion the writer says that it is the duty of Hindus to hold meetings all over the country to express indignation at the hunting of animals in their sacred cities, and all the more so because, if these shameful deeds are allowed to be perpetrated in their sacred places of pilgrimage, Hindus will have no hope of life left in them.

VI.—LEGISLATION.

The Press Act.

24. The *Zamindar* (Lahore), of the 24th December 1913 (weekly edition), has a note headed "Infidelity laughs at Islam a thousand times." When any nation in the world, says the paper, is about to be destroyed, its understanding and reason are also destroyed. For instance, the magnificent rule of the Aghlabite rulers of Sicily came to an end when it passed a law making it penal for a poet to write a poem criticising the doings of the Sicilian Government, and the Fatamite rule in Egypt also owed its downfall to the same cause. The paper then refers to the passing of the Press Act in India, and says that while it has failed to mend the ways of the seditionists, who are carrying on their nefarious practices more boldly than ever, the Muhammadan papers have fallen victims to it for the sole offence that they not only profess loyalty to Government, but also object to anything being done which is likely to assail such loyalty. It then reports that the Hon'ble B. S. N. Bannerji will in the next sitting of the Imperial Council, which is to take place on the 10th January, move a resolution to have the Act repealed, and says that it will not be surprising if some Muhammadan members of the Council support the Act. Such, it adds, is the real condition of Islam, on which "we" base "our" importance, although "we" forget the stern reality.

"If this is the reality of Islam in this world,
"Infidelity (is justified) in scoffing at it a thousand times."

The paper concludes by remarking that there is no greater tyrant than the man who turns a deaf ear to the Quranic injunctions.

In a leader the *Panjabee* (Lahore), of the 3rd January 1914, publishes the following:—

> " * * * The critics of the measure never attached the slightest importance to these safeguards, and for this they were actually taken to task by the late Law Member who based his defence of the severity of the measure mainly on the ground that the safeguards were adequate. We now know, not merely on the testimony of the sufferers, but on the incontestable evidence of so high an authority as the Chief Justice of Bengal, that the clauses providing the safeguards are not worth the paper on which they are written. The Local Governments in proscribing a publication are not bound, in the legal and complete sense of the term, to state any ground for their action beyond the simple fact that they think the action to be necessary, and the High Courts when appealed to can do nothing even if they think that the ground stated in the order of forfeiture is no ground. After this it is inconceivable that any Government, far less a Government presided over by so wise, so sympathetic and so courageous a statesman as Lord Hardinge, can have any hesitation in admitting the mistake made by the Government of India in 1910 and rectifying it. The resolution of which Babu Surendranath Banerjea has given notice and which will come up for discussion early this month will give them the opportunity, and we earnestly hope they will not be slow to avail themselves of it."

VII.—GENERAL ADMINISTRATION.

(h).—*Miscellaneous.*

The New Year Honours.

25. Writing on the New Year Honours, the *Zamindar* (Lahore), of the 5th January 1913, says that this year the titles of Khan Sahib have been conferred on Port-Jamadars, Signallers, University clerks, village zaildars and zamindars, Head Masters of Schools, Sub-Inspectors of Police, Tahsildars, Extra Assistant Commissioners, Magistrates, Pleaders, Doctors, in short, on people following every profession, with the result that all mixed together have resulted in a fine medicinal preparation. But among the recipients of the title the name of Mian Ahmad Din, Accountant, Canal Department, (Mardan), Frontier Province, is particularly noteworthy, in that the Accountant cherishes sincere love for his co-religionists, proof of which has been conspicuously afforded by his liberal contributions towards the *Zamindar* Turkish Relief Fund. Again,

in the list of the recipients of the same title there occurs the name of Haji Muhammad Abdur Rauf Khan, of Bhopal. If the Haji is the same gentleman who once worked on the editorial staff of the *Paisa Akhbar*, "we" feel inclined to express "our" heartfelt sympathy with Maulvi Mahbub Alam, and all the more so because, while an assistant of his has become a Khan Sahib a few years after cutting of all connection with that paper, the Maulvi himself could not secure even the ordinary title of Khan Sahib. Nevertheless, the Maulvi should not feel disappointed, for "we live in hope." It then says that the name of Haji Bakhsh Ellahi occupies a place both in the list of the recipients of the title of C.I.E., and in that of Khan Sahib. Now if the title C.I.E. is equivalent to a camel, that of Khan Sahib is equivalent to a cat, and (hence) "we" fail to understand how this camel-cat found a place in the list. The paper concludes by remarking that while Haji Bakhsh Ellahi is deserving of double congratulation, others are worthy of a single congratulation alone.

Security from the *Ahl-i-Hadis* newspaper.

26. The *Ahl-i-Hadis* (Amritsar), of the 19th December 1913, report that it has been required to furnish security of Rs. 2,000. After remarking that it has never been guilty of disobeying Government, the paper says that, considering the nature of the offence for which security has been demanded, it must be admitted that the amount is very heavy, especially when the *Haq* and the *Arya Musafir* were each required to deposit security of Rs. 1,000 for preaching dissension between Hindus and Muhammadans. It asks Government to have mercy on it, and urges its readers to raise the amount of security among themselves.

Muhammadans and the Secretariat.

27. The *Panjabee* (Lahore), of the 8th January 1914, makes the following remarks:—

"Is it the case that the Government of India have recently addressed the Local Governments on the subject of the desirability of increasing the proportion of Muhammadans in the Government of India Secretariat establishments and have intimated to them their decision that a register containing the names of candidates should be maintained by the Department of Education, and that while expressing their inability to hold out any definite hopes of providing for a fixed number of candidates every year they *have* held out the hope in a general and tentative way that there may be *a dozen vacancies a year for Muhammadans* for the next few years? Is it the case, further, that in accordance with this Circular, the Chief Secretary to the Government of the Punjab has requested all Heads of Departments and Commissioners in the Punjab that the names of not more than two candidates may be submitted by each of them to him by the 15th January next? We cannot vouch for the correctness of the information placed at our disposal, but if it is well-founded we are bound to say that the action of Government is open to severe criticism. The principle of special representation on the Councils is bad enough, but to extend the principle to the Public Services would be worse. The highest authorities have declared again and again that education, ability and character, and not race and religion, should be the test of a candidate's fitness for employment in the Public Services. We do not for a moment doubt that as education advances our Muhammadan fellow-countrymen will be able to satify this test as well as any other class of His Majesty's subjects and will prove their fitness to hold the very highest appointments not only in the Secretariat, but in all branches of the Public Service. The present provision, like all similar provisions, involves to our mind an unwarranted reflection upon the capacity of a great community even if it is not calculated to interfere with the efficiency of the Public Service. But our chief objection to the Circular is that it extends the operation of a most objectionable principle in the matter of recruitment to the Public Services—a principle which, so far as it is in vogue at present, is condemned by all right-thinking men in India, Muhammadans no less than Hindus."

LAHORE:
The 10th January 1914.

C. STEAD,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

380 SB—175—14-1-14—SGPP Lahore.

in the list of the recipients of the same title there occurs the name of Haji Muhammad Abdur Rauf Khan, of Bhopal. Although he is the same gentleman who once worked on the editorial staff of the *Paisa Akhbar*, "we" feel inclined to express "our" heartfelt sympathy with Maulvi Mahbub Alam, and all the more so because, while an assistant of his he became a Khan Sahib a few years after cutting off all connection with that paper, the Maulvi himself could not secure even the ordinary title of Khan Sahib. Nevertheless, the Maulvi should not feel disappointed, for "we live in hope." It then says that the name of Haji Bakhsh, Khan, occupies a place both in the list of the recipients of the title of C.I.E., and in that of Khan Sahib. Now if the title C.I.E. is equivalent to a camel, that of Khan Sahib is equivalent to a cat, and (hence) "we" fail to understand how this camel-cat found a place in the list. The paper concludes by remarking that while Haji Rahim Bakhsh is deserving of double congratulation, others are worthy of a single congratulation alone.

Security from the *Ahl-i-Hadis* newspaper.

26. The *Ahl-i-Hadis* (Amritsar), of the 18th December 1910, reports that it has been required to furnish security of Rs. 2,000. After remarking that it has never been guilty of disobeying Government, the paper says that, considering the nature of the offence for which security has been demanded, it must be admitted that the amount is very heavy, especially when the *Haq* and the *Ahl-i-Hadis* were only required to deposit security of Rs. 1,000 for provoking discussion between [illegible] and Muhammadans. It asks Government to have mercy on it, and urges its readers to raise the amount of security among themselves.

Muhammadans and the Secretariat.

27. The *Zamindar* (Lahore), of the 6th January 1911, makes the following remarks:—

"Is it the case that the Government of India have recently addressed the Local Governments on the subject of the desirability of increasing the proportion of Muhammadans in the Government of India Secretariat establishment, and have [illegible] to them their view that a regular [illegible] should be maintained by the Department of Education, and that while expressing their inability to hold out definite hopes of providing for a fixed number of candidates every year they have held out the hope in a general and tentative way that there may be a few vacancies in posts [illegible] for the next few years? Is it the case, further, that in accordance with this Circular, the Chief Secretary to the Government of the Punjab has requested all Heads of Departments and Commissioners in the Punjab that the names of not more than two candidates may be submitted by each of them to him by the [illegible] January next? We cannot vouch for the correctness of the information placed at our disposal, but if it is well founded we are bound to say that the action of Government is open to severe criticism. The principle of special representation on the councils is bad enough, but to extend the principle to the Public Services would be worse. The highest authorities have declared again and again that education, ability and character, and not race and religion, should be the tests of a candidate's fitness for employment in the Public Services. We do not for a moment doubt that as education advances our Muhammadan fellow-countrymen will be able to satisfy this test as well as any other class of His Majesty's subjects, and will prove their fitness to hold the very highest appointments not only in the Secretariats but in all branches of the Public Service. The present position [illegible] similar [illegible] themselves to sustain an unwarranted reflection upon the [illegible] community. What [illegible] is not calculated to interfere with the efficiency of the [illegible] and to the Circular is that it extends the operation of a most [illegible] principle in the matter of recruitment to the Public Services, a principle which [illegible] at present, is condemned by all right-thinking men in India, Muhammadans no less than Hindus."

G. [illegible]

Offg. Assistant to the [illegible] Inspector-General
of Police, C.I.D., [illegible], Punjab.

LAHORE:
The 10th January 1911.

[illegible]

[Confidential.]

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INDIAN NEWSPAPERS
PUBLISHED IN THE PUNJAB.

Examined up to 17th January 1914.

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH JANUARY 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune ...	Lahore ...	S. Aiyangar ...	Bihari Lal ...	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee ...	Lahore ...	K. N. Roy ...	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer ...	Lahore ...	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and* Frontier News.	Rawalpindi	Jiwa Ram ...	J. R. Thapur ...	300 "
	WEEKLY.				
5	Arya Patrika ...	Lahore ...	Radha Kishen, B.A. ...	Salig Ram ...	500 copies.
6	Comrade	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	3,000 "
7	Harbinger ...	Lahore ...	Durga Parshad	Feroze Din ...	250 "
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 "
9	Liddell's Weekly ...	Simla ...	S. H. Liddell ...	S. H. Liddell ...	500 "
	FORTNIGHTLY.				
10	Jijnasu* ...	Lahore	Bhagat Ishar Das ...	Ishar Das ...	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine...	Lahore ...	Ram Rattan, B.A. ...	Saraswati Nath ...	2,000 copies.
12	Durbar ...	Amritsar	...	Kasar Mal ...	300 "
13	Forman Christian College Notes.†	Lahore ...	...	...	...
14	Practical Medicine ...	Delhi ...	Ram Narain ...	Madho Ram Narain ...	1,000 copies.
15	Punjab Educational Journal	Lahore ...	E. Tydeman ...	R. B. Mohan Lal ...	500 "
16	Punjab Mission News ...	Do. ...	H. E. Clark ...	Mr. H. E. Clark ...	500 "
17	Ravi ...	Do. ...	R. M. Jones, B.A. ...	Mr. S. Robson ...	500 "
18	Review of Religions ...	Qadian (Gurdaspur) ...	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia...	800 "
19	Science Grounded Religion...	Lahore ...	Dev Rattan ...	Dev Rattan ...	500 "
20	Teacher ...	Dinga (Gujrat) ...	Kalyan Singh ...	Kalyan Singh ...	600 "
21	Union ...	Lahore ...	P. J. Richards, B.A. ...	P. J. Richards, B.A. ...	400 "
22	Vedic Magazine and Gurukul Samachar.	Do. ...	Ram Dev, B.A. ...	Devi Chand ...	500 "
	URDU.				
	DAILY.				
23	Akhbar-i-'Am ...	Lahore ...	Hari Kishen ...	Govind Sahai ...	1,000 copies.
24	Desh ...	Do. ...	Dina Nath ...	Dina Nath ...	2,000 "
25	Hamdard ...	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	...
26	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	3,000 copies.

*Not received during the fortnight.
†Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Zamindar*	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 „
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
30	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
32	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
33	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
36	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
40	Bharat*	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
41	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
42	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
43	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
44	Curzon Gazette*	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
45	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
46	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
47	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
48	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
49	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindu	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
52	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
53	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
54	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
55	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
56	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
57	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 „
58	Kam Dhenu‡	Ludhiana	Bishen Singh	Daulat Ram	1,500 copies.
59	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
61	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
62	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
63	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
64	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
65	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
66	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
67	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
68	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
69	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
70	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
71	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
72	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 „
73	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
74	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
75	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
76	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
77	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
78	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
79	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
80	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
81	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
82	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
83	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
84	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
85	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
86	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
87	Zamindar*	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
88	Brahman Gazette	Rawalpindi	Vidya Rattan Prakasher	Bakhshi Dhera Mal	700 copies.
89	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „

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†Not received during the fortnight.
‡Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH JANUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
90	Mohyal Gazette*	Kals, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
91	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
92	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
93	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
94	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 „
95	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
96	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 „
97	Indar†	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 „
98	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
99	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
100	Kakezai Social Reformer‡	Lahore	Fazl Din	Fazl Din	400 „
101	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
102	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
103	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 „
104	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 „
105	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 „
106	Zaban‡	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	WEEKLY.				
107	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
108	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
109	Khalsa Sewak§	Do.	Jiwan Singh	Jiwan Singh	1,000 „
110	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
111	Punjab Reporter§	Do.	Ganda Singh	Ganda Singh	400 „

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I.—POLITICS.

(a)—*Foreign.*

Political changes in the world.

1. Writing under the heading "The speed of liberty: what a change the world has undergone within the (last) century! What is to happen in the future?", the *Vakil* (Amritsar), of the 10th January 1914, says that the last century is notable for the establishment of Parliaments in those countries which had formerly been subject to despotic rule. This, it continues, is not an ordinary change in the history of Europe, since the voice of the public has gained such strength in those countries where it was formerly not heard at all, that even the greatest kings have been obliged to bow their heads before it and the people have begun to rule over kings in those countries which were formerly ruled by kings. It is true that the structure of personal rule even now still lingers in (certain) European countries, but these *régimes* have been so altered that kings can do nothing without the consent and will of the people. To quote an instance, the Emperor of Germany was at one time considered to be a most despotic ruler, but now the state of affairs in Germany has so changed that His Imperial Majesty is likely to lose his crown if he does a thing to which the German people object. The *Vakil* then refers to the republican government of the United States of America, and says that, notwithstanding the fact that it had to suppress internal rebellion and to wage war with foreign countries, it has made steady progress; for while at first it ruled over forty lakhs of people it is now governing eight crores of subjects. This fully proves that all nations can not only soundly manage their own administrative affairs, but can also extend their borders. There are other territories in the New World which were at one time under the tyrannical domination of Spain, but which have now gained liberty. It is true that these American States have had to make severe and strenuous efforts to secure their ends, but can anything be gained without labour and hard work? The paper then refers to the establishment of constitutional forms of Government in China, Japan, Persia, the Philippines and elsewhere, and to Home Rule for Ireland, saying that these changes have been effected within the short period of a century. Their importance, however, it observes, can be estimated from the fact that those countries in which they have been wrought have effected a great change in education, administration, and legislation. In fact, self-government not only enables the people to have their children educated according to their own wishes, but also to secure such rights as cannot be gained by others who are under the domination of foreigners. The liberty of the press and the liberty of writing and of speech are the inevitable result of self-government, which is assuredly a most potent and effective method of safeguarding the rights and interests of the people, while it also confers religious liberty and equality. There can be no exaggeration in saying that the liberty (movement) has conferred inestimable advantages on the world, and that the various nations of the world will make progress in the future by its help. A free and independent head and heart alone can display fertility in the field of invention and innovation; and an independent man alone can successfully play his human part in the theatre of the world. As a matter of fact, liberty of views, liberty of conscience, liberty of speech, liberty of the Press and political and religious liberty are essential for the success of mankind, and the history of the world can afford no precedent of a nation making sufficient progress without (enjoying) liberty of speech and action.

The Islamic world.

2. Under the heading "The effect of the year 1913 on the Islamic world," the *Paisa Akhbar* (Lahore), of the 31st December 1913, enumerates some of the events which took place in Asia and Europe during the past year, such as the Balkan Wars and the desecration of the shrine of Imam Raza in Persia by Russians. Muhammadans, it says, will always remember the past year with feelings of pain and grief, for during the year some 45,000 square miles of European territory passed away from the hands of Muhammadans, and lakhs of non-

fighting men, women and innocent children were massacred by the hard-hearted and monstrous Balkan confederates. But as, according to the saying of God, out of evil cometh good, these great calamities have awakened Muhammadans to the reality of their national peril, and they have begun to make attempts to ensure their safety. Accordingly, the poverty-stricken Muhammadans of India displayed a spirit of sacrifice quite beyond their means by remitting about half a crore of rupees in aid of their Turkish co-religionists who had suffered from the Balkan Wars. These contributions, it concludes, afford pleasant proof of world-wide Islamic fraternity, and if this feeling continues to increase Muhammadans as a body will in the future derive magnificent advantages therefrom.

The present abject condition of the Muhammadan world.

3. Writing under the heading "O tyrannical world! how long will this oppression continue?", the *Zamindar* (Lahore), of the 8th January 1914 (weekly edition), says that the year 1913 has passed away, taking with it Islamic countries and territories thousands of square miles in extent. The *ilaqas*, it continues, where Muhammadans were rulers and which were under the domination of the Holy Quran and the Divine Faith are now under the subjection of foreigners. But of all these countries the condition of Crete is the most disastrous. This is the island which Muhammadans had conquered in the 1st century (after the death of Muhammad), and for which the lovers of the unity of the Godhead in the earliest days (of Islam) had shed their blood. Its burial-ground (*lit.* treasure of martyrs) contained the graves of many of those sacred martyrs who were the descendants of those who used to visit and have intercourse with the Prophet. Christians, however, levelled all these graves to the ground and demolished all its monuments. Europe too, under the protest of the mal-administration of the Turks and the agitation set on foot by Greeks, took (the administration of) Crete into her own hands after it had remained under Ottoman rule for centuries, and promised that she would, with the strength of her military power, maintain the prestige of the Sultan and Islam, but the promise was fulfilled in such a way that the Muhammadans (in Crete) were severely harassed by the Christians. Thousands of families were turned out of their homes and are now passing their days in poverty in Anatolia The *Zamindar* then refers to the annexation of Crete by Greece, and says that this heart-rending news has so touched Maulvi Hakim Feroze Ahmad, of Amritsar, that he has composed some touching verses in honour of the occasion. It then publishes the verses, in which, *inter alia*, the poet bitterly laments that Crete, in which the Crescent-bearing flag used to wave, is now weeping in the clutches of the Cross and is hidden under the dust of the Trinity.

The propagation of Islam.

4. The *Paigham-i-Sulah* (Lahore), of the 8th January 1914, publishes a letter from Khawaja Kamal-ud-Din, who says that it appears from private correspondence shown to him by Lord Headley that hundreds of people (in England?) are ready to embrace Islam and expresses a hope that it may be so. The writer says that no religion is professed in England, that Christianity is hated, that there are lakhs of Englishmen who have no love of religion, and that it is with these last that he is chiefly concerned He remarks that a very pleasant correspondence is going on with the founder of the Religious Conference at Paris, who is an American Unitarian Christian, and concludes by saying that several letters containing glad tidings are being awaited from China and Japan.

The appointment of Enver Bey as War Minister of Turkey.

5. The *Zamindar* (Lahore), of the 12th January 1914, publishes from "A Liberal Muhammadan" the following poem headed "Enver Bey as War Minister":—

"Enver (Bey) thinks of waging war again;

"The crescent flag is about to be raised aloft again.

"It is feared that the Greek banner may be pulled down
"And Salonica may be reoccupied by the Turks.
"The (European) ambassadors are whispering together,
"Lest the Turks should plant their steps in Europe again,
"Lest the torrent of mischief should grow violent again,
"(And) the storm of war should pass all bounds,
"(And) lest European Powers should come into collision (with one another) again
"(And) rivalries should bring about the day of resurrection.
"There is fear of the flames spreading far and wide,
"(And) the light of civilisation being changed into the hell-fire of war.
"O Enver! O new moon of the world of valour!
"Display the flash of thy crescent sword to all.
"Darkness is prevailing in every part of Albania,
"And there is need for the Crescent-bearing flag to be unfurled (*lit.* find its way) there.
"Order the Turks to advance with the flag of war,
"(So that) these alligators may ascend her (Albania's) mighty coast,
"And may make the Greeks flee from Salonica,
"And (that) there may remain nothing wanting in (the achievement of) victory and conquest.

* * * * * * *

"In order that the souls of the oppressed (Turks) buried underground may have rest,
"Wreak their revenge, because they are clamouring for it.
"Those ministers who were traitors to the (Turkish) nation have departed;
"They brought great misery (on the Turks) by taking bribes;
"(Indeed,) all those darknesses which are hovering over Turkey
"Owe their ruinous existence to them.
"The time has come when these darknesses should be dispelled,
"And the light of conquest and victory be spread over the bounds of the land.
"May those places which are now desolate be repopulated,
"And may the administration of the new Minister prosper."

The *Observer* (Lahore) of the 10th January 1914 makes the following remarks:—

"* * * His promotion to the rank of a Cabinet Minister will, of course, be viewed with dislike by the anti-German ring, but those who have the best interests of Turkey at heart cannot but congratulate Prince Said Halim on his choice. May the new War Minister render still greater services to his nation, his home and his faith will be the sincere prayer of every true Muslim."

Greece and Turkey.

6. Writing under the heading 'Sir E. Grey's Logic,' the *Observer* (Lahore), of the 7th January 1914, makes the following remarks:—

"It appears from the British newspapers received by the last mail that Reuter's report, about Sir Edward Grey having made proposals to the Powers in favour of the retention by Greece of almost all the islands occupied by her during the Balkan War and of the

> grant of autonomy on their evacuation by Italy to the islands seized by that kingdom during the Tripoli raid, is only too true. As was to be expected, the *Times* deplores, not the attitude assumed by the British Foreign Secretary towards Turkey, but the premature disclosure of the British Note. The news will at all events be received with profound disappointment in the Muslim world, and its condemnation of the proposals will be all the more severe in view of the logic employed by Sir Edward Grey in his support. The Note observes that 'during the Conference of Ambassadors it was understood that the sacrifices imposed by the Powers on Greece in Epirus, at the instance of Austria-Hungary and Italy, would to some extent be compensated by concessions to Greece in regard to the Ægean Islands;' and Sir Edward goes on to suggest that 'all the islands under Greek occupation shall be retained by Greece, with the exception of Imbros and Tenedos, at the mouth of the Dardanelles.' It will be seen that Great Britain, in the first place, was a party to an understanding that for concessions made by Greece to appease non-combatant Powers she should be indemnified at the expense, not of those Powers, but of Turkey. Nothing could be more callously unjust and absurdly illogical. But Sir Edward Grey has out-Heroded Herod by suggesting that Greece should retain even those Turkish islands which are near Asia Minor, thus perpetually threatening the security and integrity of Asiatic Turkey which Mr. Asquith only recently vowed to maintain. Moreover, the population of the islands under Italian occupation being mostly Greeks, the proposal about the grant of autonomy to them will simply mean further aggrandisement of Greece by the addition of territory which she never so much as occupied. Verily woe is to the vanquished when they happen to be Turks. They are assured that if they have been deprived of their possession in Europe, the rest of their territories will be maintained intact. But no sooner are these pledges pronounced than Asiatic Turkey is divided into separate economic spheres of influence. And scarcely has the Porte striven to train the army on up-to-date methods when it is told not to engage officers on terms which it deems suitable, with the remark (oh! the irony of it) that those terms would be damaging to the independence of Turkey. What, however, still more keenly wounds the Indian Musalmans is the part played by British diplomacy in such manœuvres. Should these tactics result in another outbreak of war between Greece and Turkey, all the bloodshed caused by the campaign will be on the heads of those responsible for such proposals as those adumbrated in the recent British Note to the Powers."

Indians in South Africa.

7. Writing under the heading "South African Indians and the British Government," the *Paisa Akhbar* (Lahore), of the 7th January 1914, says that, in view of the fact that the small number of Indians in South Africa represents 31½ crores of their countrymen, it is difficult to see why this important point is ignored by British statesmen, and why in order to maintain the unity and strength of their Government they do not bring pressure to bear upon the recalcitrant Boers in South Africa. The lame excuse that, as South African States enjoy self-government, the Imperial Government cannot interfere with their internal affairs is not worthy of attention, for if it be true that the British Government is not justified in interfering with the internal affairs of foreign countries, the Indian States at least should be treated in the same way as the British Colonies are treated. Well informed people, however, know how Indian States are treated, and how sometimes the displeasure of a Political Agent results in the Chief being deprived of his powers. Besides, this attitude on the part of the Imperial Government will naturally lead Indians to endeavour to obtain self-government on Colonial lines. As, however, the country is not ripe for self-government, the Indian administration will naturally encounter serious difficulties, especially when anarchism, the poisonous seed of the West, has been imported into the country. It is a pity, adds the paper, that although the soil is not favourable some short-sighted persons are endeavouring to nourish the ideal of self-government for India.

In a leader the *Observer* (Lahore) of the 7th January 1914 publishes the following:—

> "* * * As Mr. Gokhale points out, the feeling has been steadily gaining ground in India that after Sir William Solomon's speech, the release of the leaders and the recognition given to the Commission by the Government of India by the nomination of Sir Benjamin Robertson to appear before it as a witness, it would be a tactical mistake to boycott the Commission, as foregoing an important opportunity secured after great difficulty to state the Indian case before the whole world and likely to alienate from the cause influential support both in this country and in England. There are, however, valid reasons why Mr. Gandhi and our other fellow-countrymen in South Africa cannot fall in with this view. These reasons Mr. Gandhi has explained at length in his cablegrams to Mr. Gokhale; and we

must say that a careful perusal of the telegraphic messages is bound to convince all fair-minded persons of the force and accuracy of Mr. Gokhale's contention. The facts of two of the three members of the Commission being avowedly anti-Indian, the terms of reference to the body including questions of policy also, the indignation of the Indians in South Africa having reached the point of white heat 'owing to floggings, which had been seen with their own eyes, shooting which they believed to be unjustified, and other acts of ill-treatment'—indignation that was further intensified by 'the harrowing accounts of prison treatment which the passive resisters, including ladies, who were released at this time on the expiry of their sentences, gave to the community'—these facts have clinched matters and made it well-nigh impossible for the Indians to lead evidence before the Commission. * * *"

Writing under the heading 'South African Railway Strike', the *Tribune* (Lahore) of the 14th January 1914 publishes the following remarks :—

" * * * South African statesmen do not perceive the justice of Indian claims, because the Indians will and cannot bring their grievances with such tumultuous demonstrativeness. We are a peace loving, orderly nation, and our only method of representing a grievance is to appeal in the most respectful manner to the authorities. Our methods are condemned as servile, but we cannot change our attitude to please others. In South Africa itself Mr. Gandhi has refused to embarrass the Government by declaring passive resistance during the railway strike. He is a typical Indian, retaining his Indian virtues amidst unfavourable environments. But less judicious minds are already succumbing to the white man's influences and there is a party of Indians who wish to declare passive resistance at once. No blame to them if they did so, seeing that their Government has been so unsympathetic to them. Nevertheless, we wish to preserve our national virtues of peace, patience and self-possession even under adverse conditions. The railway strike in South Africa, though assuming at present almost a revolutionary phase, is not likely to continue long. The dispute will be settled soon and a compromise effected. But it will have taught South African Government a lesson in contrasts, which it may or may not care to learn. But its refusal to profit by so evident an object lesson will not alter the course of events."

Writing under the heading "Mr. Gandhi and the strike in South Africa," the *Panjabee* (Lahore) of the 15th January 1914 makes the following remarks :—

" * * * From the Indian point of view what is interesting is to note the attitude taken up by the Indian leader in South Africa. His temptation was great. In the present state of Indian feeling and having regard to the cruel and barbarous treatment that has been meted out to Indians he would not have been without excuse if he had treated South Africa's difficulty as his opportunity. But the great thing about Mr. Gandhi is that he knows and feels that he has a mission and endeavours to fulfil it and is never inspired by the vulgar desire to create difficulties for his opponents. That is why he has definitely declared that he will not embarrass the Government by resuming passive resistance while the strike is in progress. The present is not the first time that Mr. Gandhi has shown this forbearance and discrimination. In truth it is inconceivable that Mr. Gandhi could have adopted any other attitude than the one he has taken up. The movement of which he is the undisputed leader has nothing in common with the strike of the railwaymen. He and his followers are fighting for honour, for their own honour and that of the Motherland, for equal citizenship and all that it implies. And the battle that they have been waging is a moral battle in the strictest sense of the term. What could such a cause and such a campaign as theirs hope to gain by association with a strike inspired by merely economic considerations? It would discredit the movement in the eyes of the world and divert attention from its main issues. Mr. Gandhi's attitude, therefore, is not merely the attitude of a man who, as he has repeatedly declared, has never sought to embarrass the Government, but of one who knows what he is about and is gifted with the distinctive marks of the true statesman."

(*b*)—*Home.*

The present condition of India.

8. The *Arya Gazette* (Lahore) of the 1st January 1914, publishes from Mahashai Hardwari Singh, *bedil*, teacher, Mahavidyala Jawalapur, a poem headed "Where is my home?" The writer laments that his country (India), which was at one time worshipped by Egypt and Greece, and which at one time possessed Java, Malacca, &c., and held sway over Kabul, Bukhara, &c., is now under the subjection of foreigners. "My" country, he adds, was once famous for arts and industries and taught philosophy to other nations,

but now she is under the sway of foreigners. She was at one time prosperous, but is now the home of ignorant folk, and is in so wretched a condition that even the dead bodies of her sons cannot be allowed a winding-sheet.

Self-government and Hindus and Muhammadans.

9. In a leader under the heading 'Communal Representation,' the *Punjabee* (Lahore), of the 10th January 1914, publishes the following:—

"Now that all sections of Muhammadan opinion are convinced that self-government under the ægis of the British Crown would be immensely preferable both to the Hindu and the Muhammadan than the present state of things in which neither the one nor the other has any real or effective voice in the determination of their affairs, perhaps the greatest obstacle in the path of Indian unity is already a thing of the past. But there are two minor obstacles which must be removed before the consummation so devoutly wished for can be realised. There is a lurking suspicion in some minds that self-government, if it would be better than good government, would at the same time be more advantageous to the Hindu than to the Muhammadan; and there is the belief even among some Muhammadans holding advanced views, that the future State in India is to be built on a basis of communal representation. So long as these beliefs, both of which, as we shall see, are utterly unfounded, continue to exist, the struggle for self-government cannot possibly be waged by the Muhammadan community with the earnestness and vigour which alone can ensure its success. Whatever the dictates of religion may be, no man really wishes that his neighbour should be better off than himself; and a State built upon so slippery a foundation as communal representation would be so novel a thing at the present time and so much in the nature of an anachronism that its boldest advocates find it difficult to persuade themselves with assurance that it is ever going to be an accomplished fact.* *

"Let us for a moment ask ourselves what might happen, if the State in India were built upon communal representation, assuming such a thing were practicable, which as we have shown more than once it is not. The Hindus constituting the majority in the country as a whole would necessarily constitute a permanent majority in the highest Council. And since it would ultimately rest with this Council to deal with and settle all internal questions, they would have no difficulty, if they so chose, in so distributing the territorial boundaries of the several Provinces as to place the Muhammadans in a permanent minority in all the Provincial Councils; and as the Councils must exercise effective control over the Executive Government and the day-to-day administration, Muhammadans would have no safeguard against the laws being administered to their disadvantage, if they had nothing else to depend upon than the numerical strength of their representatives in the Councils. What would communal representation avail them on this hypothesis? It could avail them only on one of two assumptions, both equally impossible. Either the Executive Government must be independent of the legislature and the country; or the units of the State must be communities and not individuals. On the first assumption we should have the shadow of self-government without its substance, which is perhaps what some gentlemen want when they make too sharp a distinction between the ideal of the Moslem League and that of the Congress; on the second assumption, it is not merely the Muhammadan minority, but the handful of Parsees who would enjoy an equal measure of representation with the preponderating Hindu majority—a proposition which has only to be stated to be laughed at.

"On the other hand, what would happen if politically India became, as it must become one homogeneous people? On this basis no race or religion would enjoy any advantage, and none would be at a disadvantage, for the simple reason that race and religion would not be represented either on the Councils or on the Government. There would be no question of Hindus swamping Muhammadans, because there would be neither Hindus nor Muhammadans in the Councils, any more than there were Hindus or Muhammadans in the Supreme Legislative Council when Mr. Banerjea's resolution on the separation of judicial and executive functions came up for consideration, but political parties, each of which would necessarily include members of both communities. Politically each man would be just as good as another, and the only thing that would be represented on the Councils, apart from men, would be *interests*. There would still be majority and minority, it is true; but these would no longer coincide with racial divisions. Men would vote for candidates, not because they were Hindus or Muhammadans, but because they held certain political views or represented certain real interests, and the candidates themselves, once they were elected, would behave not as Hindus or Muhammadans but as men whose duty it was to serve the country by advocating certain measures or a certain policy. In other words, men would do in India exactly what their compatriots have been doing all these years in every other modern country—whether as voters or as candidates. Does it require any extraordinary intelligence to see that this way and no other the salvation of the country lies and that this is the direction in which things are steadily moving?"

The Muslim League.

10. In continuation of its previous remarks on the subject (*vide* paragraph 9 of Selections No. 2), the *Zamindar* (Lahore), of the 8th January 1914, referring to the views expressed by Sir Ibrahim Rahmat Ullah in his presidential address

regarding the South African question, says that the President has not only held the proposed Enquiry Commission to be unsatisfactory, but has also characterised Mr. Gokhale's proposals for adopting measures of retaliation against the inhabitants of South Africa for the wrongs they have done to Indians as insufficient, and has left it to the intellectual resources of Indians to devise means for wreaking their vengeance on the South Africanders. The *Zamindar*, however, wishes that the President had himself suggested some of these means. It also wishes that he had expressed in some detail his views regarding the improvement to be effected in the present constitution of the various Legislative Councils. It then reproduces his remarks on the ideal of the League, and says that while Mian Muhammad Shafi could not wax so bold as to protest against the President's announcement of the ideal there and then, he has made amends by taking exception to the same (in a recent issue of the *Observer*). Instead of reasonably discussing the question, however, he has adopted the same attitude towards the President which he ordinarily adopts towards young and nationalist Muhammadans, and has made an attempt to brand the President a rebel. The League, like the Congress, says the *Zamindar*, should hold a clear, definite and bright ideal, and should act up to the golden advice of the President, persuading Muhammadans to step into the open arena of political advancement and advance towards a prominent and conspicuous goal; for, otherwise, no desire for advancement will be created in their minds and they will remain behind their (Hindu) fellow-countrymen in every walk of life and civilisation. (*To be continued*).

Continuing in its issue dated the 9th January 1914, the paper quotes an extract from the Presidential address—"You are bound to grow to adult manhood in time and come into your inheritance, but you must in no way be impatient of your guardian"—and says that, if in this expression the President advised Indians to make efforts (to secure) their rights, their doing so, be it remembered, indicates neither impatience nor unrest, nor does it mean that they should demand their hereditary inheritance from their guardian before growing to adult manhood. Its only purport is that, as they approach adult manhood they will receive further concessions, and will gradually obtain new rights and be vested with new authority. In order therefore, to guard against misapprehension, the President added "Anarchism and bombs never have, in the history of any nation, ensured progress or helped in attaining their end. Believe me, gentlemen, that when the time arrives the force of moral pressure will be irresistible, and it will absolutely ensure the realisation of our proud destiny." It is, however, most regrettable that, in spite of this unequivocal and unambiguous statement, a local Islamic contemporary has tried to follow the example of Mian Muhammad Shafi and has spoken of the President as a supporter of the extremists. The *Zamindar* characterises the address as magnificent and significant in the extreme, and concludes by saying that it is desirable that (a translation of) the same (in Urdu) should be widely circulated among the Muhammadans, so that its perusal may give them a true taste for political questions.

The *Millat* (Lahore), of the 7th January 1914, also refers to Sir Ibrahim Rahimtulla's presidential address, and says that, led by the high flights of his imagination Sir Ibrahim has tried to invest the garden of the League with such fictitious political splendour that, to say nothing of the Muhammadans even Congress leaders will refuse to regard it with admiration. It then refers to Sir Ibrahim's description of the British Government as foreign rule, and says that the facts should not be forgotten that for more than two thousand years, India has been under the domination of foreigners, and that, notwithstanding several traitorous efforts, it has never succeeded in casting off foreign yoke. It describes the wretched condition of India before the advent of British rule, and says that whoever dreams of self-government for India independent of the British Government should feel assured that he is suffering from midsummer madness. Those, it remarks, who are disposed to regard the high flights of Sir Ibrahim's imagination as a sign of awakening are proving by their conduct that Indians are not fit for self-government. The history not only of

India alone, but also of other countries, shows that fallen nations and countries cannot regain their past greatness, and that even if Englishmen grant self-government to India, Indians will not be able to retain it. The well-wishers of India are therefore morally obliged to try to support the British Government in such a way that Indians may also be able to stand shoulder to shoulder with Englishmen in the field of politics, and that all distinctions between the rulers and the ruled may be obliterated.

Elsewhere the paper characterises Sir Ibrahim's address as the stroke of lightning on the barn of Muslim politics. Referring to his remarks on self-government it expresses surprise that no one dared to point out at the meeting of the League that its President was violating and attacking its principles It is true, it remarks, that the Hon'ble Mian Muhammad Shafi has adversely criticised a part of the address in the *Observer*, but his conduct in taking no step at the meeting to protest against the address is objectionable. It is regrettable that those who claim to be leaders, and consider it their duty to protect their own leadership and popularity, do not - simply through fear of being deprived of their leadership—allow those to appear on the platform, who, besides possessing moral courage, have the capacity to sift the matter under discussion to the bottom.

The *Watan* (Lahore), of the 9th January 1913, expresses disapproval of certain of the President's statements, views and aspirations, or (rather) dreams. It says that it will not be irrelevant to observe here that, some time ago a statesman truly remarked that the reins of (the destiny of) a particular section of the Muhammadans were at present held by those who wish to see the establishment of *Swaraj* in this country in exactly the same form as is desired by the Hindus. Moreover as Hindus have hitherto failed in their attempts to sweep away all those concessions and rights which Lord Morley's reform scheme conferred on Indian Muhammadans, they are engaged in so moulding the views of a particular section of the Muhammadans, by means of an *entente*, as to cause them to say that the latter no longer require separate electorates and other rights of a similar nature. Efforts were made to prevent the Muhammadans supporting the cause of separate electorates in the meeting of the League, but, thanks to the foresight of the true well wishers of the community, those efforts were not crowned with success.

The *Paisa Akhbar* (Lahore), of the 14th January 1914, says that with the exception of the *Zamindar* and the *Hamdard* all the leading Islamic newspapers have expressed disappointment regarding the presidential speech at the Muslim League. It refers to the views on the speech expressed by the *Islamic Mail*, Bombay, and says that it seems advisable to point out here that nature has endowed Islam with such power that when a man embraces Islam he becomes a member of the world-wide Islamic fraternity and oversteps the bounds of descent, colour and language. Accordingly, although the Albanians embraced Islam only a few centuries ago and are bound to their Christian countrymen by ties of language, manners, etc., yet the uniting force of Islam is so strong that they cannot co-operate with their countrymen who worship the Trinity. The paper then declares that it is useless on the part of the President to say that a Hindu-Muhammadan *rapprochement* can be easily effected. It refers to the Hindu opposition to the Muslim demand for separate electorates, and says that, notwithstanding the fact that in one of his speeches delivered in the Behar Provincial Conference the Hon'ble Mr. Gokhale advised his co-religionists (not) to object to the demand, the Hon'ble Mr. Madan Mohan Malaviya soon afterwards in the Peace Conference moved a resolution in the Imperial Council opposing it. When such is the state of affairs, it concludes, it is idle to expect that the golden views expressed by the President on a *rapprochement* can have any influence on the country, or that his dream of self-government can be realised.

The *Observer* (Lahore), of the 7th January 1914, makes the following remarks :—

"* * * This means that the disturbing influence of Messrs. Wazir Hassan and Muhammad Ali's visit having been removed, the *status quo* has been restored in the affairs of the London League. All the old office-bearers have resumed their work, while His Highness the Aga Khan has consented to become the Honorary (as contrasted with the working) President of the institution. As for the relations of the London League to the Central League at Lucknow, the letter quoted above ends with the following significant sentence: 'We need not say we rely on your loyal co-operation and help to maintain unimpaired its weight in the public estimation and its usefulness to our community.' This refers to the London League and tends to suggest that Messrs. Amir Ali, Latif and Anik withdrew their resignations on the condition that the London League was not formally declared to be a branch of the Central League in India. Sir Ebrahim Rahimtullah, no doubt, emphatically expressed his opinion in favour of the subordination. But His Highness the Aga Khan succeeded in persuading the delegates assembled at Agra at the last session of the All-India League that no formal resolution defining the relations between the two Leagues should be moved. The situation is, therefore, what it was before the crisis arose. The London League regards itself as an independent and co-ordinate body, while those in favour of its being treated as a branch may console themselves with the thought that no formal repudiation has been formulated of the views expressed by the President of the last session. Let us hope that both parties will rest satisfied with the present position of affairs and abstain from disturbing the calm. Indeed, we ourselves think it is best to keep the relations between the two bodies in a fluid condition, for rigid inflexibility would destroy their smooth working."

In a leader the *Comrade* (Delhi) of the 10th January 1914 publishes the following:—

* * * * *

"On the creed of the League the seal was set by the President, Sir Ibrahim Rahimtullah, Kt., than whom a better choice could not have been made for this occasion. Sir Ibrahim has the inestimable advantage of the accumulated experience of twenty years of public life in perhaps the most business-like Province of India. His sturdy common-sense and clear insight give him an almost uncanny shrewdness, and all classes of people in that mosaic of communities, Bombay, recognise him as an indispensible figure alike in the Corporation and the Legislative Council. Nor does Government place less reliance than the people of his Province in the judgment of Sir Ibrahim Rahimtullah, whom the Government of Bombay are as anxious to make their own nominee as the people to make him their elected representative. His Presidential Address is in many respects unique, and takes us back to the famous Amritsar Session of 1908, when the Hon'ble Sir Ali Imam leapt at one bound into lasting fame. We shall not subject this address to the mutilation and dismemberment of extracts and quotations, and must request our readers to read it in its entirety. We refer them particularly to the President's own political faith, which we share in full, and which has the sanction of no less a person than His Majesty the King Emperor. With a faith such as his, Sir Ibrahim would have been the last to quarrel with the League's ideal, and although self-government suited to India appears to him vague and indefinite, as compared with self-government on colonial lines which the Congress had adopted in the Allahabad Convention, he frankly acknowledges that the League *must* have had good reasons for adopting it in the form in which it is embodied in the League's Constitution.

"The reasons to which Sir Ibrahim alludes will be apparent if we seek the assistance of contemporary history. When the Congress adopted the ideal of self-government, it had already been split up into two rival camps of Moderates and Extremists at Surat, and the latter were insisting on the Congress declaring itself for an immediate programme of absolutly Swaraj without the ægis of the British Crown. The creed of the Congress was therefore the creed of the Moderates, and was in reality only a negation of the Extremists' creed. The League's creed is, on the contrary, the creed of its so-called Extremists—who are, however, far more numerous than the self-styled moderates—and it is a positive assertion of something to which the community could well aspire at a time when it had fully found its self-consciousness but was still unconscious of the object of its aspirations. In the Congress a group of men were taking a road that was dangerous, and the leaders of another and a much larger group directed it to a safer path. In the League on the other hand, all were anxious to go somewhere, but no one knew whither to go. The well-known verse of *Hafiz* expressed the situation best—

'I know naught of the destined goal. All that I know is that the sound of the caravan bell is heard.'

"Thanks to H. H. the Aga Khan and Mr. Wazir Hasan, the direction in which the caravan must march is known. The Congress ideal negatives one form of self-government even more clearly than it asserts another. The League's ideal only negatives the opposition *to all* forms of self-government which autocracy and bureaucracy imply, and this it negatives equally clearly. But when it comes to positive assertion, it can only assert the hypothesis of a self-government suited to the peculiar requirements and changing conditions of India. The future cannot be cast in a rigid mould, and so incommensurable a thing as Life cannot be measured by a foot-rule. The League's is a voyage of discovery. It knows that it cannot rest where it is, and it must seek and discover uncharted lands in the same direction in which the most progressive part of humanity has sought and discovered them. But the very hypothesis of uncharted lands suggests numerous perils of the sea, and if success is to be attained caution must be combined with courage.

"Of such as still doubt the wisdom of striving towards the only goal consistent with self-respect and national dignity we shall only ask: Are you content with the life of Lotos-eaters?

* * * * *

"This was the question, and Moslem India has on two separate occasions answered it in the spirit of determined men and not of sleepy Lotos-eaters. But now that all semi-external attempts to alter the League's creed have so ignominiously failed, it is necessary to emphasise caution even more than courage, and we heartily support Sir Ibrahim's advice in this connection."

A lengthy and discursive article entitled "The League and its London Branch," which appeared elsewhere in the paper, concludes as follows:—

"Mr. Amir Ali has to take orders neither from the *Comrade* nor from Lucknow. He has to take orders from a power— and it is undoubtedly a greater power to-day than it was ever before—from whose dictation no public man can pretend to be free. It is the power of the public voice that may at times be husky with excitement, or unsteady according to the influences to which it is susceptible, but which is none the less sufficiently clear to-day, and which with the growth of education and enlightenment is bound to grow clearer and clearer every day. The London Branch from its very nature cannot be treated in the same manner as Provincial Leagues. Its unequal composition makes its position one of peculiar delicacy. Financially London cannot support the All-India Muslim League and is itself far from self-supporting. For the most part the London League members are young students from whom the direction of the League's policy cannot obviously be expected. A claim, therefore, of independence or co-ordination can only be the personal claim of Mr. Amir Ali, and as such, it means either a claim to dictatorship or a confession of impatience of all control. Now, as Mr. Jinnah explained at Bombay, in the course of his speech as Chairman of the meeting convened under the auspices of the Zia-ul-Islam, to welcome Messrs. Wazir Hasan and Muhammad Ali back to India, 'the fact is that the Muhammadans have passed the stage of political infancy and have grown up to the stage of manhood, and therefore can no longer be controlled by dictatorial policy from without or within; they will not obey even the semi-dictatorial policy of a few individual leaders as they did a few years ago.' But the Musalmans are to-day as anxious as at any time previous to this to co-operate with all leaders of public opinion, and they will listen to advice from genuine well-wishers as respectfully as people who have begun to think for themselves can ever do. There is room enough in the councils of the community for men of the undoubted ability and great experience of Mr. Amir Ali. If he is willing to co-operate with them, they will work at all times as loyal comrades.

"But Mr. Amir Ali's conception of co-operation must undergo some modification before any useful work can be done. Throughout the stay of Messrs. Wazir Hasan and Muhammad Ali they were not even once informed of any meeting of the London League, and were subjected to considerable amount of rudeness on the only occasions on which they attended such meetings. On the last of these occasions Mr. Muhammad Ali was asked to leave the meeting; but as Mr. Wazir Hasan's presence was tolerated and His Highness the Agha Khan was pressed to attend, although both of them were as much non-members of the London League as he, Mr. Muhammad Ali successfully insisted on taking part in the meeting. Surely Mr. Amir Ali could not have forgotten that what he calls the Lucknow League more than once invited him to preside at its annual sessions and Mr. Wazir Hasan even borrowed the sum of Rs. 6,000 which was remitted to him for the expenses of the journey. If the Secretary or a Councillor of the League took the trouble of going to London without requiring the London League to pay their expenses, could they expect to be turned out even from its meetings as non-members? Co-operation involves a bilateral consideration, and if Mr. Amir Ali desires it the All-India League will certainly not close its doors on him. But it expects similar consideration for its own office-bearers and members, and those who desire that the two Leagues must loyally co-operate with each other should take steps to make Mr. Amir Ali realize the full significance of co-operation."

Muhammadans and their rights.

11. Writing under the heading "A change of views," the *Vakil* (Amritsar), of the 10th January 1914, says that unlike other communities the very foundation of the Muslim community is religion. Its extirpation, therefore, means the

extinction of religious spirit among the Muhammadans for all time to come, and the sweeping away by (the waves of) the times of that distinguished separate existence on which they have hitherto prided themselves. History bears testimony to the fact that Muhammadan never faced such humiliation, and that they have held their nationality deare than life itself. Some time ago Indian Muhammadans unanimously held tha they would not lose their (separate) political existence by making common cause with the Hindus. Their views, however, have now been shaken, and there have appeared among them several persons who are, for certain unknown reasons, desirous of throwing in their lot with the Congress by making every sacrifice. This stupendous change is not an auspicious omen for their future prosperity and well being, and they should seriously consider how far it is advantageous for them to unite with the Hindus and wipe out their own existence. Some Muhammadans desire that their co-religionists should, by sacrificing all their interests and rights, co-operate with the Hindus; since the attainment of self-government is an impossibility until both communities unite. But "we" believe that the very desire to secure self-government demands that "we" should keep "our" community wholly aloof (from that of the Hindus), and that by means of various measures for advancement we should raise "our" position high enough to enable "us" to walk shoulder to shoulder with our so-called "elder brothers." The demand of the Muhammadans for "special rights" from Government and their desire to compensate for their numerical deficiency by their political importance, show that they do not wish to remain "younger brothers" Those Muhammadans, therefore, who advise them to renounce their "special rights" and to join hands with the Hindus are working against principle and nature. Their co-operation with the Hindus cannot ensure the success of the Muhammadans. However gracious "our" Hindu brethren may be in the attainment of their ends, difficulties are sure to arise for the Muhammadans whenever they are confronted with the questions of rights and (share in the) Government. Do not the Muhammadans see that the Congressmen, notwithstanding the desire they express that the Muhammadans should effect a *rapprochement* with the Hindus, declare unity to be an impossibility whenever the question of separate electorates comes before them for solution? According to the Hindus, it may be remembered, Hindu-Muslim unity consists only of the renunciation by the Muhammadans of those special rights which are absolutely essential for and inseparably associated with, the needs and requirements of their existence. Can there be greater selfishness (on the part of the Hindus) than this? If at the present moment the Hindus are so charitably and kindly disposed towards their "younger brothers" as not to be inclined to acknowledge their rights, what will be the state of their generosity at that distant date when, the country having obtained self-government, Indians will practically be ruling India, and when, for the matter of that, Hindus will wield all power and strength? How can it be expected that on becoming rulers they will take steps to safeguard the rights of minorities, if they do not tolerate special rights (for the Muhammadans)? Now that Muhammadans have adopted the ideal of self-government they should make themselves powerful, for, if they throw in their lot with their "elder brothers" without taking any step to maintain their nationality, to preserve their characteristics, and to safeguard their rights, they will only precipitate their own extinction.

The Congress and the Muslim League.

12. The *Vakil* (Amritsar), of the 3rd January 1914, has a paragraph headed "Mutual embracing of the League and the Congress." The paper reproduces the resolution moved by the Hon'ble Mr. Bhupendra Nath Basu in the Congress expressing a desire that the leaders of the two communities should consult each other in all matters affecting the nation, and says that, while no one can disagree with the lofty views expressed by Mr. Bhupendra Nath Basu in the course of his speech on the subject, it must be borne in mind that the day when something practical will be done towards the Hindu-Muhammadan *entente* is still awaited. Meanwhile, though joy has been expressed at the adoption

by the Muslim League of the ideal of self-government, it should not be ignored that that part of Sir Ibrahim Rahimtullah's speech, in which he laid emphasis on the reasonable nature of the demand for separate electorates for the Muhammadans, should receive the support (of the Congress), because otherwise the Muhammadans will merely commit suicide if, in order to embrace Hindus, they go so far as to renounce this right. The paper is an earnest supporter of Hindu-Muhammadan unity, but it cannot tolerate the idea that in the attainment of this object the Muhammadans should sacrifice their interests. It is impossible, it remarks, to effect a union between the two communities until they are equally allowed to sit at the broad dinner-table of Government. If Hindus really regard Muhammadans as their brethren, they should do justice to them and show sympathy with their complaints. The paper then quotes statistics to prove that the Muhammadan element is singularly absent in the Civil Courts of Ferozepore, and, after inviting the attention of the union-mongers to this fact, it requests Government to give Muhammadans an equal share in the public service.

In its issue of the 7th January the same paper says that as Sir Ibrahim is steeped in the views of the National Congress, it is not surprising that the moderate sections of the Muhammadans should view his high flights with astonishment. According to Sir Ibrahim, it continues, the future policy of the Muhammadans should be to remain loyal to Government and maintain unity with their fellow-countrymen. But the Muhammadans have always remained loyal to Government, while, as regards union between Hindus and Muhammadans, it must be remembered that it cannot be effected until both communities are anxious for it. The Hindus have so far taken no practical steps in the matter. In fact, they have gone so far as to protest against the grant of separate electorates to Muhammadans. This is, however, the first occasion on which the Congress has not protested against the right of separate electorates, and for this reason certain wise-acres among the Muhammadans are prepared to give up the demand altogether. Sir Ibrahim, however, is right in holding the demand for separate electorates to be justifiable and reasonable. Why then should Hindus continue to oppose it? Although the League and the Muhammadans have so far co-operated with the Congress and the Hindus in all matters affecting the country, yet it is necessary for Muhammadans to maintain the existence of the League in order to solve their moral, educational, and political difficulties. After quoting an extract from Sir Ibrahim's Presidential address to the effect that Muhammadans should maintain their separate political existence, the paper says that these remarks will convince those short-sighted Muhammadans of their mistakes who suggest that the League should be amalgamated with the Congress. In conclusion, it refers to Sir Ibrahim's remarks about self-government, and says that if Muhammadans perseveringly make progress in education, arts, industries, trade, &c., and thus fit themselves to walk shoulder to shoulder with the Hindus, they will surely surmount every difficulty and attain self-government.

The *Darbar* (Lahore), of the 9th January 1914, also refers to Sir Ibrahim Rahimtullah's remarks about self-government, and says that, by adopting the Congress ideal of self-government, the Muslim League has in a way amalgamated with the Congress. Although, it continues, Messrs. Mazhar-ul-Haq and Muhammad Ali openly opposed the system of separate electorates, yet it was not because of the kind offices of some Muhammadan leaders that the subject was dropped by the League. By omitting, however, to discuss the question, the Congress has proved that it is ready to make considerable sacrifice for the sake of the Muslim League. The paper then refers to Sir Ibrahim's remarks on the desirability for the establishment of good relations between Hindus and Muhammadans, and to every-day topics such as South African affairs and primary and industrial education, which were discussed both by the Congress and the League, and says that, owing to certain changes in the programmes of the two bodies, the future of India appears to be bright.

The Congress and Anglo-Indians.

13. Under the heading "The National Congress and Anglo-Indians," the *Desh* (Lahore), of the 8th January 1914, referring to the *Englishman's* criticism of the Congress, says that the Anglo-Indian newspaper, by calling them dacoits in a roundabout way, has made a most shameful attack on the recognised political leaders of the country. After emphatically urging Government to punish this narrow-minded and short-sighted journal, the paper says that, according to Anglo-Indian (newspapers), the establishment of the reformed Councils has made the existence of the Congress unnecessary. But the function of the Congress, it observes, is to create public opinion in the country. Moreover, it is even more necessary now than before, when there were no reformed Councils in the country and the authorities paid no regard to its proceedings, because the Congress representatives can now evoke in the Councils authoritative pronouncements on all matters on which resolutions have been passed by the Congress. It is also owing to the Congress that once a year the leaders of the country exchange views, mark out their future programme, and stimulate feelings of patriotism in the country. The existence of the Congress is therefore calculated to create joyful hopes and aspirations in the minds of the people.

The National Congress.

14. Under the heading "A review of the Presidential address delivered in the Indian National Congress," the *Hamdard* (Delhi), of the 9th January 1914, refers to Nawab Saiyid Muhammad's remarks about Hindu-Muhammadan unity, and eagerly hopes that feelings of union will one day be created among the lower classes of both communities. He expresses pleasure that views once described as diverse and conflicting are being generally held in these days, and says that the question of Hindu-Muhammadan union also gives rise to a political discussion regarding Government's attitude towards such union. Till recently, it observes, it was generally held that, owing to certain political exigencies Government did not view union between the two communities with satisfaction, and believed that its safety depended upon their disunion. Indeed, this false belief was held to be an article of faith by a certain class, and it gradually perturbed the people to such an extent that Government was at last compelled to vindicate its real policy. The paper then refers to Mr. Montagu's statement on the subject in Parliament, and says that, according to Nawab Saiyid Muhammad, it will be a serious mistake if "we" do not take advantage of this policy of Government, for it will not only help "our" country's progress but will also help in strengthening British rule in the country. In conclusion, it says that the South African question has also strengthened the ties of relationship between Hindus and Muhammadans.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Hindus in the Frontier Province.

15. The *Arya Patrika* (Lahore), of the 10th January 1914, makes the following remarks :—

> "It is remarkable that even in their new intoxication of finding fresh fields and pastures new for the exercise of their predatory propensities, the 'Gate-keepers of India' have not forgotten their old victims, the Hindus. At the Khairabad Railway Station they coolly walked away with the Hindu Assistant Station Master after stripping him of his clothes and ransacking the house of the Station Master, and one shudders to think what would have happened to the Hindu passengers at the Jehangira Road Station if some military officers and soldiers had not been accidentally present in the train. * * * So even the *Pioneer* has at last admitted that the action which has so far been taken with regard to raids on the Hindus in the Frontier Province has not been sufficiently extensive. Our humble opinion is that any extension of action with regard to the situation has, in order to be effective, to be accompanied by corresponding views. At any rate the time has come when the British Lion has got to assert its dignity in the eyes of a people whom continued immunity from consequences has sufficiently emboldened to take at last to the 'methods of the Wild West.'"

III.—NATIVE STATES.

Kashmir affairs.

16. The *Akhbar-i-'Am* (Lahore), of the 13th January 1914, publishes from a correspondent a communication headed "Sights of the frontier in the Jammu State," in which the writer refers to the depredations carried on by Pathans on the

Jammu frontier, and describes how they attack and ruin wealthy *sahukars*, whose lives and property are consequently in danger, and who therefore request the Imperial Government to cope with the evil by prohibiting Pathans from entering the Jammu State.

IV.—KINE-KILLING.

Hindus and kine-killing.

17. The *Munir* (Jhang), of the 1st January 1914, publishes from one "Asi" a communication headed "Difference between the precept and practice of the worshippers of the cow and the bullock." The writer remarks that Hindus are making strenuous efforts to prevent Muhammadans using beef and sacrificing cows, but that while it is considered to be an unpardonable sin (for Muhammadans) even to stare at a cow or to touch the trunk of a *pipal* tree, Hindus themselves do not in the least mind if any other Hindu kills a cow or uproots a *pipal* tree. He then describes how on the 19th December, while he was proceeding towards the Harem Gate, Multan, he saw a Hindu *bania* kicking a cow in her urinary organ for trying to eat grain out of a sack, and says that, as the man who cruelly kicked the cow was an illiterate Hindu of the old type, "he" did not deem it advisible to protest against his conduct and so kept silent. He then says that on the following day he happened to see an educated Hindu cutting down tiny branches of a *pipal* tree in order to feed his goat. The writer protested against his conduct, and said that if a Muhammadan had so acted Hindus would have taken no rest before breaking his skull. The Hindu thereupon gave expression to remarks which civilisation does not allow "us" to reproduce, and observed that those Hindus who protested against certain doings of the Muhammadans did so simply to gain their selfish ends, and that many of them were even more hard-hearted than Muhammadans. He also said that no one had the right to force others to respect his religious sentiments and sacred places, and that Muhammadans never took exception to the conduct of Hindus in making water with their faces towards the *Kaaba* and eating during the Ramzan. Commenting on this, the writer says that it is to be hoped that the Hindus, before asking Muhammadans to respect cows and bullocks, will first try to do so themselves.

Protection of animal life in Hindu sacred places.

18. The *Hindu Sahaik* (Delhi), of the 30th December 1913, publishes from Narain Singh, Nigam, of Delhi, a communication headed "Helpless and oppressed Krishna." The writer laments that Krishna has of late become helpless and oppressed, because his worshippers have ceased to exist and Hindus adopt no measures to prevent the killing of innocent birds by sportsmen near Bindraban. The writer tells Hindus that they are dead, for they do not possess communal spirit, they have forgotton their duty of protecting their gods and temples, and this indifference on their part will assuredly result in their being swept out of existence. He then reports that new machines have been imported from England by means of which several thousand cows can be slaughtered in a moment. These machines, he adds, have been set up in Hindu sacred places, *viz.*, Sambhal and Moradabad, where the *nishkalank avatar* (the last incarnation) will appear. He further says that such machines will in future be set up in famine-stricken areas also.

Writing on the same subject the *Akhbar-i-'Am* (Lahore), of the 10th January 1914, says that when it finds that India is becoming poorer day by day and is overcome by all kinds of calamities and miseries, and that yet the most grossly evil deeds are being committed in it, it cannot but deplore that the sinking boat of the country is about to go to the bottom. It inquires whether there is no one in the country ready to protect cows from being slaughtered, and ascribes the dearth of milk and *ghi* in the country to the daily slaughter of large numbers of cows. The purchase of machines, it continues, by the butchers of Muradabad, and by those of Hariana and Miani, Hoshiarpur District, clearly shows that the cruel butchers have become so tired of killing the animals with their own hands that they have ordered these machines. This being the case, it is apparent that there is no hope of the sinking boat of India reaching the other side. There is also no hope of the Hindu community gaining prosperity, for how can it do so when the cow, which alone can promote the physical and spiritual well being of the Hindu community, and of other communities also, is killed (*lit.* her head is crushed)? The paper then remarks that, if Hindus are not devoid of feelings of pain, and if they are truly the descendants of the noble children of Mother India, who did not hesitate even to sacrifice their lives in the protection of cows, they should either make efforts to save cows from being killed or give up calling themselves Hindus.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The proposed Sheikh-ul-Islam for India.

19. Under the heading "The necessity of a Sheikh-ul-Islam for India," the *Zamindar* (Lahore), of the 8th January 1914 (weekly edition), publishes from Maulvi Muhammad Abdul Karim Khan, B.A., Meerut District, a contribution suggesting that, in addition to the publication of detailed discussion and opinions on the subject in the paper, a committee should be appointed to take up the question and continue making efforts to secure the end in view. The establishment of Islamic self-government under British rule, adds the writer, will introduce a great change in the Islamic population, and it is desirable that Maulvis Abdul Bari, Zafar Ali Khan and Azad Subhani, and Mr. Mazhar-ul-Haq should display their capabilities in the matter. It is also the duty of the paper (the *Zamindar*) to make public and private appeals to Muslim leaders, and to request the Raja of Mahmudabad, Khawaja Ghulam-us-Saqlain, Mr. Ashrat Husain, Saiyids Ali Imam and Riza Ali, &c., to help in the attainment of this object. The paper then reproduces the articles published by the *Ahl-i-Hadis* (Amritsar), of the 19th December 1913, and the *Medina* (Bijnaur), of the 15th December 1913, to prove the necessity for a Sheikh-ul-Islam for India.

The Anjuman-i-Khuddam-i-Kaaba.

20. The *Hamdard* (Delhi), of the 11th January 1914, publishes from one Saiyid Qamar-ud-din Ahmad, *Qamar*, a poem headed "The Anjuman-i-Khuddam-i-Kaaba," in which the writer says that he is surprised to find that some people are so foolish as to regard the Anjuman as a political body. He deplores the fact that the Principal of the Aligarh College holds the same view, and says that it is strange that the Anjuman should be regarded as a seditious body on the ground that political matters are seditious and that it constitutes politics to serve Islam. If this argument be valid, he observes, it is better that boys should give up reciting *namaz*, since the mosque will also be regarded as a political institution one day. It may, however, be borne in mind that the *Kaaba* being the centre of Islam "we" are bound to serve it, and an Anjuman which serves it is its own master.

The Muhammadans of Multan.

21. In a leader the *Observer* (Lahore) dated the 10th January 1914 publishes the following :—

"We find from an official announcement, published elsewhere, that His Honour the Lieutenant-Governor is about to pay a short visit to Multan this month; and we beg to take this opportunity of drawing His Honour's *personal* attention to the complaints of the Multan Musalmans. A perusal of what has appeared from time to time in these columns and the rest of the Muhammadan press must have, we have no doubt, convinced an officer of the penetrating insight of Sir Michael O'Dwyer that the Muslim population of Multan has long had grievances, many and genuine, and that it looks up to the head of the Provincial Administration for the protection of its interests and the removal of its complaints. The Lieutenant-Governor's forthcoming visit should enable him to make personal inquiries, sift facts for himself and stretch out the hand of assistance to an aggrieved community.

"Some of the Muhammadan grievances are detailed in another column; and the three Memorials printed elsewhere deserve a careful perusal. The representations appear to have been written by one who is not an expert in drafting memorials and they are not the workmanship of a skilled or experienced hand. Their language therefore is not the best that could be employed, nor the method of expression very happy. But leaving aside questions of style or language, one point stands clear out of the documents, *i. e.*, that the Musalmans of Multan have genuine grievances, which are sufficiently serious to merit the careful attention of the head of the Punjab Government. The treatment meted out to the Musalman *tabbakhis* (cooked beef sellers) of Multan is scandalously unsympathetic—we were going to say, almost bordering on the illegal. While no such restrictions are imposed on this class of traders in any other city in Northern India (British territory), they are asked to get licenses and submit to vexatious regulations. It is for His Honour Sir Michael O'Dwyer to consider what the special circumstances of Multan are, which have necessitated such an invidious distinction. We, on our part, can assure His Honour that not even the most bigoted Hindu will be able to make out a satisfactory case, justifying the introduction of an innovation in a place which teems with immemorial Muslim traditions, which is largely populated by the Musalmans and the peculiar character of whose population has all along demanded and still continues to demand the opening and maintenance of *tabbakhis* shops in large numbers The other grievance relates to a local mosque; and we have no hesitation in saying that the attitude of the local officials in the matter constitutes an act of unwarranted interference, which cannot be tolerated and which, we trust, His Honour will be pleased to put down with a firm hand. It is incredible that in these days an effort should be made in British India to wound the religious susceptibilities of any section of the people; and though we do not wish to use strong language, still it is not possible to characterise the attitude of the local officials as quite fair or just. And is it not really surprising that formal applications should take so long to be disposed of? In any case, we hope His Honour's visit to Multan will not be in vain and that Sir Michael will not fail to pass just and considerate orders, thereby soothing the ruffled feelings of the Muslim population over the 'Piplanwala mosque' affair and removing the hardship from which a large section of the Multan population is suffering in consequence of the strike of the *tabbakhis*, brought about by insisting on the observance of an unjust and uncalled-for departure from a longstanding practice."

Hindus and Muhammadans.

22. After deploring the fact that the National Congress cannot bring about a reconciliation between the Hindus and the Muhammadans, the *Shamsher-i-Qalam* (Lahore), of the 2nd January 1914, remarks that it is said that very few Muhammadans take part in the proceedings of the Congress. This, however, it observes, is nothing to be surprised at, for Hindus and Muhammadans are always at war with one another. If the Congress desires that the Muhammadans should make common cause with the Hindus in promoting it, it should consider it its duty to bring about a reconciliation between the Hindus and the Muhammadans.

The *Akhbar-i-'Am* (Lahore), of the 6th January 1914, criticises the Editor of the *Shamsher-i-Qalam* for making these remarks, and says that it is a pity that he is ignorant of the fact that at the meeting of the Muslim League resolutions are passed to worry the Hindus and to pay not the least regard (*lit.* not so much as is shown to the torn sole of a shoe) to their religious feelings. After remarking that Hindus and Muhammadans can never be reconciled by such proceedings, the paper asks whether a reconciliation of the two communities is possible when Muhammadans, while trying to reassure Hindus in a thousand ways, do not hesitate to demand permission to sacrifice cows in public in Ajudhia.

Degenerate Hinduism.

23. The *Hindu Sahaik* (Delhi), of the 30th December 1913, publishes from Baldev Singh, Nigam, of Delhi, a communication headed "The *tazia* of Muhammadans and the death of Hindus." The writer asks Hindus whether they have lost all sense of shame and honour that they do not feel ashamed at the humiliation of their ancestors. He then says that, finding Hindus easy to overcome, every one is trying to destroy (*lit.* swallow) them and is bitterly attacking them (*lit.* spurting poison on them). He then relates an incident which, he says, will inflict a wound on the heart of every Hindu. During the days of Muharram in Delhi, he relates, he saw a Hindu, who on enquiry was found to be a Gaur Brahmin, worshipping the *tazia*. The writer was still boiling with indignation at the idea that the Brahmin should not be satisfied with the thirty-three crores of gods in the Hindu pantheon and should worship the *tazia* god, when he saw Hindu women making their children drink water from the drains of a mosque in order to secure long life. Next he saw an old Muhammadan woman accompanied by three respectable young Hindu women going to the Kerbala. On enquiry he discovered that the three latter were going to the Kerbala

at the instance of the former, who had assured them that if they did so they would be blessed with children. The writer asks whether these women can maintain their chastity by going to the Kerbala, and whether the things that Hindus do in these days are taught in the Vedas He deplores the condition of the Hindus and tells them that, if they do not put an end to this state of affairs, their coming generations will not be able to distinguish their parents, and their faith, their *rishis*, *munis*, and gods will be a laughing-stock for people of all religious persuasions.

Propagation of Islam and Aryas.

24. Referring to Khawaja Kamal-ud-din's mission for the propagation of Islam in Europe, the *Arjan* (Lahore), of the 1st January 1914, deplores the fact that while Aryas are engaged in mutual dissensions and feuds, and while Arya leaders are anxious to secure high offices, none of them, not even the Arya Samaj and the Pritinidhi Sabha, think what effect would be produced on the Hindus if Islam were to gain success in her missionary enterprise in England. Englishmen and Hindus, it continues, are descended from the same people, a fact which has been admitted by British historians. The conversion of Englishmen to other faiths than the Vedic will therefore prove most detrimental to "our" interests. In these circumstances, it is necessary that the Pratinidhi Sabha should shake off its lethargy, and, after sinking its private feuds, organise without loss of time a powerful mission, consisting of Aryas who can speak English fluently, with a view to sending it to England to carry on missionary work there. If this is not done, the success of Islam in England, be it remembered, will be disastrous for the Hindus.

Muhammadans and Christianity.

25. The *Zamindar* (Lahore), of the 7th January 1914, publishes from Khawaja Kamal-ud-din a poem urging Muhammadans to awake from sleep; to abandon indolence, negligence, cowardice and fear; and resolutely to gird up their loins in order that they may illumine the whole world with the light of the Prophet's divine inspiration, demolish the Trinity with the sword of argument, illumine the heart of Satan with the light of faith, make a pure spring of faith flow from the stone of heathenism, and, with the water of the eyes and sighs heaved in the morning, convert into a garden the fire of the *Feranghis*.

Progress of Christianity in India.

26. Under the heading "The progress of Christianity," the *Zamindar* (Lahore), of the 8th January 1914 (weekly edition), describes the activities of the Christians. It quotes an extract from the October number of the *Forman Christian College Monthly* to show that Christians are doing their utmost to spread their faith in the country, and describes what Government is doing for the Christians. In support of this contention it refers to the Conference held at Akbarabad (Agra) on the 10th December for the reformation of the Criminal Tribes, and says that the Conference, to which the Government of the United Provinces sent its representatives and which was held to devise means for the conversion of fifty thousand poor Indians to Christianity, did not include any Indian who could have represented the Indian people. Among other officers who attended the Conference from different places there were six Hindus and three Muhammadans, but they did not make any strong protest and silence is of course tantamount to approval. To say nothing of the Hindus, what opinion, the paper asks, can be formed of the religious sense of honour of those Muhammadans who expressed their approval or semi-approval of the conversion of any class of person to Christianity? It also asks those Muhammadans who are anxious to convert Europe to Islam whether or not India has any claim on them. If India is entitled to some consideration, will they remain negligent in spreading Islam among Indians, and will they keep their neighbours in darkness in order to spread light in distant countries?

Hindus and Sikhs.

27. The *Loyal Gazette* (Lahore), of the 11th January 1914, publishes a contribution from Harchand Singh, *Reis*, President of the Singh Sabha, Lyallpur, who says that the Hindus have organised a Sabha under the designation 'Guru Nanak

Satsang Sabha" with a view to uniting Sikhs and Hindus, and observes that this is the same policy as that adopted by the Hindus in the past to exterminate Buddhism. He refers to the meeting of the Sabha held on the 28th, 29th and 30th December 1913, at Toba Tek Singh, Lyallpur District, and attacks the Hindus for seriously injuring the feelings of the Sikhs by asserting on that occasion that Guru Nanak taught the Vedic and the Puranic teachings, that the urine of the cow was pure, and that every portion of the cow was the habitation of gods and goddesses.

VI.—Legislation.

The Press Act.

28. The *Akhbar-i-Am* (Lahore), of the 6th January 1914, publishes a leader headed "Bullets are being fired." The Press Act, says the paper, is discharging bullet after bullet and is promptly killing every one who happens to appear within range. It then refers to the demands of security from certain papers such as the *Shanti*, the *Nasim-i-Hind*, the *Badr* and the *Ahl-i-Hadis*, and says that the year 1913 has proved especially dangerous for the journalistic world. But the question arises, it observes, why newspapers have been suddenly overtaken by the dark clouds of misfortune. It declares that the Imperial Government is so noble-minded that it does not wish to crush any one even by mistake, and contends that the responsibility for the demand of security from a paper rests with its readers, who are extremely fond of reading not only all the current events of the world, but also such pungent (articles) as result in general cock-fighting and unbridled abuse heaped on religion. They also long to read articles in which the authorities are censured and Government is attacked, and they most appreciate those papers which are foremost in abusing their contemporaries. This is why the proprietors of newspapers are obliged to cater for the demands of readers and to dance to their tune. The *Akhbar-i-Am* remarks that all the papers which have been so far required to furnish security have suffered for their mistakes in abusing their contemporaries, respectable folk, and other religions; and expresses the hope that, in future, journalists will exercise great care, though there are certain editors who cannot rest unless they are heaping the most obscene abuse on others.

Writing under the heading "A cursory glance (*lit.* glance at the surface)," the *Zamindar* (Lahore), of the 13th January 1913, says that Mr. B. W. Mackinley (?), a famous American traveller who holds a distinguished position in the political circles of America and was private political adviser to a former President of the United States of America, arrived the other day in Bombay in the course of a tour round the world and is staying in that city. He was recently interviewed and in the course of the interview he eulogised the administrative capabilities of the British Government and its services to India in the construction of canals, the establishment of railways, etc., saying that he was also impressed by the paucity of factories and machines in the country.

Commenting on this the paper says that, when a hungry man was asked how much two and two equalled, he replied "Four pieces of bread." "We" say, the *Zamindar* observes, that if, thanks to British rule, the whole country is provided with a net-work of canals, railways and roads; if, besides motor cars, etc., all houses in cities, towns and villages in the country are illuminated with electric light, and their occupants are, like Alladin, provided with every material comfort needed for all worldly requirements; and if these amazing comforts are subject to the provisions of section 4 of the Press Act, or, in other words, if the people are not allowed to give free but respectful expression to their feelings, thoughts and aspirations, can this be life in the true sense of the word? Is it not an indelible stain on the traditional justice and impartiality of British rule that its officers should sew the lips of its educated subjects with the sharp and piercing needle of the Press Act? But while almost all the non-official Indian members of the Imperial Legislative

Council in their capacity as representatives of Indians assure the Government of Lord Hardinge that the rigour of the Press Act is severely felt in the country and that there is nothing in the people which is likely to injure the stability of British rule still no heed is paid to them. "Our" feelings of loyalty and devotion, which are admitted even by the authorities of England, are dragged through the mire by the majority of official votes, and the votes of non-official European members, in the Imperial Council. But "our" true happiness consists in the fact that Government should rely on "us," and it is extremely regrettable that the authorities of Government should regard every action of "ours" with suspicion. After remarking that the Press Act is "in no way short of martial law," the paper says that, while it is desirable that, as British rule in the country grows older, relations between the rulers and the ruled should become sweeter and more pleasant, "we" find that the estrangement in the relations between Government and the eople and the hatred between them are growing day by day, while it is "our" misfortune that Government takes no effectual step to remove them.

The *Panjabee* (Lahore), of the 13th January 1914, makes the following remarks:—

"Mr. Banerjea's resolution on the Press Act has had the fate of all or, to be more accurate, the vast majority of non-official resolutions in our Councils. The fact that it was studiously moderate in its demand and asked for much less than the Indian Press and Indian public men have been asking for with a singular unanimity and emphasis ever since the Act was placed on the statute book, availed it not. Nothing, indeed, avails a resolution in the Supreme Legislative Council except official support, and official support is the last thing which a non-official resolution is usually so fortunate as to receive. * * *

"Still when it came to voting only 17 votes were recorded in favour of the resolution, while 40 were recorded against it. Could anything be a graver reflection upon the constitution of a Council? If the thirty seven "silent" members were all convinced by the arguments advanced by the three gentlemen who spoke on the other side—by the Hon'ble Malik Tiwana, with his demand for more stringent Press laws, the Advocate-General, whose attempt to explain away a passage in the speech of the late Law Member in support of the Press Act must have caused considerable amusement, and the Home Member who was evidently hard put to it to defend the Act from the criticism levelled against it by the head of the judiciary in Bengal and who, for lack of anything more convincing to say, amused himself with pointing out what Sir Lawrence Jenkins had not said—one would have thought that some of them at least would have risen in their places and stated some of the considerations which determined their vote. They did nothing of the kind. The speeches of the non-official members, like the speech of Sheridan on a famous occasion,—were thought not worth answering. It was enough to rely upon the standing, the invincible majority. As for argument, had not the Malik Tiwana spoken, and after *he* had spoken, what more could there be for anyone to say? 'An unbridled Press,' said this original thinker and statesman, 'is the greatest curse of India and there has never been a more appropriate and more useful Act, with the exception of two others, the Seditious Meetings Act and the Conspiracy Act, etc., etc.' Could anything demonstrate more conclusively the unspeakable stupidity of Mr. Banerjea's resolution and the supreme folly of its supporters? Could Sir Herbert Risley himself have said anything more sensible and more convincing? We wonder that after this speech from the Malik Sahib even seventeen votes should have been lost to the Home Member. But that is perhaps due to the fact that there are certain persons who are foolish enough not to see that when the great Malik Sahib, a veritable tower of strength to the Executive Government, if ever there was one, lends his support to it, they can only make themselves ridiculous by opposing it!"

In a leader under the heading 'The Debate on the Press Resolution', the *Tribune* (Lahore), of the 14th January 1914, publishes the following:—

"* * * * Much is made of the argument that the amendment suggested will have the effect of compelling the Government to do the very thing which section 12 was designed to prevent and to publish abroad the very words or pictures to which exception was taken. It cannot be maintained with any show of reason that a mere indication of the passage objected to in terms which are intelligible to persons who possess copies is equivalent to a reprodnction of the entire passage. Nor can it be contended that it is impossible to so indicate the words, passages or engravings as to avoid publicity to the letter or spirit of the literature to which exception is taken. The Home Member is confusing the issues when he lays stress on the point that the Government of India has under Sea Customs Act always enjoyed the power of preventing importation of objectionable literature. That, in our opinion, is no argument why safeguards expressly conceded under sections 4, 6, 9 and 11 should be nullified by section 12. On Sir Reginald Craddock's own admission there is a real difference between forfeiture of security or press and forfeiture of literature of trivial value. On his own admission there is a real difference between literature possessed by the owner of a known press and literature the dessiminator or writer of which is an unknown person. And yet he refuses to modify the objectionable provisions of section 12 which sweeps this difference and nullifies the safeguards provided in other sections. Sir Reginald protests against the charitable interpretation of Mr. Banerjea that the difference in words between section 12 and other sections was accidental and insists that it was 'absolutely intentional.' The 'intention' of thus taking away the safeguards expressly provided in several sections does not redound to the credit of the Government, and the admission of 'intentional' frustration of the safeguards constitutes a most damaging criticism of the Act as it stands. In fact the official 'defence' of the Act constitutes its own refutation. Next to the incisive criticism of Sir Lawrence Jenkins the incautious admissions of Sir Reginald Craddock furnish the strongest argument for the amendment of the Act.

The Press Act and the Islamic papers.

29. The *Tahzib-un-Niswan* (Lahore), of the 3rd January 1914, publishes a contribution in which the writer—Razia Mas'aud-ul-Hasan, Moradabad—refers to some of the events which took place during the past year, both in India and abroad, and which made a profound impression on the minds of the Muhammadans. During the year, she says, security was demanded from several free papers, and the securities of (some of) them were confiscated, while others ceased to exist owing to their inability to comply with the demand of security. It will not be improper to observe, she remarks, that the provisions of the Press Act have been mostly abused, especially when it is found that in England the impertinent, foul-mouthed and disrespectful writings of papers such as the *Manchester Guardian*—which are in the habit of levelling such insolent threats at His Majesty the King Emperor regarding Irish Home Rule as could never have occurred to an Indian—are not considered unpalatable either by Parliament or the British public. But in India securities deposited by Indian Muslim papers have been confiscated on the ground that, either they have criticised the Muslim-offending attitude of certain authorities, or are guilty of deploring the daily increasing troubles of the Muhammadans.

Rejection of resolutions in the Imperial Legislative Council.

30. The *Zamindar* (Lahore), of the 13th January 1914, publishes a leader headed "What was apprehended has happened at last." If the constitution of the reformed Councils, says the paper, had been of such a character that the right of rejecting improper proposals had been exercised only on those occasions when caution was necessary, it would have proved useful both for Government and the country. In the present circumstances, however, all those proposals which are unanimously advocated by Indians are generally rejected; and an opportunity is thereby afforded to the people to say that the existing Council is a toy which has been placed in the hands of Indians for their amusement, but that it cannot prove useful to them. When Indians repeatedly see that all their proposals are rejected, it is natural that they should come to regard the constitution of the Council with distrust. It was about four years ago that the Press Act was passed in the Imperial Legislative Council. At the time of passing many members expressed an apprehension that, for the proper administration of such a stringent and comprehensive law, many safeguards and restrictions were necessary. But their apprehension was removed by the assurance that an expression held objectionable under the Press Act would be stated at the time of the enforcement of its provisions. But the experience of four years has now shown that the apprehension was well-founded. The law was at first enforced against Hindu newspapers, but subsequently it sought to sweep Muhammadan newspapers out of existence; and now both Hindu and Muhammadan newspapers complain of the extreme stringency of the Act. The general populace also who express their feelings and views through the medium of the Press regard the Act as injurious and dangerous. Indeed, at the present moment nearly the whole of India is united in advocating the repeal of the law *in toto*, since it has deprived Indians of a useful means of putting their views before Government. If the real wishes of Indians in connection with the matter had been clearly explained at the sitting of the Imperial Legislative Council held on the 9th January at Delhi, the proposal

would have assumed the form of a demand for the repeal of the Press Act. But Mr. Surendra Nath Banerji moved an amendment of a very ordinary nature. The result was what was apprehended; for owing to the majority of the votes of official members the resolution was rejected. If the resolution had been passed, those sections of the Act which are inconsistent and conflicting would have been removed, and the press proprietors would have been led to expect that the Local Government's order of forfeiture would be set aside by the High Court if it were in contravention of sections 4, 6, 9, 11 and 12 of the Press Act. The paper then explains these sections of the Act, and after remarking that they are most stringent and comprehensive, it says that the rejection of the resolution shows that neither does Mr. Surendra Nath Banerji represent the true feelings of Indians nor is Government prepared to accept the united wish of Indians, no matter how insignificant may be the demand which it embodies. It then refers to the rejection of Mr. Gokhale's Bill relating to free and compulsory primary education, and says that it will not be surprising if the question arises in the minds of Indians as to what Government means by establishing Councils in the country, and by allowing non-official Indians members to ask questions and move resolutions, if satisfactory replies are not given to their questions and if resolutions moved by them are invariably rejected. If Indians, it asks, are not to be given any real share in the administration of the country, what possible good can these Councils do? Why are non-official members admitted in the Councils, and in what way was the system of administration defective prior to the establishment of the Councils? If by means of a majority of votes Government enjoys the same powers as it enjoyed before, how can Indians be benefited if they are simply asked to express their opinion?

(*To be continued.*)

The *Tribune* (Lahore), of the 16th January 1914, observes the following:—

> "In the four years during which the reform scheme has been in operation not even as many of the recommendations of the non-official members of the council have been accepted by the Government of India. Nearly all the resolutions have been rejected, and although we admit the labours have not been wasted, yet a very undesirable impression has been created by the Government by refusing even the very modest requests jointly made by Hindus and Mahomedans. * * * So far this year the Government have rejected four resolutions. Mr. Banerjea's resolution on education only asked for the publication of correspondence. It did not even recommend any specific change in the policy. The object was merely to obtain fuller information on a question which had engrossed public attention. The resolution was negatived. Mr. Banerjea's next resolution on the necessity to amend the Press Act was also rejected and the united voice of Hindus and Mahomedans and the considered opinion of the Calcutta High Court were disregarded. Raja Kushal Pal Singh's resolution on the exemption of private wells from tax shared the same fate. In this case even the support of the landed aristocracy and the Anglo-Indian representative did not influence the attitude of the Government. As regard Mr. Rayanengar's resolution on the Nicholson committee the Members of the Council have practically no *locus standi* and the question ought not to have been raised at all! We must leave it to the Government of India to judge the effect on the people of rejecting the most powerfully supported resolutions such as those on the Press Act and the tax on improvement."

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial*.

Differential treatment of Indians in British Courts.

31. The ***Kashmiri Magazine*** (Lahore), of the 7th January 1914, says that generally in cases in which Europeans are charged with killing or inflicting wounds on Indians they are let off with a fine of a few rupees. The writer refers to the case in which Major Sanford, Magistrate of Simla, sentenced an Indian to one year's simple imprisonment and three months' rigorous imprisonment for twisting the arm of a European girl, and says that it is difficult to understand why, under the just British Government, British Courts make

invidious distinctions between Indians and Europeans. After remarking that while an Indian is sentenced to imprisonment for twisting an arm, a European is fined a few rupees for committing murder, the papers asks European writers to explain to Indians the reason for this differential treatment.

Sardar Abdul Ali Khan *versus* Captain Martin.

32. The *Hamdard* (Delhi), of the 9th January 1914, has a note headed "Arrogance in India." It says that Indians have some sort of faith in British sense of justice and fair-mindedness, but that it very seldom happens in India that full justice is done in cases in which Englishmen appear in courts as culprits in offences against Indians. As a general rule, Anglo-Indian officers are in the habit of according insulting treatment to Indians, and not the least heed is paid to the position of those who are every now and then insulted (by them). The paper then refers to Major Stuart's judgment imposing a fine of Rs. 32 on Captain Martin for abusing Sardar Abdul Ali Khan, a political refugee living at Abbottabad. It then says that the Sardar, besides being a political refugee, is also a member of the royal family, and that it is surprising that he should have been treated worse than even an ordinary individual could have been. After expressing surprise at the strange logic used and the small amount of fine imposed by Major Stuart, the paper invites the attention of His Excellency the Commander-in-Chief to the case, saying that the judgment of Major Stuart is unsatisfactory in the extreme. In conclusion, it expresses delight at the Sardar's intention of filing an appeal against the judgment, and says that it remains to be seen what departmental action will be taken against Captain Martin.

Vidya Datt *versus* Colonel Seton.

33. Writing under the heading "British justice in Simla," the *Hindustan* (Lahore), of the 14th January 1914, reports that the order of Major Sanford sentencing one Vidya Datt to one year's simple and three month's rigorous imprisonment on the charge of tresspassing in the house of Colonel Seton and twisting the hand of the latter's child is said to have been set aside on appeal by the Sessions Judge, Simla, on the 4th January. Also in the cross complaint, in which Vidya Datt charged the Colonel and his son with having beaten him, the accused have been held guilty by the Magistrate of Simla and fined Rs. 10 and Rs. 5, respectively.

This, says the *Hindustan*, is in reality what is termed British sense of justice. It is just-minded officers such as these who strengthen the foundation of British rule in India.

Succession of Hindu widows to their husband's property.

34. Writing on the recent judgment of the High Court of the United Provinces holding a Hindu lady who married a Muhammadan after the death of her husband as heiress of her deceased husband's property, the *Sanatan Dharm Parcharak* (Amritsar), of the 8th January 1914, says that the Hindu Press should protest against the decision and tell Government that it is detrimental to the interests of Hindus. Justice demands that, even if a Hindu widow marries a Hindu after the death of her husband, she should not be considered the heiress of her deceased husband's property. The paper is of opinion that the law on which the decision is based will afford Hindu widows an inducement to marry Muhammadans. It therefore urges Hindus all over the country to secure the repeal of the law by their united efforts, or to have it so amended that it will become impossible for Hindu widows to embrace Islam. In conclusion, it expresses a hope that Government, in view of the welfare of the Hindu community, will take steps to have the decision set aside.

(*b*)—*Police.*

The Police and the Agra disturbances.

35. The *Darbar* (Lahore), of the 2nd January 1914, publishes a note headed "Who deserved the prize? The Police or European soldiers?" Referring to the award of half a month's pay to police officials in recognition of their services in suppressing the Agra disturbances, the paper says that

while, according to the Agra public, the police officials took no part in suppressing the disturbances, it was the armed British soldiers, it is said, who restored peace to some extent by patrolling the city. After all, it ironically remarks, it was necessary to reward the police officials, for they took no part in the disturbances, but remained standing still the whole time, a service which should not be ignored.

(d)—*Education.*

The Aligarh College students and politics.

36. The *Observer* (Lahore), of the 7th January 1914, makes the following remarks :—

* * * * * * *

"While we are highly gratified to learn that all outstanding differences have been amicably settled between Nawab Muhammad Ishaq Khan and his opponents, we must record our emphatic protest against the resolution forbidding the Aligarh College students from joining or working for any outside body, even the Muhammadan Educational Conference. A decision like this if acted upon is bound to have a deteriorating effect on the young men. It will make them move in narrow grooves, render their outlook on life limited and cramp their energies. They should not of course take any practical part in politics, but why they may not engage in social service, as is being done in some aided colleges in Lahore, or qualify themselves for the duties of practical and beneficent citizens, as in the Benares Hindu College, passes one's comprehension. The resolution is probably a compromise between the desire of some trustees that the students should be permitted to become members of the Khuddam-i-Ca'ba Society, which professes to be a non-political body, and the views of others who regard the association as a political society and are determined to prevent the Aligarh boys from enrolling themselves as its members. But the differences ought to have been settled otherwise than by a resolution which is calculated to stunt the growth of young men in whom are centred the future hopes of the community."

Mr. Banerjea's Resolution on Education in Bengal.

37. The *Panjabee* (Lahore), of the 10th January 1914, makes the following remarks :—

"* * * Coming to the substance of the resolution—the concrete matters in regard to which the mover asked for the publication of official papers—perhaps the most noteworthy feature of the reply is that the Government justified their action in either case without any reference to political reasons. The withholding of affiliation from the Anandmohan College at Mymensingh is a comparatively small matter, and we are inclined to accept Sir Harcourt Butler's assurance that when the requisite conditions have been fulfilled the Government of India will reconsider their decision, though perhaps it is permissible to us to say that the withholding of affiliation in any case when it is recommended by a University is a serious step and ought not to be resorted to without ample reason. The other matters dealt with in the reply—the desirability of substituting a school final examination for the Matriculation and transferring the power of recognition of schools from the University to the Local Government—are far more important, because they involve questions of principle, and, now that Sir Harcourt Butler has stated the views of the Government with a certain amount of fullness, the public will doubtless state its own views with the same fullness. If the changes are advocated on educational and general, as distinguished from political grounds, of which we heard so much a short while ago, one principal difficulty in the way of a settlement will disappear."

(*f*)—*Railways and communications.*

Increase of railway freight on *Gur*.

38. The *Hindustan* (Lahore), of the 14th January 1914, publishes a note headed "Increase in the railway freight on *Gur*: *Gur* will become dearer than beet sugar." The paper says that, as beet sugar and first class white *Gur* are being sold in the bazars at the same rate, *Gur* will naturally become dearer than sugar if its railway freight is increased. It regrets that, in spite of the fact that efforts are being made to induce Government to give pecuniary help in order to increase the cultivation of sugar-cane and the manufacture of sugar in India in the same way as is done in Germany and Austria—with a view to preserving India's sugar industry, which is gradually decaying—the North-Western Railway authorities have increased the freight of *Gur* from one to one and three-quarter annas per maund on consignments of *Gur* weighing less than 272 maunds.

(h)—*Miscellaneous.*

Temperance and Government's Excise Policy.

39. Under the heading "Special laws should be enacted against intoxicating drugs," the *Hindu* (Lahore), of the 8th January 1914, refers to the reply given by His Excellency the Viceroy to the Temperance Deputation, in which His Excellency declared that duties on excisable articles could not affect the temperance movement, and says that facts, however, tell quite a different tale, for the excise authorities, who are invested with the power of assessing excise duties, know that their prestige in the eyes of Government depends on their increasing the receipts from excise duties and income-tax. Moreover, on reviewing the report on annual receipts, the higher authorities repeatedly made observations which clearly show that Government prefers sacrificing purity to its revenues. The *Hindu* then refers to the prompt steps taken by Government in putting a stop to the practice of *sati*, and remarks that, if Government can enforce laws relating to *sati* in order to prevent widows from burning themselves on their husbands' funeral pyre, there is no reason why it should not enact similar laws against the use of spirituous liquors and intoxicating drugs. It then compares the practice of *sati* with the use of liquor and intoxicating drugs, remarks that *sati* is the lesser of the two evils, and says that, if Government is anxious to obtain the credit of not benefiting itself at the expense of the lives and property of its subjects, it should enact a stringent law to put an end to the consumption of wine and intoxicating drugs.

Englishmen and Indians.

40. The *Zamindar* (Lahore), of the 7th January 1914, publishes from M. Rukn-ud-din, *Dana*, of Calcutta, a communication headed "A scene of arrogance: Christmas in Calcutta and the rejoicings (*lit.* 'Id) of Christians." The 25th of December, says the writer, is a festive day (*lit.* 'Id) for the Christians. Every Christian, young or old, makes himself merry on that day, and the liquor shops are full of people wearing coats and trousers. He then relates that, during his evening walk, absorbed in his reveries over Christmas rejoicings, he reached Wellesley Square, where two respectable Anglo-Indians wearing black suits passed by him with an air of authority and pride. Some twenty paces behind them he saw a Muhammadan girl, aged eight years, who was weeping aloud and whose ears were stained with blood. An old Muhammadan, who was crying aloud and asking why she had been beaten, was accompanying her. On seeing the pitiable condition of the girl he enquired the reason for her tears. He was told that the two Anglo-Indians in front of them had severely caned the girl for impeding their way, so severely in deed that she began to writhe in pain and her ear was reddened with blood. The story exasperated the writer, his peace of mind was disturbed, and he was overwhelmed with feelings of shame, grief and anger. Meanwhile, he raised his eyes and found that a large crowd had surrounded him and the afflicted girl, while the sympathetic companion and the two enemies of civilisation were nowhere to be found. Thinking, however, that it was merely an accident, he resumed his walk and reached Dharamtollah Street. He had scarcely gone half way to Curzon Park when he saw approaching him an old Muhammadan hawker carrying some wares who was being followed by two Europeans in human form—white in colour but black in heart—and wearing hat on their heads. The foot-path was narrow, and there was a large crowd of people going up and down. It was natural that the people should jostle one another in the circumstances without knowing who was following them—whether a man, or a *Sahib Bahadur* of white colour, or the *Sultan-ul-Hind* (Sultan of India). Accordingly, the old man was going on his way unconscious as to who was following him, when he came into collision with the Europeans, who punished him by roughly pushing him aside. He would have fallen and received injuries had he not been supported by those in front of him. But his punishment did not end here, for the *Sahib Bahadurs* tipped up the hawker's wares with their canes, whereupon some articles fell to the ground, and then resumed their walk by

trampling them underfoot. The writer then pushed his way through the crowd with great difficulty and reached Curzon Park, where he seated himself on a bench. He was thinking that his peace of mind would now be restored, as he had seen enough punishment inflicted on (Indians) for their misdeeds, when some soldiers belonging to a regiment of Highlanders passed through the Park on their way to Fort William, after having thoroughly enjoyed a merry Christmas. They were quite intoxicated and could not walk steadily. They had canes in their hands and they could not have done otherwise than make use of them on somebody passing by them on the road. The writer could not bear to see this spectacle, and was compelled to rise up and return to his house. He asks whether this was a Christmas gift which was given to Indians, or merely a Christmas cake distributed among loyal slaves. No, he says, this Christmas present or cake is again and again being distributed to lucky Indians. This, he concludes, is the model set by those people who come to teach Indians civilisation, who wish them to love and be sincerely attached to them, who wish to win over their hearts, who are called the bright gems of justice and equality, civilisation and good manners, and who take pride in their mode of living, their principles and their conduct. But will they continue to do so for ever? Will their boots and "our" heads, and their canes and "our" backs, make acquaintance which each other in the same way, simply for the offence that "we" are Indians and 'black'? If this be so, no complaint should be made against the white people of Natal, for, to say nothing of Africa, "our" black colour is also a source of shame even in India. Shame! Shame!

Commenting on the above, the *Zamindar* says that there can be no denying the fact that the incidents related by the writer are most heart-rending, and no Indian will remain unmoved after perusing them. But soldiers, it observes, are generally illiterate, and for their savage conduct the whole British nation cannot be held responsible. If, however, a white soldier of low rank or a highly-placed officer commits an offence, the law courts are open and can inflict sufficient punishment in the event of the offence being proved. The soldiers of the British Army, it may be borne in mind, cannot teach "us" civilisation, for they walk about in the dress of Highlanders and are most uncivilised. As a matter of fact, when discussing the habits and qualities of the English nation, only exalted models should be kept in view. But the stories of arrogance and ignorance displayed by European soldiers, however, have become so common that no proof need be produced in support of them. When Government protects the life, the property and the honour of the people, there is no reason why European soldiers in a state of intoxication should continue with impunity to insult the Indian people. If Government directs European soldiers in some effective way not to annoy the people in the bazaars and the city, the evil can be remedied to a great extent. It is true that such orders have been issued before, but they were never put into practice, and it is therefore desirable that Government should adopt some effective measures. If arrogant European soldiers continue to conduct themselves in the same way, there is serious apprehension of the peace (of the country) being disturbed, since Indians have begun to feel that they ought to maintain their self-respect.

Muhammadans and the Government of India Secretariat.

41. Writing about the circular regarding the appointment of Muhammadans in the Government of India Secretariat (*vide* paragraph 27 of Selections No. 2), the *Hindu* (Lahore), of the 1st January 1914, says that if special concessions are awarded to the Muhammadans by Government, there is no reason why other communities should not claim their share. Such demands, it remarks, on the part of other communities, are sure to create estrangement between the various communities in the country, but who will be responsible? Every sensible person, it adds, will say that only those officers will be responsible who make appointments to the public service, not by a standard of ability, but on a communal basis. It concludes by remarking that it is a pity that the provisions of section 153 A of the Indian Penal Code are not applied to such officers, although the same section is ready to punish journalists and politicians on the plea that they spread hatred among the various Indian communities.

The Punjab King Edward Memorial.

42. The *Panjabee* (Lahore), of the 13th January 1914, makes the following remarks :—

"From the speech made by Sir Michael O'Dwyer at the farewell dinner given by the Punjab Club to Sir Arthur Reid, retiring Chief Judge and President of the Punjab King Edward Memorial Committee, it would appear that His Honour considers the public to be fully satisfied with the success achieved by the Memorial scheme. With due deference to His Honour we beg to say with regret that such an assumption is far from justified by the facts. So far, to the Indian public the progress of the scheme has been an experience of delays and disappointments. There is a good deal of evidence before them that the best part of the money collected for the Memorial will be spent in purchasing costly sites, and erecting buildings that may take an indefinite time in their completion. But there is very little evidence as yet of any project for furthering real scientific study and research in the domain of the healing art about which high hopes were held out when the scheme was initiated and an appeal made to the public for subscriptions. There is, for instance, a great grievance felt by Indians of all classes by reason of the abandonment of the project of encouraging the study of the Ayurvedic and Unani systems of medicine under the auspices of the improved Medical College, over the question of selecting a site for which so much energy and thought has been spent. The encouragement of the indigenous systems, of which hopes had been justly aroused by Sir Louis Dane's memorable Gol Bagh speech, was one of the features of the scheme which specially attracted to it the hearts of the Indian community. On the other hand, they see that while Sir Louis Dane and the Committee of the Memorial, after due deliberation, sanctioned a grant of only Rs. 25,000 for improvements in the Albert Victor wing of the Mayo Hospital, which has been set apart for the exclusive use of Europeans under the scheme, the grant has been raised to Rs. 1,15,000—on what gronnds the public are not aware of. We need not refer here to the many improvements and additions in the Mayo Hospital necessary for Indians which have had to be given up for want of funds. We are told that when subscriptions are asked for from Europeans for the Memorial, not a few of them say they are mere 'birds of passage' and have no permanent interest in any institution in the country ; but when it comes to profiting by the scheme they evidently want a lion's share. We understand that the majority of the Indian members of the Committee have got disheartened at the way things are going on and take no interest in the work. The proceedings of the Committee's meetings show that only a few Indian members attend them or take any active part. We appeal to Sir Michael O'Dwyer to go into the whole situation himself and not take things for granted as they may be represented to him by a certain section of the Committee, however influential they may be. We trust His Honour will give due heed to public feeling, which may be learnt by making enquiries from honest and independent Indians."

Confiscation of the *Zamindar's* security and press.

43. The *Tribune* (Lahore), of the 15th January, expresses extreme regret at the confiscation of the *Zamindar's* security and press. It is of opinion that, as in the case of the *Punjab Advocate*, the official order of confiscation is incomplete, in that it merely states he titles of the offending articles. The paper regrets that the order has been passed at a time when the trusted leaders of the people have been endeavouring to secure a modification of the Act, and that the blow, the severest that has yet been dealt under the Act, has fallen on the backward province of the Punjab. It admits that the position of the Punjab Government is particularly delicate, and does not wish to condemn such drastic action before it has dispassionately considered the offending articles. It is most depressing, it concludes, that in as many as four cases in less than eighteen months security has been confiscated in the Punjab, and that in every case it is the vernacular press which has had to suffer.

C. STEAD,

First Assistant to the Deputy Inspector-General
of Police, C. I. D. and Railways, Punjab.

LAHORE :

The 17th January, 1914.

389 SB—175—22-1-14—SGPP Lahore.

[Confidential.]

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(g) Postal matters—

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 "
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 "
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 "
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 "
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 "
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 "
13	Forman Christian College Notes.†	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 "
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 "
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 "
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 "
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 "
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 "
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 "
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 "
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies
24	Desh	Do.	Dina Nath	Dina Nath	2,000 "
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the fortnight.
† Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
27	Rafiq*	Delhi	Sajjad Hussain	Mirza Asdulla Beg	1,000 copies.
28	Zamindar†	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 „
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
30	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
32	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
33	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
36	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
40	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
41	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
42	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
43	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
44	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
45	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
46	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
47	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
48	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
49	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindu	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
52	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
53	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
54	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
55	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
56	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
57	Jiwan Tat ...	Lahore ...	Dev Rattan ...	Dev Rattan ...	375 copies.
58	Kam Dhenu‡ ...	Ludhiana ...	Bishen Singh ...	Daulat Ram ...	1,500 ,,
59	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Husain ...	Hamid Husain ...	150 ,,
60	Kashmiri Magazine ...	Lahore ...	Muhammad Din Fauq...	Muhammad Din Fauq ...	1,300 ,,
61	Loyal Gazette ...	Do. ...	Amar Singh ...	Amar Singh ...	2,700 ,,
62	Millat* ...	Do. ...	M. Shuja Ullah ...	Shuja Ulla ...	1,000 ,,
63	Mukhbar ...	Amritsar ...	Lakhmi Das ...	Lakhmi Das ...	300 ,,
64	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 ,,
65	Munir ...	Jhang ...	M. Ghulam Hussain ...	M. Ghulam Hussain ...	1,200 ,,
66	Musalman ...	Amritsar ...	Ilm Din ...	Ilm Din ...	425 ,,
67	Nasim-i-Hind* ...	Rawalpindi ...	Qalandar Khan ...	Kishan Chand Mohan ...	...
68	Nur ..	Qadian, Gurdaspur District	Muhammad Yusaf ...	Muhammad Yusaf ...	1,000 copies.
69	Nur Afshan ...	Ludhiana ...	Rev. Dr. E. M. Wherry	P. Wyllie ...	400 ,,
70	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	9,000 ,,
71	Parkash ...	Do. ...	Radha Krishen, B.A. ...	Radha Krishen ...	3,500 ,,
72	Punjab Samachar ...	Do. ...	Hira Lal ...	Hira Lal ...	1,700 ,,
73	Rajput Gazette ...	Do. ...	Thakur Sukhram Das...	Thakur Sukhram Das ...	3,284 ,,
74	Sadiq-ul-Akhbar ...	Bahawalpur ...	M. Ata Ullah ...	Bahawalpur State ...	450 ,,
75	Ditto* ...	Rewari ...	S. Maqbul Hussain ...	Sayed Maqbul Hussain Sadiq.	250 ,,
76	Sanatan Dharm Parcharak	Amritsar ...	P. Ralia Ram ...	P. Ralia Ram ...	750 ,,
77	Shamsher-i-Qalam ...	Lahore ...	Nur Ahmad ...	Nur Ahmad ...	...
78	Shanti ...	Rawalpindi ...	Kishan Chand Mohan	Kishan Chand Mohan ...	1,200 copies.
79	Sharif Bibi ...	Lahore ...	Fatima ...	Muhammad Din ...	500 ,,
80	Sialkot Paper ...	Sialkot ...	Todar Mal ...	Todar Mal ...	250 ,,
81	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 ,,
82	Sulahkul* ...	Jhang ...	Raj Narain ...	Raj Narain ...	...
83	Tahzib-ul-Niswan ...	Lahore ...	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali ...	2,000 copies.
84	Uch-Jiwan ...	Do. ...	Dev Rattan ...	Dev Rattan ...	...
85	Victoria Paper ...	Sialkot ...	Brij Lal ...	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
86	Watan ...	Lahore ...	Muhammad Insha Ullah.	Muhammad Insha Ullah...	6,200 ,,
87	Zamindar‡ ...	Do. ...	Zafar Ali, B.A. ...	Raja Ghulam Qadir Khan	3,900 ,,
	FORTNIGHTLY.				
88	Brahman Gazette ...	Rawalpindi ...	Vidya Rattan Prakasher	Bakhshi Dhera Mal ...	700 copies.
89	Mister Gazette ...	Do. ..	Ali Bakhsh ..	Ali Bakhsh ...	100 ,,

*Not received during the week.
†Not received during the fortnight.
‡Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH JANUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
90	Mohyal Gazette*	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
91	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
92	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
	MONTHLY.				
93	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
94	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 "
95	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
96	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 "
97	Indar†	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 "
98	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
99	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 "
100	Kakezai Social Reformer‡	Lahore	Fazl Din	Fazl Din	400 "
101	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 "
102	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
103	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 "
104	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 "
105	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
106	Zaban‡	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	WEEKLY.				
107	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
108	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
109	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 "
110	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
111	Punjab Reporter‡	Do.	Ganda Singh	Ganda Singh	400 "

*Not received during the fortnight.
†Not received during the month.
‡Temporarily ceased to exist.

I.—Politics.

(a)—Foreign.

Indian labourers in the Malay Islands.

1. The *Desh* (Lahore), of the 16th January 1914, publishes a leader headed "Indian labourers in the Malay Islands." Some time ago, says the paper, "the white zamindars" of the Malay Islands decided at a meeting that the rates of labour of the Indian labourers should not be decreased, seeing that the decrease will adversely affect the recruitment of labourers in India. It appears that the Malay Islands constitute one of those good places where Indian labourers and artisans are well off, since they get more liberal rates there than even in India, Burma and Ceylon, and their condition also is not so deplorable and unsatisfactory as it is in other independent colonies.

Hindus in South America.

2. The *Parkash* (Lahore), of the 18th January 1914, publishes from Bhai Parmanand, M.A., a communication headed "The communal existence of Hindus in South America is in danger." The writer gives an account of the manner in which Christianity has been propagated among Hindus in South America, and describes how by means of social influence and money Hindus have been forced to embrace Christianity in that part of the world. This being the case, he observes, it is desirable that, while Hindus realise the political difficulties of their brethren in South Africa, they should adopt measures to save their lakhs of brethren in South America from religious death. If the Vedic religion, he adds, is established there it is sure to spread in various directions.

Muhammadans in Nigeria.

3. The *Observer* (Lahore), of the 21st January 1914, publishes the following :—

"Many Indian Musalmans are not aware of the fact that the population of South and North Nigeria in West Coast Africa, which have only recently been brought under one British Chief Commissioner, is largely Muhammadan. Large tracts of the territory are still ruled by Musalman Amirs, but as was to be feared, the people as well as the Native rulers are conspicuous for ignorance, fanaticism and short-sightedness, faults which have not only degraded the men but degraded in the eyes of others the very religion which they profess. Mr. Muhammad Alawal Basil Angusto, Honorary Secretary of the Muslim Literary Society, Lagos, in the course of a letter to Khwaja Kamal-ud-Din in London, refers to this deplorable fact in a very regrettable strain.

" * * There is much uphill work for the educated Muhammadans to do in Nigeria, but if this is achieved their reward in this world and the hereafter will be correspondingly great. The chiefs should be gradually made to realise the necessity of moving with the times. There is no reason for despondency. Wherever the British flag has gone, the Muhammadans have advanced, both intellectually and socially. The same is sure to happen in Nigeria if the British protectorate lasts long enough, for whatever any one may say we challenge any one to disprove that of all foreign rules the British Raj is the best and the most beneficent."

Lord Hardinge on the South African Commission.

4. The following is from the *Observer* (Lahore) dated the 21st January 1914 :—

* * * * *

"That the vow to have nothing to do with a Commission of which two out of three members are violently anti-Indian was not unjustifiable must be conceded by all. It may, therefore, be expected of His Excellency to try to arrange matters in such a way that the vow may be kept with the acquiescence of the Union Government. As Mr. Gandhi has pointed out this can be secured by adding two members to the Commission, one European to represent the Indians and another to represent the Natal planters. This will retain an anti-Indian majority without any breach of the Indians' vow. The least that the Botha Ministry could do under these circumstances would be to accept this suggestion. And if the Government of India were to give it their whole-hearted support, the Union Government would probably assent to the course. The Viceroy has appreciated the resolve of the Indian leaders not to increase the present difficulties of the Government of South Africa. It would be well to give this appreciation a practical effect by endorsing the modest demand of Mr. Gandhi for the addition of two more members to the Commission."

Lord Headley's conversion to Islam and England.

5. The ***Paigham-i-Sulah*** (Lahore), of the 15th January 1914, publishes from "A Muhammadan" a contribution headed "Lord Headley and Islam." Referring to Lord Headley's conversion to Islam, the writer expresses surprise that Christian missionaries (*lit.* you) should object to Muhammadans expressing rejoicing over the incident, in spite of the fact that they themselves are apt to send congratulatory telegrams to England if they succeed in converting even a sweeper to Christianity. He considers that Lord Headley's conversion to Islam bears witness in a marked manner to the spiritual attractions of Islam, and says that the conversion of a higher member of the British aristocracy, in spite of the fact that he had nothing to gain by embracing Islam, is very interesting. It enables one to deduce definite conclusions by comparing Islam with Christianity, especially as Christian missionaries barely succeed in securing converts from a higher strata of society than that of sweepers, in spite of the fact that they offer to provide new converts with "good wives" and to secure concessions (*lit.* powers) for them from Government. The writer concludes by saying that the God of Islam will not allow its political power to die out, but will entrust it to a country before which all the powers in the world have been bowing and will bow their heads, and the power of England will be protected against all decline and danger.

The *Shamsher-i-Qalam* (Lahore, of the 6th January 1914, publishes from Saiyid Ahmad Hasan, *Shaukat*, of Meerut, a contribution headed "The British public is not displeased at Lord Headley's conversion to Islam." The whole of England, says the writer, will be pleased to see Lord Headley's conversion to Islam, since the propagation of Islam in England is likely to lead to many beneficial political results. It remarks that, henceforth, there will be no difference between a Muslim and a Christian, and says that the ideas of the Muhammadans of the world will now undergo a change for the better, for they will begin to hold that Englishmen will give up bigotry in searching after truth. Moreover, the British public is fully aware that one does not lose one's nationality by embracing a religion. The writer then goes on to say that, as Christianity is considered to be a complicated religion in England, it is decaying, and that Islam, being a simpler religion, will assuredly take deep root in British soil, especially as Lord Headley's conversion is "a sort of impetus given to Islam in London." In conclusion, he says that the rays of Islam are not only shining in England, but in Europe also, for, according to Khwaja Kamal-ud din, many ladies in Paris are also desirous of being admitted into the fold of Islam.

European Missionaries in England and Muhammadans.

6. Writing under the heading "The deception of European Missionaries," the *Paigham-i-Sulah* Lahore). of the 15th January 1914, says that the Prophet advised Muhammadans to seek protection in the time of Anti-Christ, saying that that time would prove most injurious for Muhammadans; for Anti-Christ would attack Islam with various deceptions and dissimulation, and the ruin of Islam would be well-nigh complete when the victorious hand of God would manifest itself and Christ the son of Mary would appear in the world, demolishing the palace of falsehood which had been prepared for him. After remarking that this will be the time when the Cross will be pulled down and the boar slain, the paper says that Anti-Christ in reality appeared in the world and removed people still further from God by the erroneous statements of philosophers, novels, newspapers, theatres, dancing-saloons, liquor and gambling-houses, which are the first-fruits of civilisation. It then refers to the advent of the promised Messiah (Mirza Ghulam Ahmad of Qadian), and says that his disciples have reached the house of Anti-Christ and are exposing his dissimulations before Europeans and the pious children of Great Britain. Indeed, the time is not far distant when those erroneous statements which were made by certain (Christian) preachers in connection with Islam, and which brought about the degradation of the spirituality of the West, will be exposed, and the banner of the Sun of Truth will wave on the heights of the West as it has been flying

over the valleys of the East for the last fifteen centuries. The writer then asks lovers of Islam to co-operate with (the promised) Messiah and to frustrate the tactics of Anti-Christ by the help of those arguments which the Prophet of Qadian had brought from God. He says that Khawaja Kamal-ud-din has sent "us" a letter describing the tactics of Anti-Christ, and has also forwarded a cartoon in which an old Turk reciting his prayers is represented as praying God to grant him a hundred wives. This cartoon, says the paper, has been published by bigoted English missionaries whose object is to show that the ideal of Islam consists merely in creating feelings of love for women among its followers. These, it concludes, are the erroneous statements by which Anti-Christ is defaming Islam in Europe, and it is the duty of the Muhammadans to dispel this illusion and to protect Europeans from the wrath of God.

Maulvi Mahbub Alam and Lord Kitchener.

7. The *Paisa Akhbar* (Lahore), of the 16th January 1914, publishes a communication from Maulvi Mahbub Alam who says that, after his return from the Hedjaz, he again had the honour of an interview with Lord Kitchener. In the course of the interview, adds the writer, His Lordship asked him not to publish an account of their conversation in the *Paisa Akhbar*, since he had, on this occasion, talked with much more freedom with the writer than before. In obedience to His Lordship's mandate, the Maulvi says that he is therefore unable to give any account of the interview Continuing, he remarks that, before taking leave, he asked His Lordship whether or not he would accept the Viceroyalty of India. To this question His Lordship replied that the newspapers were wrong in their conjecture that Lord Hardinge would retire before his time, and that God alone knew whether he himself would or would not accept the Viceroyalty of India.

(*b*)—*Home.*

Government and the people.

8 The *Fazal* (Kadian), of the 14th January 1914, says that undoubtedly it is extremely difficult for Government to control and manage so many different communities endowed with different tastes as in India, and that it cannot properly govern the country unless it exercises extreme diligence and caution. After enquiring how, when Hindus, Muhammadans, Sikhs, Anglo-Indians, Jains and the followers of Buddha make different kinds of conflicting demands, the impartial Government can satisfy each community, the paper says that a slight mistake is likely to lead to rebellion under these circumstances, and Government should be considered justified if it adopts stringent measures at any time, Continuing, it says that Indians should themselves suppress any agitation prevailing in the country, seeing that it not only causes injury to Government but to Indians as well. After stating that the agitation in Bengal has done much harm to Indians, the paper says that empires cannot be destroyed by mere agitation or by throwing bombs Stirring speeches may sound very pleasant, but it is difficult to act upon them successfully. The present circumstances, it adds, are really very critical, and one should act in conformity with the trend of the times, endeavouring to maintain that peace upon which the progress of the country depends,

The Presidential address in the Muslim League.

9. The *Paisa Akhbar* (Lahore), of the 16th January 1914, publishes from Nawab Haji Muhammad Ismail Khan, *Rais* of Satawali, at present staying at Agra, a communication headed "Wonders of the Presidential address of the All-India Muslim League." After characterising the above-mentioned speech as strange, the writer says that it is a pity that the President should have remarked that the English are the guardians of the Indian people and that a time will come when they will have to leave India. He then expresses regret that the League did not raise its voice in protest. It is this weakness on the part of the Muslim Association, he adds, which has led him to sever his connection with the aforesaid Anjuman. Continuing, he says that the English took possession of India at a time when Muhammadans were involved in

serious troubles. Under these circumstances, it is highly improper that there should be any cause for rejoicing in the idea that a time will come when the British Government will have to leave India bag and baggage. After remarking that British rule in India is nothing short of a heavenly blessing and that Muhammadans can make progress only if British power and prestige are maintained in the country, the writer takes exception to the views expressed by the President regarding self-government for India, etc.

Muhammadans and their rights.

10. In continuation of its previous remarks the *Vakil* (Amritsar), of the 14th January 1914, says that the history of the past one hundred years clearly shows that the speed with which liberty is making progress in the world is increasing day by day, and that almost all communities, races, governments and countries are inebriated with the wine of liberty. Far-sighted people, however, know that although European nations are fully acquainted with the value of, and are deriving benefit from, religious and communal freedom, still they cannot tolerate the aspirations of Asiatics and cannot bear to see Orientals trying to liberate themselves from the yoke of Western superiority and excellence. Nothwithstanding these adverse forces at work there does not appear to be any change in the rapid course of the horse of freedom; and Eastern countries are, one after the other, either liberating themselves or trying to be liberated from personal and absolute rule. Under these circumstances, there is nothing surprising in the awakening of India, especially as it is impossible that India should not receive an impact from the movement which has become world-wide in the course of a century. It is true that India has awakened very late, but her awakening is natural. The paper then observes that, while the Hindus have been carrying the banner of freedom aloft for the past 25 years, the Muhammadans stepped into the arena only last year. This is tantamount to saying that the two great communities of the country have now united for the sake of gaining liberty, and although there may be some specific differences between them, yet their ideal is the same. But, although they are standing on the same level and are both anxious to attain the same end, still there are no signs of unity between them. After remarking that Muhammadans have lost all those excellent qualities and characteristics which they possessed in the past, and that thousands of new needs and forces have arisen in the country which compel them to step into the thorny valley (of politics) with great care and caution, the paper refers to Hindu demands regarding cow-killing, separate electorates, &c., and says that, if Hindus are disposed to yield nothing and to forget nothing, there is no reason why Muhammadans should stand with them on the joint platform. If by standing on the joint platform it means that Muhammadans alone should yield, it is better that the latter should throw themselves into the deepest abyss of the nether regions. So far as the *Vakil* is concerned, it would hold that standing on the joint platform means that Muhammadans should make every kind of progress under the shadow of their pure and noble religion, creating a sturdy feeling of nationality and religious duty in the minds of individual Muhammadans. In short, they should make their minds, intellect, and physique sufficiently strong before proceeding shoulder to shoulder with their neighbours to the attainment of their ends. Indeed, until Muhammadans make themselves strong it is absolutely useless, nay injurious, even to think of self-government. In conclusion, it says that the speed of liberty is gaining in momentum every second, that all nationalities have bowed their heads before it, and that it is believed that the time is coming when India also will do the same But a long time must first elapse, and in the meantime "we" should not waste "our" time in imaginary disputes and absurd controversies. "We" should chalk out a straight path and should gird up "our" loins to secure "our" ends. It should, however, be borne in mind that "our" condition is different from that of the residents of other countries, and "we" should take each step after paying due regard to circumstances.

Sir Agha Khan and the Muhammadans.

11. The *Hamdard* (Delhi), of the 18th January 1914, refers to Sir Agha Khan's article published in the *Edinburgh Review* on the present condition of the Indian Muhammadans and gives it its wholehearted support, observing that, in this article, His Highness Sir Agha Khan has truly repre-

sented the feelings of the Muhammadans in a clear and lucid manner. The way, it adds, in which His Highness has expressed the reality of the foreign relations of the Muhammadans is wholly based on facts, which if recognised by Government would lead to beneficial results. Moreover, His Highness' remarks on the necessity and the nature of Hindu-Muhammadan relations indicate his broadmindedness and intelligence. Indeed, the services which His Highness Sir Agha Khan is doing at the present moment by giving expression to such views shows that he is honestly performing the duty of a representative, not only of the Muhammadans, but of the whole of India. In conclusion, it sincerely wishes that His Highness may prove a true representative of the Muhammadans.

Sir Michael O'Dwyer on the Muhammadans of the Punjab.

12. In a leader the *Observer* (Lahore), of the 21st January 1914, publishes the following:—

"The speech delivered by His Honour Sir Michael O'Dwyer, in reply to the address of welcome presented to him by the Anjuman-i-Islamia, Lahore, is an important utterance; and those of our readers who have perused its text, as given in full in our last, will agree with us in expressing the thanks of the community to the Lieutenant-Governor for the indication, which his speech affords, of genuine sympathy with the Punjab Musalmans and sincere desire to actively help the community in its efforts at self-advancement.

* * * *

"If the Government of India have earned the gratitude of Muslim India by publicly proclaiming their resolve to promote the cause of Muslim education and promised special action to achieve the object in view, the Punjab Muslims are no less grateful to His Honour Sir Michael O'Dwyer, who has signalised the opening of his regime by public speeches that breathe a spirit of intense sympathy with a backward people and whose appeal to the Musalmans to take advantage of the present unique opportunity is sure to inspire the community with fresh hope and courage. With His Honour's powerful support and generous treatment of their claims, we have no doubt the Punjab Musalmans may yet aspire to make up no small part of their educational deficiency."

IV.—KINE-KILLING.

Muhammadans and cow-killing.

13. The *Afghan* (Peshawar), of the 12th January 1914, publishes a communication headed "Cow sacrifice: worthy of the attention of the Government of India." At the time of the last 'Id-ul-Zuha, says the paper, British officials acted unjustly in preventing cow-sacrifice at Ajudhia, Bilgram, Kushtia, Bania and Purnea. But those people alone are responsible for raking up dead memories, for creating courage and spirit among Hindus to oppose Muhammadans, and for inducing the authorities to trample on the lawful rights of Muhammadans, who, in order to gain popularity, advised Muhammadans to give up cow-killing this year for the sake of Hindus. After remarking that, by granting concessions to other communities, the Muhammadan kingdoms all over the world made the former so impudent and hold that they subsequently tried to uproot those very kingdoms, the writer says that, when other communities give no concession to Muhammadans, there is no reason why the latter should be so graciously disposed towards them. He says that cow-sacrifice has been openly observed in India for the last five or six hundred years, and that before the last 19 or 20 years no Hindu ever protested against kine-killing by Muhammadans. There is a very small number of villages in India in which there is not a mixed population and in which hundreds of cows are not daily killed. There is no reason, therefore, that the cow should become so sacred on the occasion of the 'Id. In India, adds the writer, there are about 100,000 "white soldiers" for whom thousands of cows—which are more plump and more useful than those killed by Muhammadans—are daily killed, and the Hindus who see these *matas* (mothers) conveyed to slaughter-houses are not thereby provoked. But they are highly provoked if Muhammadans kill cows only once a year, and the authorities are also beginning to encourage them, without carefully considering the matter, by hastily passing orders for preventing cow-sacrifice. But the authorities do not know how the minds of poor Muhammadans become exercised by this interference with, and insult to, their

(religious) freedom, and how they are compelled to suppress their feelings. If the Government of India has any regard for the small number of Muhammadans in India it should pay special attention to the matter, and should call upon the local officers to explain why blow after blow is being dealt upon poor Muhammadans. (*To be continued.*)

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Salvation Army and the Criminal Tribes in the Punjab.

14. The *Akhbar-i-'Am* (Lahore), of the 14th January 1914, says that it is reported that the Government has included the Barbar(?) tribes among the Criminal Tribes. It deplores the fact that the more these tribes are included among the Criminal Tribes, the more European missionaries feel jubilant, since they are afforded an excellent opportunity of converting criminals to Christianity when the latter are subjected to hardships by the police. It says that every community is anxious to make its religion dominant in the world, but to convert criminals by means of threats is a curious and delightful recipe. The Salvation Army, it concludes, has undoubtedly hit upon an excellent plan of obtaining converts by resorting to these tactics.

Christian missionaries and Islam.

15. The *Paigham-i-Sulah* (Lahore), of the 20th January 1914, publishes from Khawaja Kamal-ud-din, Woking Mosque, London, a communication headed "Propagation of Islam in Western countries." The writer says that "our" success has created a commotion in the camp of missionaries in England, who are sedulously preaching that the religion which the writer is propagating in England is not Islam, but an attempt to present Islam in European garb. But these ignorant fellows, he adds, do not know that, by raising this objection, they confess the superiority of Islam. They have, moreover, arranged to send for two Christian missionaries from India, so that the latter may represent Islam in those false colours in which they are in the habit of representing it in India; but they do not know that Islam is the very mirror of nature. He then apostrophises Christian missionaries as follows :—

> "O nation of Anti-Christ! Thy death is nigh at hand. Thou hast spoilt the sacred religion of so lofty and great a personage as Christ and altered it."

Continuing, he says that he has told the Rev. White, who recently paid him a visit, to ask Christian missionaries in India to abstain from making mischief, as it is anything but noble to make false imputations and to take advantage of them. If they are brave men they should boldly come forward and hold religious controversies. He then reports that the Right Hon'ble Saiyid Amir Ali recommended an annual grant of £100 for the London Mosque, but that Mirza Abbas Ali Beg emphasised the need of its being raised to £150. He says that he will be given £150 a year in order to make the arrangements connected with Friday prayers permanent, and reports that Mirza Abbas Ali Beg attends these prayers and that the Right Hon'ble Mr. Amir Ali has promised to do so occasionally.

Elsewhere the paper publishes "An urgent appeal to Ahmedis," asking them to become true Muhammadans. It says that it is the duty of educated Muhammadans to spread Islam, not only among non-Muhammadans, but even among those illiterate Muhammadans who are Muhammadans only in name. It then says that Khawaja Kamal-ud-din is not only propagating Islam among non-Muhammadans in London, but is also making his co-religionists there true followers of the Prophet; and it is to be hoped that those Muhammadans who used to return from England intoxicated with the wine of apostacy will now come back to India drunk with the pure wine of Islam. In conclusion, it urges Ahmedis to spread over the whole world and propagate Islam in all countries on the face of the earth.

The Cawnpore incident and Muhammadans.

16. The *Vakil* (Amritsar), of the 14th January 1914, publishes from Hakim M. Rukn-ud-Din, *Dana*, of Calcutta, a communication headed "Who is responsible (for it)?" The Cawnpore incident, says the writer, has been decided. The (Muslim) community and its *Ulemas* expressed satisfaction over the decision and held meetings in order to express rejoicings over, and to send telegrams thanking His Excellency for, the same, as if Islam and the religious affairs (of Muhammadans) had been respectively protected (by that decision) from insult and interference. The decision, however, is quite inexplicable. The real point at issue was the possession of the mosque. In other words, the portion of the mosque which, after being dismantled, was taken over by the municipality was *wakf* property, and as such its possession by the municipality (*lit.* Government), even after the payment of compensation, was illegal, and opposed to the laws of Islam. After referring to the killing of Muhammadans in Cawnpore and enquiring what could be said about those who expressed rejoicings over, and sent telegrams thanking His Excellency for, the decision, the writer says that they are assuredly guilty of an unpardonable communal offence. Indeed, the crime of the *Zamindar* is the gravest, seeing that it took the first step to express satisfaction and rejoicing over the decision. The writer then remarks that the *Zamindar's* hasty step in the matter created a misunderstanding in the minds of the public, and that its conduct in taking undue advantage of the confidence which Muhammadans reposed in it has caused an unbearable shock to the religious feelings of the Muhammadan community, as well as a serious insult to the tenets of Islam. In conclusion he enquires whether "we" should sit silent or take some steps in the matter, and whether the *Zamindar's* religious zeal has been cooled down by the Viceroy's decision.

The *jhatka-halal* controversy.

17. The *Akhbar-i-Am* (Lahore), of the 19th January 1914, publishes a contribution from Bhai Autar Singh, who says that the practice of killing animals by *jhatka* is as old as the hills and that the flesh of an animal slaughtered by the Muhammadan practice of *halal* has always been regarded as opposed to the ancient Hindu customs, habits and religion. Moreover, the unjustifiable attempts of Muhammadan butchers to deceive Hindus by selling them beef led Hindus and Sikhs to demand freedom in the sale of *jhatka* meat. This being the case, there is no reason why Muhammadans should feel offended by *jhatka*, especially as Hindus and Sikhs do not persuade them to use *jhatka* meat. As a matter of fact, Hindus and Sikhs do not desire that Muhammadans should not act in conformity with their religious injunction on the subject, but this does not show that Muhammadans have any right to interfere with the freedom enjoyed by Sikhs in the use of *jhatka* meat. There is no reason why Muhammadans, in spite of the fact that they themselves resort to an objectionable method of slaughter, should protest against the practice of *jhatka*, which is followed by all warlike people. The unjustifiable interference in the matter by vegetarians also is opposed to statesmanship, and anything opposed to statesmanship, be it remembered, is sin.

Commenting on this the paper asks the writer to refer to passages in the Vedas and the Granth which prove that the use of *jhatka* is lawful. The editor is of opinion that Hindus should use neither *halal* nor *jhatka* meat.

Hindus and Muhammadans.

18. The *Brahmin* (Lahore), of the 12th January 1914, publishes from "A true Hindu" a contribution headed "Hindu-Muhammadan unity exposed." The writer refers to the Agra riot case, and to the excesses committed by Muhammadans during the last Muharram in Chandausi, Shahabad and elsewhere, and says that these incidents undoubtedly show that there is a widespread movement among the Indian Muhammadans (to harass the Hindus), and that the generous clemency shown by Government to them in the Cawnpore mosque affair has quite

turned their heads. Indeed, the Muhammadans have begun to regard Government as being afraid of their unanimous voice and religious enthusiasm. He endeavours to prove this assertion by referring to questions asked by Saiyid Abdul Rauf in the United Provinces Legislative Council regarding the prohibition by the Ajudhia authorities of cow-sacrifice at the 'Id, and describes how Muslim newspapers criticised the action of the authorities. The flattering Muhammadans, he observes, who were only recently singing poems of loyalty to Government, are to-day responsible for creating unrest among the Hindu subjects of that same Government. And yet the Muslim newspapers of Lahore claim to teach Hindus civilisation. The Agra and Shahabad "loot," he continues, shows that the doings of this civilisation incarnate resemble those of Bedouins and the robbers of Arabia. But the hungry and poor low-class Muhammadans in Agra have, by resorting to plunder, made arrangements for their maintenance during the days of famine. He then remarks that the Muhammadans consider it their religion to take possession of the hard-earned wealth of Hindus by obsequiousness, loot, deceit and cunning, and that it is apparent that the Hindus can extract no benefit from them. On assuming the reins of administration, he adds, the present Nizam of Hyderabad considered it his foremost duty to send the Hindu Prime Minister of the Hyderabad State about his business, simply because he was a Hindu. In Hindu States, on the other hand, such as those of Bharatpur and Dholpur, two Muhammadan Deputy Collectors have been appointed as ministers by Government. It is difficult, it concludes, to say how Government had in mind the well-being of the Hindus in appointing these officers, and "we" are not prepared to admit that the two Muhammadan ministers can do the Hindus any good.

The *Nishkalank* incarnation.

19. Under the heading "Awaiting the *Nishkalank** incarnation," the *Hindustan* (Lahore), of the 14th January 1914, deplores the almost total extinction among Indians of the power of harmonious working, and says that the only method of regaining it consists in "devout austerity." If, however, it adds, the power of harmonious working is once created among "us," it will become very easy for us to become welded into a united nation. It is the absence of this power which is alone responsible for "our" existing weakness and tribulations, because, otherwise, how can it be possible that "our" brethren should suffer from starvation in the sacred land of India, which is called the mine of pearls and rubies? But it is amusing to hear it asserted that "our" existing weakness will be removed by the plans and efforts of "our" present rulers, especially as "we" know that they are ignorant of "our" aims and ideals. "Our" weakness will be removed by a great man born in India; but if "we" cannot remove "our" weakness, "we" can on no account expect that this great man, whose advent "we" anxiously await, will appear in this country, since a leader can only appear in a country if the people are in a position fit for guidance. The paper then dwells on the advent of the *Nishkalank* incarnation. It speaks of the virtues with which he will be endowed, and says that he will weld India's jarring elements into a homogenous whole and will place on the naked neck of Mother India the garland of greatness. But meanwhile, it concludes, "we" should impart such instruction to "our" children as will ennoble their hearts, bearing in mind that, when they are grown to manhood and have attained pure and noble hearts, the time of the advent of the *Nishkalank* incarnation will dawn upon the land.

The Arya Samaj and Arya preachers.

20. Writing under the heading "A dreadful storm," the *Arjan* (Lahore), of the 15th January 1914, deplores that efforts should be made to expel those preachers from the Arya Samaj who freely propagate the Vedic religion. These attempts, it continues, are being made by those whose heads have been turned by the dangerous wave of nationalism. By their conduct these people are not only trampling down the golden

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* The last Hindu incarnation.

principle laid down by Swami Dayanand that castes have nothing to do with religion, but are also involving the Samaj in a dangerous and destructive storm. Moreover, this conduct on their part is apprehended to cause irreparable injury to the particular object which the Samaj has in view, *viz.*, the propagation of the Vedic religion, since they are impatient of placing the work of preaching in the hands of independent men. It is owing to the improper doings of these people that independent preachers such as Swami Nitya Nand, Swami Darsha Nand, Pandit Ganpati Sharma, Master Atma Ram and other able men have been turned out of different Samajes in the Punjab. The paper then observes that those who have been moved by nationalism desire that no one should adversely criticise their doings, no matter even if they are opposed to religion. This, it adds, is a state of affairs in which the Samaj cannot maintain its existence. It is therefore to be hoped that the various Arya Samajes will protect themselves from being carried away by the terrible wave of nationalism which is passing over the country.

Hindus and Sikhs.

21. The *Akhbar-i-'Am* (Lahore), of the 16th January 1914, publishes from a "Well-wisher" a communication headed "The Hindu-Sikh question," in which the writer says that, for some time past, he has been trying his best to effect a *rapprochement* between Hindus and Sikhs so as to enable them to regard each other as brothers, because the spirit which Dit Singh and others have created among certain Sikhs who declare themselves non-Hindus is highly injurious for both the communities. He has consequently written two pamphlets entitled "Dit Singh ka ghughu ghun" and "Hai Hai Anand". After remarking that these tracts prove that Sikhs are Hindus, the writer regrets that certain Sikhs should have raised their voice against (the protection of) cows, and says that it is desirable that Hindus and Sikhs should unite and either excommunicate *neo*-Sikhs or preach against them. They should not afford material help to the educational institutions of the *neo*-Sikhs, and should protect their children from receiving venomous teachings in those institutions. Commenting on the above the Editor says that a man who tries to separate Sikhs from Hindus is committing a mistake and is throwing himself into the dark pit of ignorance. Indeed, the man who does not regard Sikhs as Hindus speaks nonsense.

Aryas and Sikhs.

22. Under the heading "An insult offered to Sikhs in the D. A.-V. College," the *Loyal Gazette* (Lahore), of the 18th January 1914, deplores that the Aryas miss no opportunity of offending Sikhs. Last year, for instance, it continues, obscene dramas calculated to wound Sikh sentiment were put on the stage in the D. A.-V. College on the occasion of the *Lohri* festival, and this year too, at the same festival, Behari Lal and others, who call themselves members of the Jolly Friends' Association of the College, made grossly indecent and improper attacks on the person of Guru Nanak and his utterances in the form of a humorous dialogue. But the most regrettable part of the whole affair was that, although Lala Hans Raj was present on the occasion, he took no steps to prevent the students making such objectionable remarks. After enquiring whether this is the kind of education which is imparted to the students of the D. A.-V. College, and whether the Aryas will never give up their old practice, the paper reminds the Aryas how they raised a great outcry when they heard that a Sikh had torn to pieces a picture of Swami Dayanand, and says that it is a pity that they do not yet abstain from resorting to mischief and are (intentionally) sowing the seed of discord in the country. The paper alleges that the students, not only of the D. A.-V. College and the D. A.-V. High School, Moga, but of many other communal schools and colleges also, are in the habit of injuring the feelings of Sikhs, and asks whether it is not the duty of the authorities to take steps to put a stop to the evil practice prevailing at present among the students of the various non-Sikh schools and colleges. In conclusion, the paper suggests that the only way in which such practices on the part of the students of these educational institutions can be suppressed is to have them disaffiliated by the University.

The Chief Khalsa Diwan.

23. The following is from the *Khalsa Advocate* (Amritsar) dated the 17th January 1914:—

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"This tremendous amount of silent and unostentatious work of a single day is enough to assure even the most sceptic minds of the earnestness displayed by the Chief Khalsa Diwan and the substantial service it is rendering to the Panth. From what I have generally seen of it I am convinced that the Diwan is a healthy and living organisation strong enough to keep the movement in progress. If the Diwan were neglecting its onerous duties the work of the annual session of the Educational Conference, the numerous Parcharak Diwans held in the Province, the various representations submitted to the authorities, the reform of the Sikh rituals, etc., and the growth of moral culture among the Sikhs which is going at an astonishing speed would be simply impossible to achieve. Even granting that there was (*sic*) other forces too which co-operate with the Diwan in bringing about the above result, it cannot be denied that the Diwan, consisting, as it does, of the cream of the society and a majority of intelligent and selfless workers, is the main spring which moves and regulates the whole machinery. I admit that at times there are members who for one reason or another cannot pull on with the majority and leave the main body. Their object in that course is either to work individually or to organize an opposition, but the work of the main body cannot suffer by such dissociation so long as the departing members and the adherents to the main body are morally bound to each other. In the case of the Chief Khalsa Diwan the members who have fallen out from the main body but are still working for local institutions cannot be considered as in any way detrimental to the mission of the Diwan. Hence I believe that the Diwan is strong enough and is not neglecting its mission.

"One thing is certain that unlike other non-Sikh Committees the Diwan does not want to parade its humble services before admiring eyes and it would not be to the interest of the Sikh community that the Diwan also should give itself up to show and ostentation."

VI.—LEGISLATION.

The Press Act.

24. The *Darbar* (Lahore), of the 16th January 1914, publishes a cartoon in which the Press Act in the shape of a powerful giant is represented as throttling the Press weakling with his left hand, and while Babu Surendra Nath Banerji is pleading the cause of the Press on his left, Malik Umar Hayat Khan Tiwana is opposing it on his right. The letter-press is as follows:—

"Babu Surendra Nath Banerji.—'The Press is a sacred gift of British rule, and is the best mirror of the views of British subjects. The rigours of the Press Act should therefore be a little softened, and it should be so amended that, in issuing orders for the forfeiture of a newspaper and press, the District Magistrate must refer to objectionable passages in its (incriminating articles).'

"Malik Umar Hayat Khan, Tiwana.—'Certainly not. (As) a particular section of the Press vomits dangerous germs of sedition, the Press Act should be still more and more stringent in its application.'"

Rejection of resolutions in the Imperial Legislative Council.

25. In a leader under the heading "The Supreme Legislative Council," the *Panjabee* (Lahore), of the 22nd January 1914, publishes the following:—

"In reviewing the events of the session of the Supreme Legislative Council which closed at Delhi on Friday last, one is forcibly reminded, not for the first time, of the utter ineffectiveness of the non-official vote. * * * * *

"If the two parties in the Council were in the position of the two leading parties in the British House of Commons, nothing would be more natural than the defeat of the opposition on motions so important and so vitally connected with the policy of Government as the motions in the present case admittedly were. It is just because one of the two parties in the present case represents the whole country, at any rate, the whole articulate section of the people, that the defeat of the motions is a matter of vital concern to the country. And when this defeat is inflicted not by a narrow majority, but by a substantial, an overwhelming majority, in each case by a majority of more than twenty in a House less than sixty, the unreality of non-official representation becomes at once apparent. If non-official resolutions are not to be a sheer waste of time and labour, the non-official vote is in fact to be worth anything, what is obviously needed is that the Government should make a distinction between legislation and resolutions, that in the case of the latter the nominated members, whether official or non-official, should be free to vote as their conscience dictates and that the proportion of non-official Indians to the total number of members should be somewhat larger than at present. The first of these suggestions is in entire accordance with the intentions of the framers of the Reform Scheme; the second has in substance been given effect to in the Legislative Council of Bombay, while the third would make the non-official vote more effective than now by making the minority more substantial."

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

26. The following is from the *Tribune* (Lahore) of the 20th January 1914:—

A High Court for India.

"The *Pioneer's* plea for a High Court for India seems to be practically a plea for giving Delhi the prestige of the Imperial Capital as the centre of judicial as well as executive administration. * * * * * * *

"With or without reforms elsewhere, none of the advanced provinces will agree to merge themselves in the Delhi scheme and lose their distinctive individuality. The amalgamated High Court though sitting in detachment in several provinces will not have judicial atmosphere. Above all the scheme is in conflict with the Government of India's ideal of provincial autonomy, towards the realization of which all reforms should be drected."

The *Panjabee* (Lahore) of the 20th January 1914 makes the following remarks:—

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"At present we will only say that one effect of the 'Pioneer's' proposal, if given effect to, would be to reduce the strength, efficiency and importance of the several High Courts in the country, to bring them more under the heel, and especially the social influence of the executive, and to introduce something like an executive element into the composition of the High Court itself. For the Lord Justice General is to all intents and purposes to be a member of the Executive Council of the Viceroy, in all matters pertaining to the judicial administration of the country, and will breathe an atmosphere preponderatingly executive. He is to combine in himself the functions of a member for Justice and the Lord Chief Justice. What precise advantage the judicial administration of the country will derive from this excessive centralization—this virtually one-man rule—is not at all apparent. Co-ordination of judicial administration may be a good thing in its way, but it is possible to pay too heavy a price for it."

(*b*)—*Police.*

27. The *Tribune* (Lahore), of the 20th January 1914, makes the following remarks:—

Arrest of dacoits.

"The number of dacoities in the Punjab has been mercifully fewer this winter than before. But the crime itself has been of a most audacious character. The gangs have invariably shown that they are defiant and desperate. The attitude of the criminals may in part be attributed to the vigilance of the police and to their determination to pursue the criminals effectively. This welcome change in the spirit of the police is directly traceable to the persistent efforts of His Honour the Lieutenant-Governor to put down crime. We have been led to make these remarks by the success that has attended the measures adopted by the police in tracing the gangs. * * * *

"It is to be hoped that the police will throughout the province be able to give a good account of themselves this year and earn the approbation of the Government and the confidence of general public."

Raids and dacoities.

28. The *Tribune* (Lahore), of the 22nd January 1914, publishes the following remarks:—

"While heartily congratulating the police on promptly and effectively seconding the efforts of His Honour the Lieutenant-Governor to put down crime with a strong hand, we have to point out that the vigor of action and resourcefulness displayed by them in the western districts are not equal to the skill, daring and desperation of the Pathan gangs. We may leave alone the state of insecurity which still exists in Peshawar, with the adminstration of which the province is not directly concerned. But it is difficult to say that all is tranquil in our own borders except for disturbances created by the hordes of incoming raiders. We are inclined to the opinion that a contingent, by no means small, of the turbulent element, [illegible] part of the country. [illegible] It is stated that [illegible] Pathans [illegible] night. [illegible] on that occasion [illegible] the Maharaja's dominions [illegible] to this case [illegible] of the Mangla Head-Works."

29. Writing under the heading "The story of the [illegible]," the [illegible] ary 1916, publishes the following:—

[illegible]

"A Peshawar correspondent has favoured us with a lengthy account of the [illegible] railway station, who was kidnapped by the Pathans [illegible]. The full account will appear in our [illegible] the man in authority." * * * * * *

"Not the least significant part of the story is the negotiation [illegible] Jirga, and this raises the question of the extent of responsibility [illegible] for the apprehension of the criminals. It appears to us that considerable good [illegible] by raising a debate in the Imperial Legislative Council on the [illegible] adopted for the suppression of serious crime in the North-West Frontier Province."

(d) Education.

30. The *Hamdard* (Delhi), of the 19th *January* 1916, publishes a leader headed "The educational policy of Government." Writing on the resolution moved by the Hon'ble Babu S. N. Banerji in a recent sitting of the Viceroy's Council urging the Government of India to publish documents regarding certain educational matters in Bengal, the paper says that the speech delivered by the Hon'ble Member named in support of the same, and the reply returned thereto by Sir Harcourt Butler, throw considerable light on the present and future educational policy of Government. If Government, it continues, in view of its special requirements, wishes to introduce a School Final Examination, there is no reason why "we" should raise any objection, but it should not be ignored that, if certain acts of Government create the suspicion in the minds of the people that it wishes to suppress higher education, the misunderstanding, however unfounded it may be, produces an injurious effect on the relations between Government and the people. As regards the Government's proposal to withdraw schools from the management of the universities and to place them under its own control, it is strange that, when the people demand equality with the inhabitants of England in certain matters, they are told that there is a difference between the situations in England and India, but that when the authorities desire to introduce new measures into India in the teeth of the unanimous opposition of the people they seek shelter behind the precedent of England. Such conduct, the paper observes, is calculated to lead people to believe that Government wishes to restrict education. The British Government should always bear in mind that it is a foreign government, and that it is most essential for the well-being and advancement of the people, and for the permanence and stability of British rule in India, that the estrangement (existing between the rulers and the ruled) should gradually disappear. In these circumstances, Government should take care not to adopt a policy which is likely to create misunderstanding in the minds of the people. The *Hamdard* concludes by expressing its conviction that Government will always maintain the "policy of confidence" referred to by Sir Harcourt Butler in his speech.

Government and Education.

31. [illegible], of the 26th January 1914, publishes from [illegible], of Meerut, a contribution headed "Restrictions on the very essence of nationality." The writer refers to the meeting of the Trustees of the Aligarh College in which it was decided that the [illegible] of the College should take no part in politics, and that [illegible] be prohibited from attending political meetings. He [illegible] Secretary of the College is not an ordinary [illegible] to be bound by such restrictions. Besides, when there [illegible] there is no reason why they should be [illegible]. Nor will the Trustees of the College, who have adopted the [illegible], abstain from partaking in politics? [illegible] from taking part in politics is not only [illegible]. Can the children of a community, whose religion [illegible] as well as politics and social laws, be prohibited [illegible], and can it be possible that they should read [illegible] should not act upon them? If the above restrictions, [illegible] have been really imposed, the old traditions and [illegible] of the Aligarh College will soon come to an end; and all those who [illegible] College students should go out into the world fully [illegible] in the world will find their wishes frustrated. [illegible] the students of the College will be mere English-knowing Babus, [illegible] to the essence of politics and the spirit of nationality [illegible] it will be difficult for them to walk shoulder to shoulder with [illegible] in India. The writer then says that there are [illegible] who hold that the measure owes its existence to the [illegible] by the Lieutenant-Governor of the United Provinces at a time when he was deeply impressed by the manner in which the students of the Aligarh College conducted themselves during the Balkan war. He then [illegible] Muhammad Ishaq Khan for yielding to the restriction, and says that the importance of his post and the financial condition of the College are likely to be adversely affected by the measure. In conclusion, he says that while Muhammadans were formerly behindhand in everything, their [illegible] have been still further restricted by the resolution.

The Khalsa College.

32. Writing under the heading "Two more English Professors for the Khalsa College," the *Hindu* (Lahore), of the 15th January 1914, refers to the nomination by the Secretary of State for India of two English Professors as professors in the Khalsa College, and says that this incident clearly shows that the Sikh community has practically no hand in the administration of the affairs of the College. Indeed, if the Sikhs had had any hand in the management of the matter they would have appointed Sikhs or Hindus as Principal and Professors. After remarking that it is idle to say that Indian professors are not forthcoming for communal colleges, especially when the Fergusson College, Poona, the Ripon College, Calcutta, and the D. A.-V. College, Lahore, are all managed by Indian professors, the paper says that, if the authorities had intended to keep in their own hands the reins of the administration of the affairs of the College, they should not have named it the Khalsa College nor ought they to have realised on its behalf lakhs of rupees from Sikh reises and chiefs, especially when the Government treasury is, by the grace of God, full. Although it is rather late now, still it is to be hoped that "our" Khalsa brethren will think over the matter, and consider whether the reins of the administration of the affairs of the institution should be held by the community, and whether the College can be called a communal one if its management is in the hands of Government.

(h).—*Miscellaneous.*

The confiscation of the *Zamindar* Press.

33. Writing under the heading "The *Zamindar* press has fallen a martyr to the Press Act: an important question for journalists and presses," the *Hindu* (Lahore), of the 15th January 1914, refers to the confiscation of the *Zamindar* Press and the security of Rs. 10,000 furnished by it some time

ago, and says that the progress which the *Zamindar* made and the reputation which it gained in India is unparalleled, not only among all Urdu, but even among all Indian newspapers. Indeed, the paper was considered to be the mouthpiece of Muhammadans and its editor also had secured a place in the first rank of the devoted lovers of the (Muhammadan) community. It is, therefore, a matter for regret that it should have ceased to exist just at the time when it had reached the pinnacle of its progress. There were many differences of opinion between the *Hindu* and the *Zamindar*, but the latter's extinction is deplorable, not only because a liberal-minded and staunch supporter of united Indian nationality has ceased to exist, but also because the Press Act, which is unquestionably an indelible blot on the civilisation and progress of the country, is bringing about the extinction of newspapers and presses in the country one by one. Maulvi Zafar Ali Khan, however, is working against the Press Act in England and it will not be surprising if he appeals against the order of confiscation of the *Zamindar* Press and its security. But those newspapers which rely and depend upon the efforts of others in bringing about the repeal or amendment of the Press Act are like the fox who is searching for the game killed by others. The paper then says that the Press Act is a calamity for the whole Press, which should make a united effort for its removal. It is absolutely of no avail to heave sighs and shed tears for a few minutes over the death of a newspaper. As it is human to err, all newspapers are likely, sooner or later, to fall victims to the Press Act, and if journalists and managers of presses wish to live they should unitedly seek relief. The result of the resolution on the subject proposed in the Imperial Council is so disappointing that "we" can entertain no hope of the (Imperial) Council effecting any reform in connection with the Act. "We" should therefore seek after those means which will enable "us" to secure "our" ends. In conclusion, the paper urges its contemporaries to suggest the most effective method of gaining the end in view.

Writing under the heading "The Press Act and the *Zamindar*," the *Akhbar-i-'Am* (Lahore), of the 15th January 1914, says that the wounds caused by the South African atrocities were still fresh, and those inflicted by the Ajudhia and similar affairs on "our" hearts had not yet healed, and "we" were yet thinking what "we" should do to heal them, when "we" received more sensational news which perturbed what remained of "our" senses and applied fire to the barn of "our" patience, with the result that "we" lost "our" self-control (*lit.* the reins of control passed away from "our" hands). "We" sincerely say that the shock which the news has caused to "our" feelings cannot be realised by others. To be explicit, a man happened to turn up at the office, but as his appearance betrayed a state of extreme perturbation "we" asked him about it. He replied that a great calamity had happened, that the *Zamindar*, which gained so great a reputation within a short period that it began to be counted among the best papers in the Urdu language, which used to write pungent notes and used philosophically to discuss all questions, and which had been throttled by the Press Act for some time past, had at last breathed its last. This sensational news led us to despatch "our" reporter to the printer and the publisher of the *Zamindar*. After remarking that the dialogue held between "our" reporter and the publisher will appear in a subsequent issue of the paper, the editor regrets that the *Zamindar* has sustained a loss of Rs. 25,000. But who, he asks, is to blame in the matter? "We," he declares, are to blame in the matter. The fair-minded Government had already once or twice warned the paper to mend its ways because its writings were bordering on sedition, but the *Zamindar* paid no heed to the warning. Government, he adds, exercises and is prepared to enforce its laws in such a way as to do justice, but "we" are to blame (for the confiscation of securities, etc., by it), for although "we" see that foul mouthed papers are being punished and others are being confiscated for obscene writings, yet "we" take no lesson therefrom. It is "our" belief that Government does justice and is fair-minded, and one who blames the Government in the matter is assuredly an infidel.

The same paper dated the 17th January 1914, expresses regret over the demise of the *Zamindar* and says that those who try to defy beings greater than themselves and do not regard the King as the representative (*lit.* other picture) of God, but consider him to be an ordinary man, must eventually come to the end which has overtaken the *Zamindar*; for, otherwise, there was no reason why Government should have crushed the paper. It is regrettable that the *Zamindar* fell a victim to its own misdeeds, and did not come to its senses even after one or two warnings. Has not the Punjab Press learnt an excellent lesson from this exemplary scene? No newspaper should now conduct itself in such a way as eventually to meet death.

Writing on the same subject the *Parkash* (Lahore), of the 18th January 1914, says that it will be quite untrue if it be said that all people professing different faiths and creeds do not sympathise with the *Zamindar* in the calamity which has overtaken it. The proprietor of the *Zamindar*, it adds, can now only file an appeal in the Chief Court against the order.

Elsewhere it says that this is the first instance in the whole country in which not only two securities, but also the press, have been confiscated. The confiscation, it adds, has put an end to the existence of the *Zamindar*, with which paper all Indians will naturally feel sympathy. Although it had on several occasions differed from the *Zamindar*, yet it cannot deny that that paper was a pillar of the Press fraternity, and that the stoppage of such a powerful and liberal-minded organ is really regrettable.

In another place the paper says that as soon as the news of the confiscation of the *Zamindar* reached Delhi, feelings of anger and regret were created in the minds of the Muhammadans of that place. It is expected, it adds, that the Delhi Muhammadans will very shortly submit a memorial to His Excellency the Viceroy (on behalf of the *Zamindar*).

Writing on the same subject the *Vakil* (Amritsar), of the 17th January 1914, says that as Government has not quoted the passages which it considered objectionable, nothing definite can be said about the justification or otherwise of the action taken by it in confiscating the press. But it may here be observed that, at a time when the whole of the Indian Press is unanimously in favour of the repeal or the amendment of the Press Act, the confiscation of the *Zamindar* will be deeply felt throughout the country. In order therefore to reassure the people it is necessary that all Indian journalists should unanimously and respectfully invite Government's attention to the desirability of amending the law.

Writing under the heading "The confiscation of the *Zamindar* Press," the *Paisa Akhbar* (Lahore), of the 15th January 1914, refers to the rejection of Mr. Surendra Nath Banerji's resolution on the Press Act, and says that only three or four days after the rejection an instance has occurred in Lahore in which the extraordinary powers of the Act have been enforced in a manner calculated to strike terror into the minds of the people. After remarking that the order of the confiscation of the *Zamindar* Press was assuredly unexpected as far as the managers of the press and others were concerned, the paper says that the confiscation has made a very bad impression on the minds of the people. As it is the first incident of its kind in this province, it continues, the step taken by Government has forcibly drawn the attention of the people to the enforcement of this power of the Press Act. Every one who is desirous of fair play in the matter will naturally wish that Government had pointed out the passages of the three articles which it considered objectionable, and on the basis of which it has taken this action.

Elsewhere the paper reports that after the confiscation of the press and its appliances the local police officials did not interfere with any book or paper in the *Zamindar* office. It is said, it remarks, that this press constitutes a security in the possession of a certain bank in return for a loan advanced by it, and it remains to be seen what steps the bank takes to safeguard its interests.

The same paper in its issue of the 17th January 1914 publishes from "Diogenes" a contribution headed "Certain bare truths." Writing on the confiscation of the *Zamindar* press, the writer says that, as far as the material loss which the proprietor of the press has sustained is concerned, all Muhammadans, whether they are lovers of freedom or despotism, whether they are Khan Bahadurs or Shams-ul-Ulemas, and whether they are "traitors" or "nationalists," equally deplore the same, but those people who used to regard the writings of the *Zamindar* as venomous for the poor Muslim community do not feel so much pain as has been experienced by those who do not distinguish between what is good and what is bad for the community. Those who used to read pungent articles in the *Zamindar* will take no delight in reading calm and judiciously minded papers, but they do not know that it is in no circumstances wise to go beyond the bounds of law. Some common people assert that Government has displayed great severity (in confiscating the press) and has inflicted such serious punishment on the proprietor of the paper as is likely to break his back. They are probably ignorant, however, of the speeches delivered by Sir Michael O'Dwyer after taking over charge of the Lieutenant-Governorship of the Punjab, in which His Honour repeatedly remarked that if a particular section of the press did not mend its ways it would (not go well with it). Although all statesmen are unanimously of opinion that the Press Act is a source of great hardship, yet experience shows that no journalist is molested who treads a straight path. It is probable that Government employs the provisions of the Press Act only in a case in which it finds that all advice on its part has failed to produce any effect on the mind of a journalist. The writer then refers to the steps which Government takes before confiscating a paper, and remarks that Government's action is wholly justifiable, as it warned the Editor of the *Zamindar* in the first instance. He then says that Government is like those parents who warn their children when it is necessary to do so, but as parents are merciful enough soon to forget the faults committed by children, it is to be confidently hoped that Government will display its prerogative of mercy and will forgive the paper in the event of its tendering an apology and promising to mend its ways

Writing under the heading "Confiscation of the *Zamindar* Press," the *Hamdard* (Delhi , of the 16th January 1914, says that, after continuous unrest for three years, there was a lull as far as the Muhammadans were concerned at the end of 1913, and the Muhammadans in general were inclined calmly to consider what were the needs of their country and their community. In the circumstances, every one can imagine what effect the Punjab Government's order regarding the confiscation of the *Zamindar* Press has produced on the Muhammadans, and to what an extent the unrest, from which the Muhammadans escaped only recently, can be revived by such action on the part of Government The Press Act, it continues, is daily assuming the form of a penal law, and the loss of Rs. 30,000 in consequence of the confiscation of the securities and the Press is not so small that it can be easily borne by the poverty-stricken Indian presses. There is yet another calamity for the Urdu Press, and that is that those authorities in whose hands the lives of the presses have been placed are very generally unacquainted with Urdu. They can learn the contents of the Urdu Press through translations of the Urdu newspapers alone, and these translations are made officially, or occasionally non-officially by "our" own friends for the benefit of the authorities. As a rule, they very often do not truly interpret the real meaning (of writers), owing to the indifference and incompetence of the official translators or to the personal grudge of the non-official interpreters. The *Eamdard* abstains from expressing an opinion on the articles of the *Zamindar* which are considered objectionable by Government, but it cannot help remarking that, in the circumstances, when the storm of agitation and unrest had subsided and the current of public feelings had begun to run smoothly, it was wholly inexpedient to revive the memory of the past unrest by passing such orders. It states that the *Zamindar* has rendered exceptionally good service to the Muhammadan community, which regards it as its own paper, and that it is confident that the community will even now be prepared to render the same pecuniary assistance to its organ as it did previously But it would request Muhammadans that, whereas they should display courage and perseverance on this occasion, they should abstain from displaying such frenzy as may lead their enemies to blame them. All Muhammadans must now be realising their duty in giving assistance to the *Zamindar*, but it is to be hoped that they will avoid exhibiting the symptom of a frantic out-burst of feeling over the present situation. The *Hamdard* then observes that for the benefit, not only of the presses, but also of Government, it considers it its duty to say something (on the order of confiscation). It is the primary duty of Government, it continues, to promote education in India, and as the press is a powerful agency for the spread of education in the country, the stringent measures adopted against it are highly discouraging and are likely to put an end to a potent means of educating the public. Moreover, to gag the people and prevent them from giving free expression to their feelings is also extremely injurious for the country. The paper asks Government to say whether any of those abominable crimes for the suppression of which the enactment of the Press Act was considered necessary can be suspected to have come into existence by the inflammatory writings of the *Zamindar*. The paper is confident that the reply to this question is in the negative, and that there is no reason why such action on the part of Government should not be considered inexpedient and useless. It assures Government that at this time, when people are desirous of peace, no action of such a nature can prove beneficial either to the rulers or the ruled, and it will be profitable for them that the memories of past events should not be revived. In conclusion, it expresses a hope that, after careful consideration, the Punjab Government will withdraw its order, and that Lord Hardinge's Government will persuade the Local Government to accord lenient treatment (to the *Zamindar*), especially when, after the noted judgment of the Calcutta High Court, no appeal can succeed against the confiscation.

The All-India Sanitary Conference.

34. In a leader the *Tribune* (Lahore), dated the 20th January 1914, publishes the following :—

"* * * We repeat that people are not so wholly devoid of commonsense as not to benefit by practical example, if not by precept. If they can only see one single village, one single town and city which is so well built and ordered sanitarily as to reduce the rate of mortality to 15 or 16 *per mille*, if they can see that these same model villages and towns require few hospitals and fewer medical men, thereby saving both life and doctor's bill, we may rest assured that their ignorance or ox-cart system of life will not stand in the way of sanitary advantages being adopted. They do not truly possess learning enough to read elaborate and bulky reports or to appreciate finely equipped research mansions and laboratories. But these are after all means to an end, and that end is a reduction in sickness and death rate. Let us hope that the vigilant attention now roused will stir up local Governments and local bodies into activity and that a well planned scheme of sanitary improvement on a comprehensive scale will be adopted and steadily worked upon."

C. STEAD,

First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

LAHORE:

The 24th January 1914.

400 SB—175—29-1-14—SGPP Lahore.

[Confidential.]

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[Vol. XXVII.] [No. 5.]

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INDIAN NEWSPAPERS
PUBLISHED IN THE PUNJAB.

Examined up to 31st January 1914.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune ...	Lahore ...	S. Aiyangar ...	Bihari Lal ...	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore ...	K. N. Roy ...	Mul Chand ...	2,250 copies.
	BI-WEEKLY.				
3	Observer ...	Lahore ..	K. S. Abdul Aziz, B.A.	Nizam-ud-din ...	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi ...	Jiwa Ram ...	J. R. Thapur ...	300 „
	WEEKLY.				
5	Arya Patrika	Lahore ...	Radha Kishen, B.A. ...	Salig Ram	500 copies.
6	Comrade ...	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	3,000 „
7	Harbinger ...	Lahore ...	Durga Parshad ...	Feroze Din ...	250 „
8	Khalsa Advocate ...	Amritsar ...	...	Khalsa Advocate Committee.	700 „
9	Liddell's Weekly ...	Simla ...	S. H. Liddell ...	S. H. Liddell ...	500 „
	FORTNIGHTLY.				
10	Jijnasu* ...	Lahore ...	Bhagat Ishar Das ...	Ishar Das ...	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine...	Lahore ...	Ram Rattan, B.A. ...	Saraswati Nath ...	2,000 copies.
12	Durbar ...	Amritsar ...	...	Kasar Mal ...	300 „
13	Forman Christian College Notes.†	Lahore ...	...	...	...
14	Practical Medicine ...	Delhi ...	Ram Narain ...	Madho Ram Narain ...	1,000 copies.
15	Punjab Educational Journal	Lahore ...	E. Tydeman ...	R. B. Mohan Lal ...	500 „
16	Punjab Mission News ...	Do. ...	H. E. Clark ...	Mr. H. E. Clark ...	500 „
17	Ravi ...	Do. ...	R. M. Jones, B.A. ...	Mr. S. Robson ...	500 „
18	Review of Religions ...	Qadian (Gurdaspur) ...	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia...	800 „
19	Science Grounded Religion...	Lahore ...	Dev Rattan ...	Dev Rattan ...	500 „
20	Teacher ...	Dinga (Gujrat) ...	Kalyan Singh ...	Kalyan Singh ...	600 „
21	Union ...	Lahore ...	P. J. Richards, B.A. ...	P. J. Richards, B.A. ...	400 „
22	Vedic Magazine and Gurukul Samachar.	Do. ...	Ram Dev, B.A. ...	Devi Chand ...	500 „
	URDU.				
	DAILY.				
3	Akhbar-i-'Am ...	Lahore ...	Hari Kishen ...	Govind Sahai ...	1,000 copies
	Desh ...	Do. ...	Dina Nath ...	Dina Nath ...	2,000 „
	Hamdard ...	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	...
	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	3,000 copies.

*Not received during the fortnight.
† Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31st JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—continued.				
	Daily—*concluded.*				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Zamindar†	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 "
	Tri-weekly.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	Bi-weekly.				
30	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies
	Weekly.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
32	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 "
33	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 "
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 "
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 "
36	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 "
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 "
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 "
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 "
40	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 "
41	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 "
42	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 "
43	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 "
44	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 "
45	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 "
46	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
47	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
48	Haq*	Delhi	Qasim Ali	Qasim Ali	600 "
49	Haq Pasand*	Amritsar	Labh Singh	Ram Nath	750 "
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindu	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
52	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
53	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
54	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
55	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
56	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31ST JANUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
57	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
58	Kam Dhenu‡	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
59	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
61	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
62	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
63	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
64	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
65	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
66	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
67	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
68	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
69	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
70	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
71	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
72	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 „
73	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
74	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
75	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
76	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
77	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
78	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
79	Sharif Bibi*	Lahore	Fatima	Muhammad Din	500 „
80	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
81	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
82	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
83	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
84	Ueh-Jiwan*	Do.	Dev Rattan	Dev Rattan	...
85	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
86	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
87	Zamindar‡	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
88	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
89	Mister Gazette†	Do.	Ali Bakhsh	Ali Bakhsh	100 „

*Not received during the week.
†Not received during the fortnight.
‡Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31st JANUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
90	Mohyal Gazette*	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
91	Mohyal Mittar*	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
92	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
93	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
94	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 „
95	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
96	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 „
97	Indar†	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 „
98	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
99	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
100	Kakezai Social Reformer‡	Lahore	Fazl Din	Fazl Din	400 „
101	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 „
102	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
103	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 „
104	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 „
105	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	3,000 „
106	Zaban‡	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	WEEKLY.				
107	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
108	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
109	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 „
110	Nauratan	Do.	Teja Singh	Lahora Singh	300 „
111	Punjab Reporter‡	Do.	Ganda Singh	Ganda Singh	400 „

*Not received during the fortnight.
†Not received during the month.
‡Temporarily ceased to exist.

I.—Politics.

(a)—Foreign.

The powers and Turkey.

1. Writing under the heading 'The fleecing of Turkey' the *Observer* (Lahore), of the 28th January 1914, makes the following remarks :—

"The fleecing of the Turkish sheep is going on right merrily. France has obtained important concessions in Syria, Great Britain in Mesopotamia and Arabia, Russia in Armenia and Germany in Anatolia. And now an Italian official has gone to London to secure Sir Edward Gray's support to a proposal for the grant of concessions in the Aidin and Adalia regions, 'which Italy expects in return for expenditure during the occupation of the Ægean Islands.' It is to be noted that the Treaty of Lausanne which terminated the Italo-Turkish War did not at all stipulate for the payment of any compensation whatever to Italy for her expenditure on the islands occupied by her. It definitely affirmed that the islands would be restored to Turkey as soon as Ottoman officers were withdrawn from Tripoli. This happened several months ago and the only Turks who are now in Tripoli have resigned their commissions in the Ottoman army. But while the Porte has performed its part of the agreement, Italy has been postponing the fulfilment of its own part on some excuse or other. At first it was the Balkan War that dictated the temporary retention of the islands by Italy, and now it is the Italian expenditure on the islands. But the question is, who asked Italy to spend money there? And even if it did incur some expenditure, is that not more than counterbalanced by the recognition of her sovereignty over thousands of miles of Turkish territory in North Africa? Moreover, does the Treaty of Lausanne authorise the demand of compensation for such expenditure? A decided negative will be the answer to these questions. Italy cannot justify her claim on any ground of justice or equity. We only trust that the European Foreign Offices will not allow themselves to play into the hands of Signor Nogara and justify the Shylock-like demands of Italy. One reflection which the last few years' wars must force upon the minds of thoughtful men is that with all our professions about love of peace and justice in these days there is no crime worse than the offence of weakness.

Indians in Canada.

2. The *Desh* (Lahore), of the 27th January 1914, publishes a leader headed "New hardships on our brethren in Canada" Referring to the expulsion of Bhai Bhagwan Singh from Canada, the paper makes mention of the Canadian Government's order prohibiting Indian labourers, &c., from entering British Columbia before 31st March 1914 It observes that this order is more stringent than all previous ones, and is afraid that it may assume a permanent character. An estimate of the oppression practised on Indians in Canada, it continues, can be formed by perusing the proceedings of the meetings held by them at Vancouver and Victoria. It appears from them that the white population of Canada is bent upon securing the expulsion of Indians from their country, even although their conduct may be subversive of justice and morality. In the circumstances it is evident that the demands of Indians, to the effect that the Government of India should safeguard their interests in the British Colonies, and that it should adopt measures of retaliation against those Colonies which have expelled them, are quite legitimate, for unless this action is taken justice will not be done to them.

Concessions to South Africans.

3 The *Observer* (Lahore), of the 24th January 1914, makes the following remarks ;—

"We feel bound to support the protest made by some of our contemporaries against the purchase of the Rakha Hill mines in Chota Nagpur by the Cape Copper Company. The one form of 'drain' which is really most injurious to India is the drain of its mineral wealth by foreign concessionaires. But the South Africans are treating our countrymen even worse than Germans or French. The grant of a mining concession in India to a South African Company is, therefore, highly objectionable. We appeal to the Government of India to publish all the facts relating to the matter and as a retaliatory measure to withdraw the concession, if possible. When the South Africans are not disposed to treat properly our fellow countrymen, Indians cannot tolerate the exploitation of India's wealth by the South Africans."

The South African Commission.

4. The following is from the *Tribune* (Lahore) dated the 29th January 1914 :—

"The inquiry into the grievances of Indians in South Africa opened on the 26th instant. There was a 'fair attendance' of Indians but no leaders were present. Nor were any Indian witnesses forthcoming. The Chairman, Sir William Solomon, said the position was 'most unsatisfactory.' It doubtless was from a judicial point of view, albeit the Government might consider it perfectly satisfactory. The Government and its supporters might continue to say that the allegations of cruelty were utterly unfounded. On the contrary Indians would continue to believe the accounts given by their own countrymen based as they were from personal experience. In questions of this kind it is contemporary opinion that matters. It is contemporary opinion that has great influence on posterity. In proportion as this opinion is general posthumous judgment is certain to be influenced. The South African Government has perpetuated this judgment by its unreasoning obstinacy. We do not think that the world would swallow the executive version of the allegations being not proved. Sir William Solomon did not know how far Mr. Gandhi represented the Indians. but the Indian community had given a day earlier an effective answer by endorsing the provisional agreement reached between Government and Mr. Gandhi."

A Sikh Foreign Mission.

5. One Sirdar Ishar Singh contributes the following to the *Khalsa Advocate* (Amritsar) of the 24th January 1914 :—

* * * * *

"We wonder at reading certain big Europeans having been converted into Islam but there is nothing to surprise at in that. They have been told the tenets of Islam but have grasped those ideas. If we try to create funds and publish small pamphlets of Gurbani in English at first and strengthen the hands of our London Jatha to enable them to distribute them free or at a nominal price, the time is not far when we would read such and such Professor and Philosopher has accepted Sikh religion. The matter is very important and requires the deep consideration of the whole Panth and I hope therefore that it would not be handled lightly. Our ancestors went far and wide to convey the message of peace to those in darkness and we should not lag behind in following their footsteps. I would be much obliged if some more experienced and able brother would take this matter up and carry it to a practicable end."

(*b*)—*Home.*

Politics and sedition.

6. The *Hamdard* (Delhi), of the 22nd January 1914, publishes from Saiyid Zahir Husain, Qaza, a contribution headed "Politics and sedition." The writer says that the idea that politics beget sedition is simply absurd, but that if it is held to be correct, Government should put an end without delay to the existence of (*lit.* set fire to) all educational institutions in India, and should deport to the Andaman Islands, if not hang, all the educated people in the country. It is difficult, it observes, to see under what law political, religious and communal feelings have been declared to amount to an offence and sedition If Islam be a natural religion, politics, it may be borne in mind, are Islam. But if this be denied, Islam will have to be admitted to be an imperfect religion (which God forbid !)

Muhammadans and their leaders.

7. Referring to the spirit of disunion prevailing nowadays among the Muhammadans in India, both young and old, the *Afghan* (Peshawar), of the 19th January 1914, characterises the members of the young party among the Muhammadans as persons born to deceive the public in the guise of nationalists. After remarking that a similar party has come into being in Peshawar also, it exhorts the Muslim public in the locality to be on the alert and protect themselves from its machinations.

III.—NATIVE STATES.

Kashmir affairs.

8. The *Kashmiri Magazine* (Lahore), of the 21st January 1914, publishes a communication headed "Some zamindars and others of the Mirpur *ilaka* in foreign countries." The majority of the population of this *ilaka*, says the writer, consists of agriculturists, some of whom having sold or transferred their (landed) property to the *Sahukars* are passing their days in exile. After remarking that the usual rate of interest in the *ilaka* is Rs. 12-8-0 per cent., and sometimes rises as high as Rs. 15, the paper quotes an extract from the *Akhbar-i-'Am* describing how *Sahukars* are ruining poor people, and says that as the lands are *barani* and less productive the zamindars are obliged to go to *Sahukars* in order to borrow money for the payment of revenue. Some of them, being unable to bear the oppression of *Sahukars* in (realising) compound interest, are obliged to abandon their homes. If His Highness the Maharaja of Kashmir and his able ministers, says the writer, were to redress the grievances of the zamindars, and were able to devise means to prevent the expropriation of their landed property and rescue them from the labyrinth of compound interest, not only the zamindars, but their future generations also, would remain grateful to them. The writer concludes with the assertion that, if the Alienation of Land Act were introduced in the Jummu and Kashmir State as in the Punjab and Egypt, the zamindars of the State would be able to secure eternal life.

Bahawalpur affairs.

9. The following is from the *Tribune* (Lahore) dated the 25th January 1914:—

> "Through the mutual desire for amicable settlement of the President of the Council of Regency and Rai Bahadur Murli Dhar the situation in Bahawalpur has been considerably eased. The cordiality between the State and its Hindu subjects has been restored, and the President of the Council has also assisted Hindus in establishing a Hindu Sabba with an ex-official as its President. The rejoicings over the return of the Young Nawab and his birthday festivities and the visit of His Honour the Lieutenant-Governor add to the existing facilities for a revision of the orders which have been the cause of all the trouble. The right frame of mind having been created the abolition of the income-tax must now be a question of time. By rising to the full heights of his opportunity in this respect the President of the Council would be endearing himself to the Hindu subjects of His Highness the Young Nawab."

IV.—KINE-KILLING.

The cow-killing controversy.

10. The *Afghan* (Peshawar), of the 19th January 1914, publishes from one Shaikh Muhammad Hussain, Haidri, a communication headed "The sacrifice of the cow: worthy of attention by the Government of India." After remarking that the sacrifice of the cow cannot inflame the minds of Hindus, since for centuries past they have been witnessing kine sacrificed on the public road, the writer says that as a matter of fact Hindus nowadays protest against cow-sacrifice not because they cannot tolerate it, but in order to inflame Muhammadans by subjecting their religion to humiliation and to provoke them to disturb the public peace. And when some newly-appointed and ignorant officials support their malicious desires and intentions, their mischievous views are all the more strengthened. After asking Government to suppress the evil, the writer says that, if the authorities through fear of the Hindus were to display such weakness as to issue high-handed orders (such as the prohibition of cow-sacrifice in Ajudhia), their conduct would fail to benefit either the country or Government. The writer enquires whether the able authorities cannot prevent mischief-makers and seditionists from creating disturbance in the country, and whether they wish to suppress the Muhammadans alone. He then refers to the question asked on the subject in the United Provinces

Legislative Council and to the reply given thereto by the authorities, saying that if the (Ajudhia) authorities had employed a little prudence and had taken steps to prevent mischief-makers from perpetrating an offence, the evil could have been easily averted. But if Hindus do not tolerate kine-sacrifice in any circumstances, it is desirable that they should supply other animals at cheaper rates to Muhammadans on occasions of the 'Id &c., in order to induce the latter to give up the sacrifice of the cow. He remarks that Hindus pay more regard to their wealth than to the cow, and says that they should sacrifice money if they wish to bring about the suppression of kine-sacrifice, especially in view of the fact that their conduct is also likely to have an undesirable effect on the hide trade.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Prophet's hair.

11. The *Hindustan* (Lahore), of the 21st January 1911, publishes a note headed "To keep a tuft of hair on the head is an obligatory religious ceremony (enjoined on Muhammadans) by the Prophet." Maulvi Mahbub Alam, Editor of the *Paisa Akhbar*, it says, while giving in his paper an account of his travels in Jedda, wrote that, when he saw tufts of hair on the heads of the pilgrims in Egypt, the Barbary States and Algeria, he was very much surprised. He asked one of the pilgrims at Mecca why he wore a tuft of hair on his head and received a reply to the effect that it was worn as an obligatory religious ceremony (enjoined on Muhammadans) by the Prophet, although he could not understand why it was enjoined by the Prophet.

Commenting on this, the *Hindustan* says that it is surprising that the Maulvi does not know the meaning of the phrase '*Sunnat-i-Nabwi*' (an obligatory religious ceremony enjoined on Muhammadans by the Prophet). The word *Sunnat*, it adds, is applicable to acts done by Muhammad during his life time. The above, therefore, implies that perhaps Muhammad kept a tuft of hair on his head, and that all Muhammadans should follow in the footsteps of their Prophet in the matter. After describing how the Maulvi was still more surprised when in the course of his travels through Europe he saw a statue of Muhammad wearing a tuft of hair on his head, the paper says that it is quite possible that Muhammad may have worn a tuft of hair on his head about which present-day Muhammadans have no knowledge. In these days, however, the term Islam signifies every act done in opposition to Hindu ideas, but the Muhammadans of antiquity and probably Muhammad himself never behaved in this manner. There are many spiritual advantages, it adds, in wearing a tuft of hair on the head, advantages of which the renowned Prophet (of Arabia) could not have been ignorant.

The *Paigham-i-Sulah* (Lahore), of the 22nd January 1914, publishes a communication headed "To wear a tuft of hair on the head is opposed to the Prophet's practices." The writer says that when passing through the Anarkali Bazar on the 19th January he heard a newspaper boy crying out 'The *Hindustan* newspaper: an account of the Prophet's wearing a tuft of hair on his head: price one pice.' The writer at first prevented the boy from crying out these words, and told him that it was not proper for him to do so. But when the lad did not listen to him (the writer) and neither hand nor soft words proved of any avail, he took the newspaper (the *Hindustan*) and read the account referred to above. He was astonished to find that the Editor of the *Hindustan* held the tuft of hair to be the veritable treasury of spiritual blessings, simply on the basis of a very trivial reference made thereto by Maulvi Mahbub Alam, Editor of the *Paisa Akhbar*. The writer cannot understand what spiritualism is concentrated in a few tufts of hair that it compelled the Editor of the *Hindustan* to accept as facts unfounded statements about Arabia of which no proof can be found in the accredited religious books of the Muhammadans. It is surprising that, while on the one hand Hindus emphasise the desirability of union between Hindus and Muhammadans, on the other they ascribe to their religious leaders things which are wholly opposed to the Muhammadan Law. Moreover, as mischievous cries like the above in the bazars are likely to lead to trouble, Hindus should abstain from doing such things.

Hindu-Muhammadan relations.

12. The *Panjabee* (Lahore) of the 27th January 1914, makes the following remarks:—

"One of the resolutions, says a correspondent, that may possibly be moved during the Delhi Legislative Session will have for its object the establishment of joint committees in order to regulate harmoniously the relations between Hindus and Muhammadans when disputes threaten to occur. We feel sure the resolution will command the sympathy and support of all right-thinking men. * * * * The first thing for the Government of India to do is to ask its officials to give practical effect to the policy of equal justice and equal opportunities for all, no matter to what community men may belong. It is only thus that the ground may be prepared for a settlement of the Hindu-Muhammadan question which shall be satisfactory both to the Government and the country. It is the notion which has been fostered in some minds either by ill-advised measures of well-meaning officials or by mischief-makers among the people that a certain community is a favoured community which, added to the old differences over certain religious questions, is responsible for much of the present trouble. The influence of leading men in both communities, if rightly exerted, will undoubtedly go a long way towards removing these causes, but only if the other favouring conditions are present—a steady growth of education, eliminating the forces of ignorance and religious fanaticism, and of a policy of equal justice and equal opportunities, eliminating the forces of discontent and of racial jealousy and ill-feeling. British statesmanship has already done much. The country confidently hopes it will do the rest.

"In the course of his reply to the address of welcome presented to His Honour by the Municipal Committee of Multan Sir Michael O'Dwyer said:—

"'I am glad to hear generally from your address and from your President about the harmonious working of your Committee, and I would be glad to see the same spirit of harmony prevailing in the city generally. Recent events have shown that the city population is not free from sectarian feeling. I therefore take this opportunity of stating that the Deputy Commissioner, who is your President, and the Commissioner of the Division have my full support and full confidence in the efforts they are making to settle the differences which have arisen. The principle on which they are working under my instructions is this: Government has no desire to interfere with the legitimate exercise of any man's trade or occupation, provided it is carried on in such a way as not to cause unnecessary offence or avoid all annoyance to the feelings of his neighbours. Where there is a risk of its producing this result Government claims for itself and has always exercised the right to regulate any such trade or occupation in the interests of the community at large. The officers of Government are endeavouring to solve the difficulties which have arisen here on these lines, and I trust that in doing so they will have the support not only of the Municipal Committee but of all citizens who are interested in the harmonious working of the community.'

"The policy here laid down in general terms by His Honour will command the support of all reasonable men. If only the officials will work in the spirit which clearly inspires this utterance, the success of the policy may be regarded as assured. Let the community, consisting of both Hindus and Muhammadans, be regarded as one and indivisible, and let each man be regarded as a unit having the duties and obligations of a neighbour to other similar units. Let the phraseology of the officials, equally with their measures and policy, be so amended as to exclude the recognition of any distinction between race and race, community and community, except for distinctively social and religious purposes. In the present case everything will naturally depend upon the tact and judgment with which the claims of *legitimate* right are harmonised with those of the duty which every man owes to his fellowmen to avoid causing *unnecessary* offence to them. The words we have italicised are His Honour's, and it is on the authorities rightly construing them in each case that arises that the solution of the general question must depend."

VI.—LEGISLATION.

The Press Act.

13. The *Akhbar-i-'Am* (Lahore), of the 18th January 1914, publishes a leader headed "The grip of the Press Act." A few days ago, says the paper, dreadful rumours were current among the members of the Punjab Press which created a commotion like that of the last Day of Judgment. Thanks to the Press Act, it continues, several newspapers have ceased to exist one after the other, while the life of those papers which deposited security—their blood—under the orders of Government does not deserve to be called true or real. It expresses its inability to understand why Government should so rigorously apply the

provisions of the Press Act in dealing with Indian newspapers, and what betterment it has in view in bringing heavier pressure to bear on them than can be supported. Does not this state of affairs, it asks, add to the troubles of Indian newspapers? If not, why are they prevented from laying their views before Government? Government, be it remembered, is responsible for the sufferings, the misfortunes and the well-being of Indians, and stands towards them in the relation of a guardian—a guardian who is anxious to see his children making rapid advancement. But it is a pity that matters should have come to such a pass here that "we" should entreat Government to show kindness to Indians. The paper then refers to the resolution adopted by the National Congress regarding the repeal of the Press Act, saying that the speech delivered in support of it by Babu Bhupendro Nath Basu is most significant, and that it is advisable that Government should rescind the measure if it be deemed proper. The paper then says that the Act has vested the Secret Police with considerable powers. For instance, if anyone requests the District Magistrate to grant him permission to open a press, the latter requires the Secret Police to enquire about the applicant, with the result that the poor man is required to furnish security in the event of the police making an adverse report about him. In conclusion, it asks responsible Indians to take steps to have the Press Act repealed, and expresses a hope that Government will rescind the Act and afford Indians an opportunity of expressing their gratitude especially as the latter, who are loyal to the core, have no one to look up to for support except the British Government.

Elsewhere the paper refers to the confiscation of the *Zamindar* Press, and says that, although certain papers began to look upon the *Zamindar* with feelings of jealousy, yet there can be no denying the fact that its pungent articles created among the people a taste for newspaper reading. Even young and old used to read it with pride and delight. It made every attempt to please and benefit the community and the public, and in the end it died for the sake of the community. The *Akhbar-i-'Am* then publishes a poem in which it makes the *Zamindar* and the Press Act speak as follows:—

The Zamindar.—'I reach all the (corners of the) country in a moment;

'Behold my courage and my lightning speed.

'All the leaders and Shaikhs of the present age are afraid (*lit.* trembling) of me;

'Behold my (power of) reasoning, (my) prestige and (my) pungent words.

'I am not afraid (either) of great men (or) of nationalists;

'Behold my power, (my) might and (my) self-denial;

'I am backed by my community. Why should I care for any one?

'Behold how (*lit.* that) I am sick of everything but my community.'

'*The Press Act.*—'Now that you have witnessed your freedom, see your arrest.

'The time (of your freedom) has gone by, also the days of pungent articles.

'Behold your helplessness and uselessness.

'I am that tyrant who sucks the blood of newspapers;

'Behold my craftiness behind the screen of simplicity.

'Behold how thy contemporary (the reference is to the *Paisa Akhbar*) is greatly rejoicing over thy demise;

'And see how (*lit.* that) thy sympathisers are making preparation for observing mourning over thy death.

'O ignorant fellow! Behold how individual members of the very community which thou at one time regardedst with pride are showing aversion to thee.'

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

The Barisal Conspiracy case.

14. The *Tribune* (Lahore), dated the 27th January 1914, publishes the following :—

"The speedy termination of the long-drawn proceedings in the Barisal conspiracy case is matter for satisfaction But to this the twelve young men who pleaded guilty and got themselves convicted and not the police deserve credit. Whether they pleaded guilty in the hope of obtaining release as in the Khulna case can only be inferred. But the fact that they pleaded guilty opens up a new chapter in the history of the Terrorist plot. In any case the public is saved from the reiteration of the painful and sickening details of the secret schemes of perverse and diseased minds. In addition it has saved the time of the Judges and other officers of the Government; it has spared the police the worry and vexation due to the production of evidence that must stand the test in the highest court; and it has to some extent spared the pockets of the tax-payer also. To that extent the simplification of proceedings aimed at by the twelve conspirators is to be welcomed. As regards the merits of the case as apart from the confession of guilt by the accused nothing can be said before the text of the judgment is received. But we note the case itself involved quite a large number of persons in trouble as is apparent from the following analysis :—

Charges withdrawn in the Lower Court against	5
Discharged by the Lower Court	2
Charges withdrawn in the Sessions Court against	2
Discharged by the Court on the 15th January	14
Total number of persons who suffered by the overzeal of the police ...	23
Persons actually concerned in the conspiracy case	14
Total arrests ...	37

Of these two were granted pardon and twelve were convicted. But for the confession of guilt by the twelve persons now convicted the fourteen men who were discharged on the 15th January would also have suffered mentally and physically for a much longer time even supposing that ultimately it was easy to establish their innocence The confession of guilt by the twelve men now convicted simplified matters and spared further trouble for the 14 who secured their discharge

"In his judgment in the Barisal conspiracy case Mr. Cammiade, the Sessions Judge examines at some length the plea that the ages of the accused who pleaded guilty should be shown some consideration, especially as they were for the most part believed to be instruments in the hands of others whom the police had failed to arrest. The learned Judge, while admitting the force of this plea, finds that the considerations on the other side of the scale are unfortunately far weightier.

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"It is sad to reflect upon the fact that the real organisers themselves have managed to escape punishment while mere lads have been caught and punished. The learned Judge after explaining that the young men may join such associations being 'temporarily blinded by the glamour of the prospect of a fight for independence,' rightly remarks that 'secret murders and decoities committed on helpless village people is the work of common felons and not of would-be patriots.' That is just the point which should be impressed upon the class of youths who are likely to be misled by the pseudo-patriots.

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"Opinions will perhaps differ on the wisdom of imposing maximum sentences on youths convicted on their own evidence, youths who under other circumstances would probably turn over a new leaf. But in taking the view he has done the Judge seems to have had in mind the effect of leniency on crime of this kind generally."

(b)—*Police.*

The Calcutta murder.

15. Writing under the heading 'The Bomb outrage' the *Observer* (Lahore) of the 24th January 1914, publishes the following:—

"On another page will be found the details of the dastardly outrage to which a Bengali Inspector of Police fell a victim on Monday last. * * * * What is to be noted is the fact that the murderer was already suspected of being implicated in the Rajabazar bomb factory case and his movements were watched by the police; but before the police could pounce upon him he himself pounced upon the police and killed an able C.I.D. Inspector in the prime of life. Had the Inspector been armed, the assassins would have thought twice before undertaking such a task. But in Bengal detectives are not allowed to bear arms, with the result that political revolutionaries can kill them with impunity. Such a state of affairs is well nigh intolerable. In order to pacify the agitators the partition of Bengal has been reversed, the Presidency has been placed under a Governor who is a Liberal in politics and marked for his freedom from official aloofness and for mildness of administration. Only the other day about half of the accused implicated in the Barisal conspiracy case were discharged at the instance of the Bengal Government and the others were to be dealt with most leniently. But the anarchists are still carrying on their campaign of terrorism, dacoity and murder; and if drastic steps are not taken to extirpate them the evil is bound to grow worse. Under these circumstances, no sane lover of law and order will be sorry if the police are invested with greater powers and the detectives permitted to carry arms in Bengal. This is the least that the Government should do under existing circumstances. That a larger number of police officers possessed of greater detective ability should be drafted to the new Presidency is self-evident."

Increase of dacoities in the Punjab.

16. The *Tribune* (Lahore) of the 27th January 1914, makes the following remarks:—

"Last week reports of two desperate dacoities were received, one from the Ferozepore District and another from Shahpur District On applying for details the Superintendent of Police, Ferozepore, explained that the village concerned was situated within the limits of Patiala State and he could therefore give no facts. We pointed out in a recent issue how the Pathan inroad was menacing the peace of Jummu, and we now find that Patiala is exposed to a like danger. In Shahpur the house of a Hindu in the village of Malwal was sacked on the night of the 22nd or 23rd instant. The victim's family happens to be the only Hindu family in the village, and though not in so affluent circumstances as to attract robbers the fact that it was a Hindu family sufficed for the attack. The members of the gang seem to work as coolies during the day and plunder during the night. But the question arises whether the police have no control over the movements of the Pathan gangs. A police official lately informed us that the movements of the Pathans were subject to strict watch. If the 'strict watch' admitted of gangs who work as day labourers planning raids at night, there must be something rotten in the system of police watch. If the Punjab Government is in a manner responsible for employing the Pathan hordes at the centres of the Canal Department it should not be difficult for the police and the Canal Departments to work in concert so as to prevent the gangs or any of its members escaping police vigilance. The wisdom of continuing the employment of alien labour imported from across the border is also deserving of prompt and early examination."

(d)—*Education.*

Muhammadan education in Bengal.

17. Writing under the heading "Education of Muhammadans in Bengal," the *Hamdard* (Delhi), of the 21st January 1914, refers to the resolution moved by the Hon'ble Maulvi Fazal Haq in the Bengal Legislative Council regarding the appointment of Muhammadan Inspectors of Schools and to the reply given by the Hon'ble Nawab Shams-ul-Huda on behalf of Government. It then says that as "our" Hindu brethren preponderate in almost all the Government offices, Muhammadans can neither obtain an opportunity of making progress in such matters as education, nor can they be encouraged to do so, until men of their own religion are appointed to elevate them from degradation. It remarks that the demand for the appointment of Muhammadan Inspectors is in no way a demand for any concession, but a demand for a right, and that all who wish to see Muhammadans make progress and the number of educated persons increase will regard it as a commendable demand. The paper says that the appointment of five Muhammadan Inspectors as a temporary measure cannot be regarded as a concession if the proportion of the Muhammadan population in Bengal, which is about 40 per cent, is taken into con-

sideration. It therefore expresses a hope that the appointment of five Inspectors for a temporary period will not be considered sufficient, and that the Director of Public Instruction, Bengal, will appoint as many Muhammadans as Inspectors be required by the proportion of the Muhammadan population. In conclusion, it says that it is incumbent on Government to make arrangements to impart moral lessons to children in schools, and to teach Muhammadan children the fundamental principles of their religion in primary classes.

A suggestion for the establishment of Turkish Schools in India.

18. The *Hamdard* (Delhi), of the 20th January 1914, publishes from Saiyid Matlabi, of Faridabad, a contribution dwelling on the need of establishing Turkish Schools in the country in order to teach the Turkish language to Indian Muhammadans, and of taking steps to translate Turkish books into Urdu with a view to enabling Muhammadans to take interest in the Turkish language and literature. The writer suggests that the expenses of these schools should be met from the money collected for the Muhammadan University, which is still lying idle. He considers that such a school should at least be opened in Delhi, and expresses a hope that the editor of the *Hamdard* will be good enough to express his opinion on the subject.

The *Hamdard* fully supports the suggestion that schools should be opened in the country in order to teach the Turkish language and literature to Indian Muhammadans, but adds that it cannot agree with the writer that the funds of the Muslim University should be utilised in opening such schools. It suggests that in order to gain the end in view the Aligarh College authorities should be requested to make arrangement to teach the Turkish language to those who desire to learn it, adding at the same time that the study of the Turkish language can prove advantageous for those persons only who wish to adopt the profession of journalism.

The Sikh Educational Conference.

19. In a leader the *Khalsa Advocate* (Amritsar), of the 24th January 1914, publishes the following :—

* * * *

"Let us remind each individual among the Sikhs that he is morally bound to do some work, however humble it may be, towards the promotion of the Sikh Conference, towards its success. It is a national movement affecting the whole Panth. Without any regard to the various factions which unfortunately have sprung up among us, our chief goal towards which we have to move is to educate ourselves for our spiritual as well as material advancement. The root of such advancement lies in the general education of the community. We have not got as yet even one successful Khalsa High School at the district head-quarters of such localities where Sikh population is very great Until this is done we cannot think of other districts where the Sikhs are not numerous. We cannot ignore the requirements of such localities. Under the circumstances our full attention has not been devoted towards establishing middle schools at the head-quarters of each tahsil in the Sikh population and sufficient number of primary and village schools in the mufassil. We are similarly wanting in our organisation of starting female schools. In short the work done up to the present though it is creditable to our great community shows most clearly that it is an insignificant one. We should therefore lose no time to do our duty. Let every educated Sikh realize his duty and try his best to popularize the movement and turn the tide of our national charity towards the funds of their sacred work. Other Indian communities are fortunately this time to found their universities but the great philosophy of our Saviour Guru Gobind Singh ji that the Sikhs will have their Kanshi, *i. e.*, a place of great learning or university at Damdama Sahib in the Ferozepore District, is awaiting fulfilment. We have been neglecting this subject so much so that we have not as yet established even a Khalsa High School in the Ferozepore District."

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(f)—*Railways and communications.*

Grievances of railway passengers in India.

20. The *Hindustan* (Lahore) of the 21st January 1914, publishes from one Pandit Ram Chandra, America, a communication headed "The railway administration in Japan." Waiting rooms intended for third class passengers in India, says the writer, are not only unprovided with

spittoons and brooms, but even lack benches, (*pacca*) floors and mattings. Moreover, when a train passes through a tunnel in India the passengers experience great inconvenience owing to the darkness in which they are plunged In other words, no steps are taken to provide Indian tunnels with light. But this is not the case in Japan, where third class passengers are afforded every comfort. The writer then describes how third class compartments in India are generally over-crowded, and how sometimes passengers exchange blows for the same reason, saying that Europeans ascribe this state of affairs to want of manners on the part of Indians. After contradicting this assertion he goes on to describe how at fairs such as Bisakhi the third class passengers are packed into railway compartments, and says that it is a matter for gratification that these troubles are not experienced by railway passengers in Japan.

(*h*)—*Miscellaneous.*

The confiscation of the *Zamindar* press.

21. The *Curzon Gazette* (Delhi), of the 15th (received on the 24th) January 1914, has a note headed "The sudden demise of the *Zamindar* newspaper." The paper says that the confiscation of the *Zamindar* press is most shameful and deplorable for the Muhammadans, since a short while ago, when the Bengali papers were doomed to the same fate because of their fiery writings, the Muslim papers prided themselves on not publishing seditious articles. But it is a pity, it continues, that the confiscation of the *Zamindar* has deprived Muslim papers of this pride. Only a few weeks ago the *Badr* (Qadian) and the *Ahl-i-Hadis* (Amritsar) ceased to exist because of their inability to furnish security demanded from them, and now the *Zamindar* is said to have ceased to exist. The Editor says that some time ago when he carefully read the *Zamindar* he made an adverse prophecy on the future of the paper, and wrote an article in which he asked certain papers to abstain from publishing fiery writings. He then expresses regret that the *Zamindar* paid no heed to his warning, and concludes by deploring its demise.

The *Municipal Gazette* (Lahore), of the 9th January 1914, says that not a few, but almost all, of its contemporaries, with the exception of a few selfish worthies which lost their lustre before the brilliance of the *Zamindar*, are united in expressing their heartfelt condolence with that paper. The *Zamindar*, it adds, was a most freedom-loving, truthful and disinterested paper. The Muslim public regarded it as its sincere servant, its well-wisher, its real interpreter and its personal paper, for it was always ready to promote the interests of the Muhammadan public. This is why 95 per cent. of the Muhammadans and 50 per cent. of the Hindus grieve over its ruin. The *Zamindar*, moreover, exposed the self-styled leaders in their true colours, and told them that, until they were willing to consult the community (in communal matters), they would not be held to be its leaders, with the result that these self-assertive and arrogant leaders of the community were reduced to the position of imaginary leadership. Probably this section of the Muslim public, the paper observes, may rejoice over the demise of the *Zamindar*. Although the *Zamindar*, it continues, criticised the doings of the authorities, yet it never entertained feelings of disloyalty towards Government. It used to point out mistakes in order that they might be rectified and that there might remain no misunderstanding between Government and the people. Now that Government; by holding certain articles objectionable has confiscated the press, "we" are not in a position to comment on the justification or otherwise of the step. Nevertheless, it may be borne in mind that it has recently been declared in the Imperial Council that the Press Act was made to suppress seditious literature. But the articles of the *Zamindar*, which have been regarded as objectionable by Government, have not been held to be seditious; for, as a matter of fact, they have been held to be calculated to breed contempt and hatred (against Government). In these circumstances, it behoves Government to show mercy towards the *Zamindar* as parents do towards their children. The paper then expresses the hope that His Excellency the

Viceroy will, like Lord Lytton (? Ripon), who granted liberty to the Press, place all the Muhammadans of India under a deep debt of gratitude by recommending the Punjab Government to deal leniently with the *Zamindar*.

The *Afghan* (Peshawar), of the 19th January 1914, publishes the news in black borders, and says that to tell the truth the news (of the confiscation) has caused lightning to fall on "our" heart. It has pained and grieved "us" extremely, for the *Zamindar* was not only a first class paper from the literary point of view, but was the most zealous supporter of the communal interests of the Muhammadans and the most enthusiastic Muslim paper. It is a pity, it adds, that the times are so unfavourable that they have separated an able contemporary from "us" for an unknown period, and the iron grip of the Press Act has brought about the extinction of a newspaper which was a source of pride to Urdu journalism.

The *Kashmiri Magazine* (Lahore), of the 21st January 1914, says that the suppression of the most widely circulated vernacular newspaper in India has caused all journalists, whether Hindus or Muhammadans, to express sympathy with the proprietor of the *Zamindar*, notwithstanding the fact that several of them differed from the views expressed by the editor of that paper. After justifying such conduct on their part, the paper says that the confiscation of the *Zamindar* is the first blow which the Press Act has dealt the (vernacular) Press in 1914, and this is an event which has shaken the hearts of all journalists. But it is extremely regrettable and painful, it continues, that certain newspapers have published articles on the defunct *Zamindar* which might have been regarded as less offensive if that paper had been alive but now that the *Zamindar* has ceased to exist the proprietors of those papers are guilty of a moral sin in making mean attacks upon it. There can be no denying the fact that the *Zamindar* was a widely circulated paper, which wielded great influence over a very large section of the Muhammadan community. If it had continued to exist and Government had not dealt it a blow with the Press Act, it is possible that it might have changed its policy and consequently proved beneficial both to the country and the community. The paper then dwells on the difficulties of present-day journalism, and says that every article nowadays which indulges even in the slightest criticism is apprehended to fall directly or indirectly under the category of articles which spread unrest and sedition.

The *Hindustan* (Lahore), of the 21st January 1914, says that it is reported that the application for the republication of the *Zamindar* has been rejected. The paper, it adds, will perhaps be now issued under a new name.

Elsewhere, the paper says that, according to some people, the *Zamindar* has been severely dealt with. But there are some, it adds, who assert that the *Zamindar* should have been more circumspect after the forfeiture of its first security, and that it should have restricted (*lit.* limited) the playfulness of the pen. But leaving aside its political views and its pungent writings, for which the paper has suffered punishment, it is to be deeply regretted that an Urdu newspaper, which was prominent for its literary excellences, has been swept out of existence. There are, however, some daily newspapers in the Province which are glad that an opportunity has been offered to them to secure an increase in their circulation by the extinction of the *Zamindar*), but all papers are not likely to be benefited thereby.

In another place the paper refers to the remarks made by the Hon'ble Babu S. N. Banerji in connection with the incriminating articles of the *Zamindar* in the Imperial Legislative Council while moving a resolution for the amendment of the Press Act, and says that when, in the opinion of an experienced and wide-awake journalist such as Babu S. N. Banerji, the writings of the *Zamindar*, on which the security of Rs. 10,000 was demanded by Government, are objectionable, there is no room for accusing Government of having treated that paper with severity. Nevertheless, it adds, the conduct of those newspapers which are rejoicing over the extinction of one of their contemporaries simply on account of commercial rivalry can never be regarded as praiseworthy.

The *Zamindar* Relief Fund deputation.

22. After reporting that a deputation of the workers of the *Zamindar* is collecting subscriptions for the *Zamindar* not only in Lahore but in Amritsar also, the *Paisa Akhbar* (Lahore), of the 24th January 1914, says that when the *Zamindar* Press is the property of certain people who have established it for their personal pecuniary gain like other newspapers. It is therefore difficult to understand why they should be considered deserving of pecuniary help from the public.

The Sub-Divisional system.

23. A correspondent calling himself "Observer" contributes the following to the *Tribune* (Lahore) of the 24th January 1914:—

"The trial and dismissal of M. Barkat Ali, Kakazai, M.A., LL.B., Extra Assistant Commissioner and Sub-Divisional Officer, Moga, District Ferozepore, after the report of a Commission, affords a striking illustration of another disgraceful way in which the so-called Sub-Divisional system may work. This very serious aspect of the scheme has not yet been touched upon even by the writer of the special articles which appeared in your valuable paper last year in connection with this system. The writer of those articles has otherwise taken great pains to bring to light the manifold disadvantages of this new arrangement and has fully succeeded in exposing the hollowness of the pleas put forward in its favour and has supported his arguments by quoting facts and figures.

"It is well known here and was admitted even before the Commission of enquiry also that so long as M. Barkat Ali remained at the head quarters of the district there was not a single instance, nor a single complaint of his having accepted a bribe. But when in April 1911 he was sent as Sub-Divisional Officer to Moga to give effect to the new scheme, the powers he found himself invested with as the chief executive officer of the Ilaqa, coupled with the lack of control, discipline and guidance which resulted directly from his removal to a place far away from the district head-quarters to which he would otherwise have been subjected, and the temptations by which he thus found himself surrounded made him what the Commission held and reported him to be. The force of circumstances thus brought about was too great and he fell a prey to them, bringing a bad name to himself, to his family and the Indian educated community. Perhaps many others would have done the same if placed under similar temptations. And even if sometimes we may get men of high moral principles and of great experience, the exigencies of service still require constant transfers among Government officers, and under such circumstances who knows when such officers of tried merit may not be succeeded by men of an undesirable type who are sure to measure their powers and yet are clever enough to escape detection.

"It is on this ground too that the scheme under trial stands self condemned.

"It is hoped that His Honour will take into full consideration this aspect of the measure, when he is asked to sanction its enforcement permanently in any part of the province by officers who care more for their own prestige than the real good of the people over whom they are placed to rule and unfortunately for whom they are not endowed with, as you said, a superabundance of sympathy."

Communal representation in the Public Services.

24. The *Panjabee* (Lahore) of the 27th January 1914, makes the following remarks:—

"We understand that a circular letter has been addressed to various Superintending Engineers in the Punjab Irrigation intimating to them the decision of Government that in future applications should be made to the Principal, Government School of Engineering, Punjab, Rasul, when men are required for the lower subordinates temporary establishment. It is only when the school in question cannot supply men, the letter adds, that vacancies should be filled by men trained elsewhere, and then in the proportion of half Muhammadans, one-fourth Hindus, one-fourth Sikhs, as far as possible. If our information is correct, we desire to enter our emphatic protest against this extension of the principle of communal representation to the public services * * * *. In every case in which the claims of merit have in the past been subordinated to those of race and religion the result has been a loss of efficiency, and there is no reason to imagine that the future will be unlike the past in this respect. We do not for a moment assert that efficiency is the only consideration to be kept in view in making appointments to the public services. Undoubtedly it is equally if not more necessary that the talent and the capacity of the country should be afforded a legitimate scope for their exercise. But this cannot be done by making a differentiation between one class of Indians and another. There is such a thing as the protection of indigenous articles, whether human or other. There is no such thing as the protection of one set of indigenous articles as against another. Such protection is in effect tantamount to putting a premium upon backwardness, which is as prejudicial to the more favoured community as to the people as a whole."

C. STEAD,

First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

LAHORE:

The 31st January 1914.

400 SB—404—3-2-14—SGPP Lahore.

[Confidential.]

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[Vol. XXVII.] **[No. 6.]**

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INDIAN NEWSPAPERS
PUBLISHED IN THE PUNJAB.

Examined up to 7th February 1914.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 "
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 "
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 "
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 "
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 "
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 "
13	Forman Christian College Notes.†	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 "
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 "
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 "
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 "
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 "
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 "
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 "
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 "
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
24	Desh	Do.	Dina Nath	Dina Nath	2,000 "
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the fortnight.
†Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH FEBRUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded*.				
27	Rafiq* ...	Delhi ...	Sajjad Husain ...	Mirza Asdulla Beg ...	1,000 copies.
28	Shamsher-i-Qalam ..	Lahore ..	Nur Ahmad ...	Nur Ahmad ...	...
29	Zamindar† ...	Lahore ...	Zafar Ali, B.A. ...	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
30	Paigham-i-Sulah ...	Lahore ...	Kamal-ud-din ... Ahmad Hussain ...	Rajab-ud-din ...	...
	BI-WEEKLY.				
31	Vakil ...	Amritsar ..	Maulvi Abdulla ...	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
32	Afghan ...	Peshawar ..	S. Abdulla Shah ..	Saiyid Abdulla Shah ...	984 copies.
33	Ahl-i-Fiqah* ...	Amritsar ..	Ghulam Ahmad ..	Ghulam Ahmad ...	400 "
34	Ahl-i-Hadis* ..	Do. ...	M. Sana-ulla ..	Sana-ulla ...	850 "
35	Ahluwalia Gazette ..	Do. ..	Lehna Singh ..	Lehna Singh ...	500 "
36	Akhbar-i'Am ...	Lahore ..	Hari Kishen ..	Gopi Nath ...	2,000 "
37	Arjuna ...	Do. ..	Raj Narain Arman ..	Raj Narain Arman ...	1,000 "
38	Arorbans Gazette ...	Amritsar ...	Narain Das ...	Narain Das ...	500 "
39	Arya Gazette ...	Lahore ..	Khushal Chand ...	Amin Chand ...	2,280 "
40	Badr* ...	Qadian, Gurdaspur District	Muhammad Sadiq ...	Miraj-ud-din ...	1,200 "
41	Bharat ...	Jullundur	Sham Lal ...	Thakur Sheoratan Singh	500 "
42	Brahman ...	Lahore	Pt. Charanjit Lal ..	Pt. Charanjit Lal ...	1,000 "
43	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 "
44	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A. ...	Abdul Aziz ...	900 "
45	Curzon Gazette	Delhi	Umrao Mirza ...	Mirza Hairat ...	3,000 "
46	Durbar	Lahore	Karm Chand Hateshi ...	Karm Chand Hateshi ...	600 "
47	Fazal ...	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad ..	...
48	Hakam* ..	Ditto	Yaqub Ali ...	Yakub Ali ..	800 copies.
49	Haq* ..	Delhi	Qasim Ali ...	Qasim Ali ...	600 "
50	Haq Pasand* ...	Amritsar	Labh Singh ...	Ram Nath ...	750 "
51	Himala ...	Lahore	Dina Nath ..	Dina Nath ...	
52	Hindu* ...	Do.	Hari Lal Sharma ...	Hari Lal Sharma ...	2,000 copies.
53	Hindu Sahaik ...	Delhi ...	Bishen Sarup ...	Bishen Sarup ...	...
54	Hindustan ...	Lahore ...	Ram Rachpal Singh ...	Karam Chand Hateshi ...	15,000 copies.
55	Hunter† ...	Do. ...	Taj-ud-din ...	Mulla Muhammad Bakhsh	...
56	Insaf* ...	Delhi ...	...	Muhammad Nawab Mirza	...
47	Isna-i-Ashari ...	Do. ...	Saghir Husain ...	Saghir Husain ...	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH FEBRUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
58	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
59	Kam Dhenu‡	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
60	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
61	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
62	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
63	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
64	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
65	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
66	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
67	Musalman*	Amritsar	Ilm Din	Ilm Din	425 „
68	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
69	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
70	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
71	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
72	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
73	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 „
74	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
75	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
76	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
77	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
78	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
79	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
80	Sharif Bibi*	Lahore	Fatima	Muhammad Din	500 „
81	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
82	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
83	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
84	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,100 copies.
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
86	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
87	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
88	Zamindar‡	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
89	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
90	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „

*Not received during the week.
†Not received during the fortnight.
‡Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH FEBRUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
91	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
92	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
93	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
94	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
95	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 „
96	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
97	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 „
98	Indar†	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 „
99	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
100	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
101	Kakezai Social Reformer‡	Lahore	Fazl Din	Fazl Din	400 „
102	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 „
103	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
104	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 „
105	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 „
106	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 „
107	Zaban‡	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	WEEKLY.				
108	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
109	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
110	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 „
111	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
112	Punjab Reporter‡	Do.	Ganda Singh	Ganda Singh	400 „

*Not received during the fortnight.
†Not received during the month.
‡Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign*.

Persian affairs.

1. The *Shamsher-i-Qalam* (Lahore), of the 2nd February 1914, has a note entitled "Commerce is being injured in Persia," to the effect that goods despatched from Great Britain cannot pass safely through the road from Baghdad to Teheran, inasmuch as Khankin (?) is in the possession of dacoits. It urges Great Britain to employ police and even Military force if necessary to protect its trade, stating that some people living under British Government think that Russia is displaying arrogance owing to the lenient policy of Sir Edward Grey, and that she takes no steps to put down dacoits in Khankin (?) and is maintaining an Army in the Zulfiqar Pass near Herat in order to carry out her sinister designs towards India.

Europe and Turkey.

2. The *Hamdard* (Delhi), of the 23rd January 1914, publishes a leader headed "The enemies of the progress of Turkey." The paper refers to the letters of the London correspondent of the *Pioneer*, on the subject of the naval activity of Turkey, in which it is suggested that an international committee should be appointed to supervise Turkish expenses. The reason of the above suggestion is that Turkey has begun to pay extraordinary attention to strengthening its military power. Turkey is already in possession of the iron-clad *Rishadia*, and when the construction of the man-of-war named *Rio de Janeiro*, which Turkey has purchased from the Brazil Government, is completed, Turkey will assuredly become stronger than the Balkan States. Continuing, it refers to the correspondent's anger against Great Britain and France for permitting Turkey to borrow money and for securing for her the right to purchase warships It attributes this commotion in Europe to the fact that Turkey is not prepared to acknowledge the claim (*lit.* prestige) of Greece in the Ægean Islands which the *Triple Entente* has unanimously advocated. The crucial point of the controversy is the maintenance of influence in the Mediterranean Sea. Since Italy gained possession of Tripoli, France and Great Britain have begun to feel that their influence has been weakened in this region. The Triple Alliance, by establishing an independent Kingdom in Albania, appears to have become stronger than before, and there is no alternative left for the *Triple Entente* but to strengthen Greece by securing for her the Ægean Islands. It is, however, apparent from the whole controversy that, whenever any Power finds that it has lost weight in the balance of Powers in Europe, it looks to Turkish possessions to restore it. Further, it says that, when warships are being daily increased in Europe, there is no reason why the effort of Turkey to purchase arms should be considered as an extravagance. Again, as the friends of Turkey are advising her to proclaim her bankruptcy, the paper prays God to save Turkey from her friends.

Indians in the Colonies.

3. Writing under the heading "Our Brothers Abroad," the *Khalsa Advocate* (Amritsar), of the 31st January 1914, gives the following :—

"Elsewhere in the same issue will be found a letter under the heading of Indians in Canada from our Canadian Sikh brethren in which they described an utterly unbearable attitude of the Immigration Authorities towards the Hindu immigrants majority of whom are Sikhs. Alike in magnitude and intensity, the unconstitutional measures resorted to by the authorities, in defiance of the decisions pronounced by the Canadian Judiciary, for driving back our Indian emigrants, are to our ill fate assuming alarming proportions day by day. Indignity after indignity is heaped upon us there. The great marvel is that expulsion of the *bonâ fide* British subjects from the British Dominions is a striking contrast with keeping open doors to other alien Asiatic nations is being brought into force with an ever-increasing vigour. Our readers will see from the letter how our brother Bhagwan Singh, a Sikh missionary, was deported by the Immigration Authorities. Our misfortune does not end here. Another Government also has raised its finger to stop admission of the undesirable Hindus into its country. President

Wilson has declared his intention to exclude the Hindus from the United States. He does not contemplate disturbing the arrangements with Japan but he will give no quarters to the Hindus. How regrettable is the fact that the world's greatest republic is inclined to deprive us of the right of residence in their land. We appeal to the Government of India to watch the trend of the events from the very beginning and to close the market of India against America if she persists in determination to treat the population of India as untouchables.

"Our only consolation consists in the fact that we at present have, at the helm of Indian and Provincial affairs, the most just and sympathetic rulers like Lord Hardinge and Sir Michael O'Dwyer who have been ever taking lively interest in doing justice to the Indian subjects. We have good reasons to believe that our these grievances will soon be a thing of the past and such measures will come into force as secure for us free and easy access to these lands."

In a leader the *Arya Patrika* (Lahore) of the 31st January 1914, publishes the following :—

"Mr. Richard Piper, of the Methodist Indian Mission, Fiji, in a letter to the *Statesman*, has disclosed a frightful state of things resulting on the indentured system of coolie recruitment for the Colonies. The recruiting of emigrants is founded on misrepresentation, notwithstanding all the Government's so-called safeguards. * * *

"The immigrants are made to herd together with no privacy or isolation for married people, leading to an abnormal increase of crime. Murders are of frequent occurrence, and the executions which follow are described by Mr. Richard Piper as judicial murders, for it is not exactly the coolies who are responsible for the unnatural and dehumanising influences which bring men to these straits. Another evil resulting from the system is that it accentuates racial prejudices and complicates sociological problems. * * *

"Over a quarter of a century has elapsed since Indians were first introduced to Fiji, yet there is not a single school supported or aided by Government which an Indian child may attend, and the only two schools supported by Government grants excludes Indians! The Colonial Sugar Refining Company which is making fortunes on the labour of these Indians has not spent a single penny on their education, and the explanation they give of their conduct is unanswerable, namely, 'When the Government has done nothing, why should we?'

"The Government of India has at last resolved to abolish indentured labour in Assam. We hope it will see to the thing in the Colonies as well. As Mr. Richard Piper shows, present economic conditions cannot be said to require such questionable methods of obtaining cheap labour. Reference to the sugar returns for 1912, discloses the fact that more than half the world's cane sugar crop is grown by free labour. No servile system of indenture is allowed in United States territory. The American cane grower is compelled to come into the open market and make the conditions and the wages sufficiently attractive to secure labourers under free contract.

"Consequently the labour conditions in Hawaii for instance are far better and the wages about twice as much for unskilled field labourers while mill hands, firemen and others are paid according to skill. The Reverend writer visited the largest sugar estates in the Phillipines and found more interest taken in the native labourer and more done for his comfort and education than in Fiji or any other British Colony where Indian labour is in requisition. The prestige of England at any rate demands the abolition of indentured labour in India and the Colonies."

(*b*)—*Home.*

Self-government in India.

4. In a leader under the heading 'India in 2001' the *Panjabee* (Lahore), of the 31st January 1914, publishes the following :—

* * * * * *

"In his customary address on New Year's night in Westbourne Park Chapel, reviewing the events of the preceding year, Dr. Clifford referred in terms of warm appreciation to Sir Ibrahim Rahimtulla's dream as illustrating the growing worldwide demand for self-government. But Sir Ibrahim Rahimtulla can claim even more emphatic support. Within a few days of the session of the League over which he presided, a remarkable article was contributed by the celebrated dramatic critic, Mr. William Archer, to the *Daily News and Leader*, in which not only was his dream repeated in all its 'wildness,' but the only element of indefiniteness in his declaration was eliminated.

* * * * * *

"While there is much in all this which is and has always been the cherished aspiration of the educated community in India, there is one point in regard to which they do not see eye to eye with the two dreamers. Both of them seem to imagine, though Sir Ibrahim Rahimtulla does not say this in so many words, that the concession of self-government to

India must mean her separation from England except in so far as the King of England may continue also to be the Emperor of India. This involves scant justice to the Empire idea, one of the most fruitful ideas of our time, and ignores the vital fact that the tendency of things is not towards the ultimate separation of India from the Empire, but towards its closer, more intimate and more stable incorporation in it. Doubtless this end can only be realised by a reconstitution of the Empire, but who that has eyes can fail to see that the Empire is already passing through a process of reconstitution? We do not forget that the future is on the knees of the gods and that things may happen which none of us, not even the dreamers, foresee. But if we are to go by the methods of ordinary human calculation it does not surely seem reasonable to anticipate that either England or India will be in a hurry to forego the great advantages which must accrue to both of them as well as to the world from a readjustment of the present state of things which, while ensuring equal justice and equal opportunities of development to each part of the Empire, will make the union among the several parts indissoluble for all time to come by placing it on the only durable basis, that of voluntary association. Nor can we agree with Mr. Archer in thinking that India will take another hundred years to reach the goal of self-government. If India had been under the necessity of working out our salvation as countries had to work out their salvation a century, even half a century ago, she would have taken not a hundred, but several hundreds of years to reach the goal which has been marked out for her, as Mr. Archer very truly says, from the beginning of all history. But the last fifty years have made a veritable revolution in the moral as well as in the physical world, in the laws governing social and political growth as well as in locomotion and in the means of communication between one part of the world and another. Time has been annihilated not merely in the physical intercourse between man and man, nation and nation, but in the relations of sequence between successive stages of history and of the unfolding of the moral order. Within a little over the life-time of a generation Japan has accomplished the transition between mediævalism and the modern epoch of her history and has taken her rightful place in the brotherhood of great and mighty nations. Who can say that with the growing change in the attitude and policy of British statesmen, of which we have already tasted the first fruits, India will not accomplish all that Japan has done and in less than the time she has taken to do it? Mr. Archer has in one part of his prophecy very clearly and very beautifully stated what the next stage in British policy should be. Within half a decade from now, he says in effect, the Viceroy for the time being should define the aim of the King Emperor's Government as 'co-operation with the Indian genius in building up a United India capable of taking a free and equal place among the nations of the world,' to which we might add, the self-governing members of the Empire. In the intervening period, certain urgent reforms such as the separation of judicial from executive functions, should be effected to give an earnest of what is coming. There will still be differences on many points, but with this declaration on the part of British statesmanship will come 'a new willingness to realise and admit the amount of lee-way that has to be made up.' Political thought, instead of running on critical, destructive lines as it largely does now as a matter of necessity, will turn to construction, to planning, to forecasting constitutional arrangements and administrative methods. 'Indians in the public service will gain a new motive for developing the best in them, since their efficiency will no longer go merely to the credit of bureaucratic rule, but will help to curtail the term of tutelage'; to which we may add that the relations between the officers of Government and the people, whether in the Police or any other department, will for the first time have become truly normal. British statesmen may have many doubts about the ultimate realisation of the dream or the time it will take, but the suggestion about the next step, at any rate, is not a dream, but is only the logical fulfilment of the policy that has been followed in the past by the best and most far-sighted among their own predecessors. It is sufficiently practical in its character as well as its bearing to deserve the careful attention both of the Government and of popular leaders."

Seditious newspapers.

5. The *Paisa Akhbar* (Lahore), of the 23rd January 1914, publishes a communication from "Diogenes," who says that the notorious *Yugantar* and other papers of the same type compelled Government to prepare a thorny bridle for unruly papers in order to prevent them taking undue advantage of the liberty of the press enjoyed under the Press Act of 1867. Although Government keeps a strict watch over papers of this description, yet those who are addicted to reading such literature manage somehow to secure it. The reading of such newspapers, he adds, resembles the use of cocaine, which those who indulge in the cocaine habit procure in spite of the fact that it is a punishable offence in the eyes of the law.

Public meetings in mosques.

6. After dwelling on the need of a Muslim Hall in Delhi and fully approving of the suggestion, the *Hamdard* (Delhi) of the 23rd January 1914, says that this suggestion leads to another, that mosques should be used for public meetings of

Muhammadans. In his speech on Friday last Maulvi Muhammad Ibrahim clearly stated that, besides offering prayers and reciting the Koran, nothing else was lawfully permissible in mosques. Commenting on this the paper says that, so far, mosques have been regarded as reserved for the communal meetings of Muhammadans. In early times consultations about all communal requirements of Muhammadans and about the administration of the country, military matters, subscriptions for *Bait-ul-Mal*, and even interviews with foreign ambassadors used to take place in mosques. Under these circumstances, the ideas expressed by Maulvi Muhammad Ibrahim appears to be groundless. In making the above assertion it is not meant that mosques should be converted into an arena for politics or regarded as a theatre for the trial of strength of the different parties of Muhammadans. But it is at the same time also illegal to hold that all those justifiable interests of Muhammadans, which have hitherto been served by mosques, should be affected by some external influence (*sic*). Besides, the honour and respect due to mosques which Muhammadans scrupulously display will be a sufficient guarantee that every Muhammadan (while within their walls) will exercise moderation and regard for truth, and will say nothing which is based on egotism or selfishness.

Government and Hindus and Muhammadans.

7. Writing under the heading "The authorities should also give up making distinction," the *Hindu* (Lahore), of the 22nd January 1914, refers to the reply which His Honour the Lieutenant-Governor of the Punjab made to the address presented to him by the Anjuman-i-Islamia, Punjab, and says that it is the duty of every sensible person to thank His Honour for the valuable advice given to Muhammadans therein. It may, however, be borne in mind that Hindu-Muslim unity is an impossibility so long as the authorities for the time being do not, by their conduct, support the views of His Honour.

For example, although in reply to the address presented to His Excellency by the Bombay Muhammadans, Lord Hardinge remarked that the grant of special concessions to one community would mean corresponding disabilities to the other, yet His Excellency, in reply to the address presented to him by the Sindh Hindus, observed that special concessions would not be withheld from Muhammadans until they themselves declared that they no longer required them. Continuing, the paper says that in the speech under reference His Honour has admitted that the condition of Muslim weavers is painful, and has promised to grant them help. But "we" fail to understand why Government should take care of those professions and industries alone which are followed by the members of one community. Government also has introduced the "Alienation of the Land Act" in the Punjab, which has caused palpable injury to Hindus but has benefited Muhammadans. Indeed, if Government wishes to improve agriculture, it should undoubtedly benefit all people so engaged. But it is anything but just that it should try to benefit only one community. It is surely the duty of Government and its authorities to look upon all sections of the subject-people with the same eye, and to cultivate and maintain unity and accord between the two communities. It is also incumbent on them to make no difference between precept and practice. If the Muslim weavers of the Punjab have sustained a loss because of the import and cheapness of English goods those Hindus also, who have been totally ruined by the cheapness and import of English sugar, are also not less worthy of mercy being shown to them.

The Turkish Exhibition in Delhi.

8. The *Hamdard* (Delhi), of the 28th January 1914, publishes a leader headed "The Turkish Exhibition." The paper says that not only are commercial interests vitally concerned in the exhibition of Turkish manufactures, but the object of the exhibition is to send pecuniary assistance to the sufferers from the Balkan Wars, who have been compelled to abandon their old homes and pass the remaining days of their lives in Anatolia. The paper asks whether Muhammadans will not learn a lesson from the progress of non-Muslim communities

and whether they will not act in conformity with Islamic principles. The paper then gives a detailed account of the articles in the exhibition and adds that Dr. Ansari will show lantern slides of views of Turkish village and town life, dreadful scenes of the Balkan War, surgical operations performed by the All-India Medical Mission, photos of Stamboul, &c. The exhibition will be the first of its kind in India, and Indians, especially Muhammadans, will derive great benefit in the event of its being a success. It is therefore hoped that the people of Delhi will endeavour to make it successful.

The Public Services Commission.

9. In a leader the *Panjabee* (Lahore), of the 29th January 1914, observes the following :—

"The Public Services Commission have just concluded their sittings in Calcutta Nothing strikes one more forcibly in wading through the mass of evidence which the Commission have been recording in the different Provinces than the virtual identity of much of the evidence. The most important question before the Commission admittedly is the question of the larger employment of Indians in the Public Service, and especially in its higher branches. And it is in regard to this question that the identity of views among the witnesses of the several Provinces is also the most striking. In the case of Indian witnesses, this identity is only natural, because it is the unanimity of public opinion in India on the question of the employment of Indians that has in a sense led to the appointment of the Commission. What calls for notice is the vigour and unanimity with which the just claims of Indians are being resisted in every Province by European witnesses. With exceptions here and there, which serve only to prove the rule, these witnesses,—who cannot possibly be representatives of their community—have been expressing the same general opinion and almost in the same terms. The Indian, if he is not to be excluded from the higher branches altogether, ought not, at any rate, to be more largely employed than now. This is the burden of their song. And when asked to state their reasons in support of this view they say much the same thing. The Indian may be intellectually the equal of the European, but he has other disqualifications. And what are these "other disqualifications"? They are, of course, many and various! But why not state them? The reason why this cannot be done, it seems, is that the moment the alleged disqualifications are stated in terms otherwise than too general, the utter falsity of the allegation becomes obvious. Let no one imagine that we are speaking without book. It will be remembered that when the Commission first began recording evidence last year, the European witnesses were more communicative than they are now. The result was that their statements and views were vigorously combated both in the Press as well as by Indian witnesses. The extremist Anglo-Indian Press became uneasy; some of them took violent alarm, and the *Times* took up their cry. The game, our friends perceived, was about to be spoiled. The strength of their case lay in its vagueness. The Indian, it was enough to say, was not fitted to hold appointments in the higher services. Why go beyond this general proposition, which it was impossible for any man to disprove, just because it was general, and proceed to state your reasons and thus expose yourselves to possible, perhaps easy, contradiction? Of course all this could not be plainly said: that would defeat the end in view. And therefore what our friends did was to raise the cry that the way in which evidence was being recorded was calculated to foment racial feeling. The cry, absurd in itself, was rendered still more absurd by being raised in the very journals which had never missed any opportunity of giving offence to the people of India. Nothing was said by any European witness which had not been said again and again in the section of the Press represented by those journals.

"It is unreasonable to infer that it is as a result of this cry that for the last few months the European witnesses have been keeping themselves, as far as possible, within *safe* limits? Nothing else, any rate, can explain the sudden change in the attitude of this class of witnesses. No matter what may be the service to which the enquiry relates, those witnesses, whether official or non-official, and however strongly they may differ concerning other points, agree in questioning the claims of Indians in vague general terms. In the Public Works Department, in the Department of Education, in the Medical Department, in the Police, everywhere the same attitude has been noticeable. The present rules, however defective they may be in the matter of pension, of leave, of other service conditions, are altogether unexceptionable in the matter of the opportunities they afford or rather deny to Indians! And what is more, they are equally unexceptionable in every Province, no matter how great may be the differences between one Province and another in all other respects. Take, for instance, the evidence regarding the Police Service. We have seen what high police officials in the Punjab think regarding the claims of Indians. The evidence recently recorded in Calcutta shows that high Police officials in Bengal, in Bihar and Orissa, in Assam, all hold the same or similar views. Indians, they said with a unanimity which would have been amazing, if the explanation had not been so obvious, were good enough as subordinates, but they were no good as heads of the District Police. The cry used to be that they lacked the initiative. Now the ground seems to have changed a little. They are not good disciplinarians and cannot command respect. Is not this a very safe position to take up, a position that is absolutely unassailable? Indians are not given appointments in which they can prove their capacity for maintaining discipline in the District Police, and then the absence of proof is twisted into an argument negativing their claims!

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"The question, as we have said more than once, is one not for a Royal Commission proceeding on the basis of the evidence of interested witnesses, but for statesmanship, wise, courageous, far-sighted statesmanship. It is only if the members of the Commission will realise the true nature of their duty, that they will render a service both to India and the Empire, but in that case the time they are devoting to the examination of most of these witnesses will prove to have been utterly wasted."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Afghanistan and British Government.

10. The *Hamdard* (Delhi), of the 28th January 1914, reproduces from the *Siraj-ul-Akhbar* (Kabul), a communication, which the latter paper has reprinted from the *Tarjuman*, which has, in its turn, reproduced the same from the *Novoe Vremya.* The letter is from the last-named paper's Kabul correspondent, who, after making remarks similar to those published in the *Zamindar* (*vide* paragraph 14 of Selections No. 2 of 1914), reports that "the Afghan *ulemas* and scholars" are, along with "Afghan newspapers," representing to the Amir's subjects that Great Britain and Germany, who rendered help to her during the late war, are the only friends of Turkey in Europe. He adds, however, that the Afghans, especially the residents of Kabul, look upon the whole of Europe as "their" enemy, and repose no confidence in the friendship of any (European power).

Tribal raids into British territory.

11. The *Desh* (Lahore), of the 25th January 1914, has a paragraph entitled "Why should not Khost be brought into the possession of the British Government?" The paper refers to the recent dacoity at Jehangira Railway Station and the kidnapping of the Assistant Station Master of Khairabad by Pathans, and says that the question now arises why Khost should not be brought under the rule of the British Government. It quotes an extract from the *Pioneer* on the subject, and says that the Anglo-Indian paper named also appears to favour the possession of Khost by the British Government. Continuing, it asks how long Great Britain will suffer her loyal and helpless subjects to fall victims to the oppression of these dacoits. If a punitive expedition has to be sent at some time or another for the punishment of these "brothers of devils" as is inevitable, why should this not be done at once so as to prevent them from carrying on (further) depredations in British territory? Indeed, it now appears necessary that the British Government should take this insurgent territory into its iron grip; teaching these enemies of mankind the lessons of humanity and the fear of God, and taking steps to prevent them from further harrassing the people.

The Pathan lawlessness at Takht-i-Bai.

12. The *Tribune* (Lahore), of the 3rd February 1914, publishes the following:—

"The crime committed by a gang of Utman Khel at Takht-i-Bai on Friday week last is much more serious than we could gather from previous reports. A Peshawar correspondent has favoured us with a graphic description of the raid as related to him by a friend who was at Takht-i-Bai at that time. It will be seen from this account which we publish in another column that the gang perpetrated acts of unexampled savagery and butchery, and yet throughout the raid which must have lasted some time no one came to the rescue of the helpless Hindus. After the recent outrages did the Frontier Administration really leave so important a station as Takht-i-Bai in an utterly helpless condition in the presence of the Pathans? The story of the most painful torture inflicted on the sick man Bhagirath and the dreadful mutilation of his body ought to move the Government to organise a punitive expedition to the frontier. Not long ago at Bannu people had to witness the trunkless head of a kidnapped Sahukar whose people had delayed sending the ransom money; and now at Takht-i-Bai another Hindu has become the victim of the barbarity and outrage of the lawless hordes. How long does the British lion sleep? Does he consider that none of these acts affects his prestige?"

III.—NATIVE STATES.

Sir Michael O'Dwyer in Bahawalpur.

13. The *Tribune* (Lahore), of the 4th February 1914, publishes the following :—

"There is one branch of public service in this country the work of which, however important and valuable, can never be adequately measured or appreciated. That is the work of watchful sympathetic and progressive Residents and Political Agents in Native States. It is not difficult to criticise the acts of conceited, ease-loving and blundering Political officials. But the silent and lasting good done by unostentatious men will never be fully known by the outside world, albeit a measure of public appreciation most certainly awaits them towards the close of their career in particular fields of activity. To this category falls the achievements of His Honour Sir Michael O'Dwyer at Bahawalpur during his recent visit to that State. His Honour very kindly received a deputation of leading Hindus and ascertained from them what their disabilities were. His Honour talked to the leading officials themselves and gathered from them a vast mass of interesting information as regards recruitment of officials, the practice of officials owning lands, the state of trade, etc. The tax-paying people have been immensely pleased with His Honour's inquiries and have been greatly impressed with His Honour's solicitude for the welfare of the subject population in Native States. With his intimate knowledge of the affairs of more progressive States His Honour knows at once the strength and weakness of the Punjab States, and during his *régime* we may hopefully look forward to some definite improvement in several of the Punjab States. In other States it is customary on such occasions for the head of the administration to afford an opportunity to the public to get an insight into the State matters and at the same time obtain a word of commendation for the work already accomplished from the Lieutenant-Governor, Governor or Viceroy. But in Bahawalpur, this golden opportunity was merely thrown away and the visit of the Lieutenant-Governor was made a hole and corner affair. There were perhaps reasons why publicity was deemed inadvisable, but surely there were matters in which publicity was desirable. For instance, the Council of Regency could with advantage have published some facts on the progress made by the State in their time. However, His Honour's visit, though strictly private, has produced a most salutary effect on all concerned. The President of the Council of Regency has shown that the State stands to gain by a timely and judicious reconsideration of what in official phraseology are called 'settled facts.' We hope and believe that he will perservere in his present policy of conciliating the aggrieved section of His Highness's loyal subjects and raise for himself a lasting memorial in the hearts of a grateful people."

IV.—KINE-KILLING.

The kine-killing controversy.

14. Writing under the heading "How brave is the thief who keeps the lamp in his hand ?" the *Bharat* (Jullundur), of the 23rd January 1914, quotes extracts from the *Afghan's* article headed "The sacrifice of the cow" (*vide* paragraph 10 of Selections No. 5). The paper then says that the obscene abuse heaped on Hindus in the *Afghan's* article is worthy of the attention of the head of the Newspaper Department under the Government of India, for not only has the filthiest abuse been heaped on Hindus, but attacks have also been made on the authorities.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Government and Friday prayers.

15. The *Hamdard* (Delhi), of the 24th January 1914, publishes from Mukhtar Mehdi Thakarwat of Patiala, a contribution headed "Friday Prayers." The writer says that, as Muhammadan members, visitors, and correspondents of Islamic newspapers attend the meetings of the Imperial and Legislative Councils, it will have a wholesome effect on all Departments of Government, and Muhammadans will be impressed by Government's regard for their religious feelings, if regard is paid to Fridays in fixing the dates for holding such meetings.

Commenting on this, the paper says that it considers the request reasonable, and thinks that the Government of India and the Provincial Governments will experience no difficulty in fixing the dates and time of Council meetings in such a way that Muhammadans may be able to say their Friday prayers, which take merely two hours at the utmost. It also expresses a hope that Government will itself act upon the orders which it wishes its subordinate departments to obey.

Muhammadans and Muharram.

16. The *Isna Ashari* (Delhi), of the 23rd January 1914, publishes from Saiyid Ahmad Shah, of Shikarpur, a contribution headed "A critical review of the disturbances in the Muharram." The *taziadars*, says the writer, do not merely parade *tazias* and *alams* (banners) in mourning, but parade them with great pomp and splendour, attended by all sorts of bands, sports and games, and by other marks of rejoicing. But, notwithstanding this, whenever they find other communities holding rejoicings and parading pantomimes, or whenever they hear the playing of bands engaged by non-Muhammadans, they unite like a pack of wolves and, prompted by a religious sense of honour and a communal sense of shame, do such daring deeds as are worthy of being regarded with respect. While Muhammadans, he continues, themselves parade *tazias* and *alams* with all marks and signs of rejoicing, and enjoy them immensely; while they wear new dresses, decorate themselves in various ways, use perfume, eat betel leaves, apply *missi*, part and plait their hair, laugh aloud, play on drums, hold convivial gatherings, dancing, garden parties, marriages and feasts, commit fornication, drink wine, do wicked deeds up to two o'clock in the morning, enjoy the day like an 'Id day and convert the night into *Shab-i-Barat*; yet they become exasperated, their eyes become red-hot, their blood begins to boil, and they are ready to kill and be killed whenever they find a Hindu holding a festivity or leading a marriage procession on the same occasion. The writer asks whether this is Islamic civilisation, and says that sensible and just people will assuredly admit the reasonableness of this objection.

Muhammad and pigtail.

17. Writing under the heading "Further proof in support of Muhammad having a tuft of hair on his head," the *Darbar* (Lahore), of the 23rd January 1914, makes remarks similar to those in the *Arya Gazette* on the subject. It is in the tassel alone, it says, that the beauty of the Turkish cap lies. As Hindus are enjoined by their religion to wear tufts of hair on the head, and as many physical and spiritual advantages underly the practice, it seems that the Prophet was also not ignorant of them. Moreover, his Islam was not the one which is professed by the Muhammadans of to-day.

Ahmadis and Islam.

18. The *Paisa Akhbar* (Lahore), of the 23rd January 1914, publishes a communication from "Diogenes," who says that although the Muhammadans desire that the followers of Mirza Ghulam Ahmad should join hands with them, yet the Ahmadis will not consent. He then quotes an extract from Maulvi Nur-ud-Din's letter to Khwaja Kamal-ud-Din, in which the Caliph of Mirza Ghulam Ahmad asks Khwaja Kamal-ud-Din to accept no contributions (towards the fund started for the propagation of Islam in Western countries) from those Muhammadans who are not followers of the Mirza, on the ground that there is a difference between their faith (*lit.* Islam) and that of the ordinary Muhammadans. Commenting on this, the writer regrets that the Caliph should have adopted this aggressive attitude towards Islam, and says that it remains to be seen whether the Khwaja will accept donations from non-Ahmadis or not. It also remains to be seen whether he will discontinue the recitation of prayers in the Woking Mosque, which has been built by the contributions of non-Ahmadis.

The paper also publishes another communication on the same subject. The writer—one M. A. Said Ansari, *Zabda-tul-Hukma*, Lahore—writes to a similar effect; asking those Muhammadans who took part in the proposal for the establishment of the All-India Religious Conference to take care of their religion (*lit.* Islam) and to have no faith in the Mirza of Qadian after having learnt a lesson from the above writing. He then quotes extracts from certain books written by Mirza Ghulam Ahmad of Qadian in order to show that they not only clash with the teachings of the Quran, but charge those who believe in them to regard Christ and even Mirza Ghulam Ahmad as the Son of God, to believe in the Holy Trinity, and to regard the miracles of the Prophet as feats of hypnotism. He then asks whether contributions are being demanded from Muhammadans with a view to propagating the Islam of the Mirza in England. Is it Islam or Atheism, he asks, which Europeans are being urged to embrace by the Caliphs of the Mirza and Khwaja Kamal-ud-Din?

The translation of the Quran.

19. The *Paigham-i-Sulah* (Lahore), of the 22nd January 1914, publishes from Mir Hamid Shah of Sialkot, a poem headed "Truth has (at last) found its expression." St. Paul's teachings on the Trinity, says the writer, have begun to pass away from Europe, and wise people have learnt the true nature of the Doctrine of the Atonement. After remarking that the Messiah of Kadian has disclosed the secret of the death of Jesus of Nazareth, the writer says that a large number of learned men and women in Europe are awaiting the appearance of a translation of the Quran in English in order to derive benefit therefrom. The English translation of the Quran having been completed, the writer urges wealthy Muhammadans to serve Islam by giving pecuniary help towards the publication of the translation in London.

VI.—LEGISLATION.

Indian representation on the Legislative Councils.

20. Writing under the heading "The Imperial Legislative Council" the *Hamdard* (Delhi), of the 27th January 1914, says that, with the exception of one resolution about the appointment of an Advisory Board consisting of non-official persons to render help in connection with the assessment of income-tax, almost all the resolutions moved by non-official members of the Imperial Council were rejected. It is, therefore, not surprising that, seeing the direction in which the wind blew, the Hon'ble Malik Umar Hayat also considered it proper to support the aforesaid resolution moved by a non-official member. All the non-official members, with the exception of Malik Umar Hayat, were unanimous in supporting most of the resolutions rejected by Government. It appears from the above that Government pays no heed to non-official members, howsoever important they may be from the Indian standpoint. Continuing, it refers to Sir Ibrahim Rahimatullah's resolution about the improvement of the postal system, and says that the reply made by the official member was not only unsatisfactory but also objectionable. All this proves that the existence of non-official members in Councils is meaningless, seeing that by its words and actions Government does not appear to acknowledge their existence to be of any use other than the one indicated above. The present condition of affairs clearly shows that the proportion of non-official members in the Councils is insufficient, and that the attendance of Councils by Indians must be futile so long as their unanimous resolutions are not accepted. If Government wishes that resolutions moved by non-official members should not merely waste the time of the Councils, it should make a distinction between resolutions and legislation, and should authorise official members to give their free opinion about the former. Again, what is most important of all is that the proportion of non-official members in Councils is at present insufficient, and, therefore, in consideration of the present state of affairs, Indians are justified in demanding the increase of Indian members in the Councils.

The Press Act and the Hon'ble Malik Umar Hayat Khan.

21. The *Hamdard* (Delhi, of the 25th January 1914, publishes from one Amir Ahmad Ansari, B.A., a communication headed "The Press Act and the Hon'ble Malik Umar Hayat Khan." Referring to the opposition offered by the Hon'ble Malik Umar Hayat Khan to the resolution moved in the Imperial Council by the Hon'ble Mr. S. N. Bannerji suggesting certain amendments of the Press Act, the writer says that it is useless to discuss how far his views on the subject are reasonable. The question, is,

whom does the Hon'be Malik represent in the Council? He should name the community and the land which have returned him to the Council, and should say how far he performs his duty in offering opposition to the Hon'ble Mr. Bannerji's resolution. After taking the Hon'ble Malik to task for his aforesaid opposition, the writer regrets that certain representatives of the community should forget their duty after securing seats on the Councils, and, instead of representing the community (to which they belong), should begin to view all questions from the official standpoint. In conclusion, he asks the leaders and papers to keep records of the services rendered by non-official members of the Councils and to lay the same before the public on the expiry of their term, so that at the next election a better opinion may be formed on their services.

The working of the Press Act.

22. The *Tribune* (Lahore), of the 3rd February 1914, makes the following remarks:—

"There is one aspect of the operation of the Press Act which is liable to escape notice This is the extent of odium which falls on the head of the administration as a result of the action taken by Government under the Act. Now, the tone of the Press does not generally change for the worse suddenly and unexpectedly; and it is nearly always the result of a policy which derives strength from the indifference of Government to grievances, real or fancied, publicly ventilated. The Press in this country is an exotic plant and requires indulgent treatment. Mere indifference, not to say contempt, is not conductive to a healthy growth, and a feeling of indifference and contempt will only lead to an estrangement of sympathies. It often happens that estrangement is accomplished under one rule while the unpleasant duty of administering a corrective falls to the lot of another. For instance, it was Lord Curzon who set the Ganges on fire and it fell to the lot of Lord Minto to face the situation and take the odium of putting repressive measures in force. Similarly in the Punjab Sir Michael O'Dwyer has had no share in the creation of a situation which a section of the press finds uncomfortable. Yet it falls to his lot to set the law in motion. Take yet another case. The present Chief Commissioner of the North-West Frontier Province cannot by any stretch of imagination be held responsible for conditions which he is called upon to meet. It is therefore unfair to consider one ruler as being less liberal or less tolerant than another. For ought we know Sir Michael O'Dwyer has been winning 'golden opinions,' as has been truly observed by the Congress organ, *India*. Even an angel would probably have done the same thing under existing conditions. The Local Government is not often a free agent in this matter, and we should therefore concentrate our energies in getting the law suitably amended At the same time it appears to us that in order to remove possible misconceptions Local Governments might with advantage issue a press *communiqué* explaining the circumstances which rendered proceedings under the Press Act necessary. Such a *communiqué* would, for instance have obviated the circulation of reports such as those which now find their way into the columns of outside papers as regards *Ahl-i-Hadis* of Amritsar and *Badr* of Gurdaspur."

VII.—General Administration.

(b)—Police.

Crimes and their suppression.

23. The *Munir* (Jhang), of the 24th January 1914, publishes from Saiyid Jumle Shah, Zilladar, Jhang, a communication headed "The causes of crime and an easy way to suppress the same." The high price of food alone, says the writer, is the real cause of crime in the country. Indeed, those persons who commit crime do so on account of their limited incomes. These people have no means of earning their livelihood and they know that they will get food in jail. Apart from habitual criminals, even men belonging to the better classes form gangs and commit dakaitis. The writer praises the activity of the police in securing the conviction of offenders, and says that the success of the police in bringing offenders to book is nowadays nothing short of a miracle, seeing that these offenders often succeed in obtaining their release through the cross-examinations by their pleaders, legal flaws, and the merciful temperament of the judges trying their cases. The best way of suppressing crime, is to increase the powers of the police, and to help the force by various preachers who should impress upon the people that they will be subjected to spiritual torture and punishment in consequence of their sins and crimes. He also suggests that mischief-making police officials should be dealt with seriously.

(d)—Education.

The paid Vice-Chancellor for the Calcutta University.

24. Writing under the heading "The appointment of a paid Vice-Chancellor for the Calcutta University," the *Paisa Akhbar* (Lahore), of the 23rd January 1914, reports that the *Bengalee* has learnt that the Secretary of State for India has sanctioned the post of a Vice-Chancellor for the Calcutta University on a salary of Rs. 3,500 per mensem. It refers to the grave opposition evoked in Bengal by the memorial submitted by the authorities of the Bengal Educational Department urging His Excellency the Viceroy to sanction the above post, and reproduces the remarks made on the subject by Mrs. Annie Besant in the *Common Weal*. The paper then says that if the *Bengalee's* information is correct, which God forbid, it must be understood that Indians are about to be deprived of the billet, that the Calcutta University has practically become a Government Department, and that in the circumstances the University cannot be expected to make further advancement on broad and independent lines. The paper expresses surprise that though Government declares, as was remarked by Sir Harcourt Butler in his speech delivered in the Imperial Council, that it wishes to secure the co-operation of the people in educational matters and to pay due regard to the aspirations and demands of the people in official proposals regarding education, yet it is taking steps to appoint a paid Vice-Chancellor for the Calcutta University—a post which could hitherto have been held by a non-official gentleman.

The *Hindustan* (Lahore), of the 20th January 1914, makes similar remarks, and says that if a paid Vice-Chancellor be appointed for the Calcutta University, the appointment will in future become an official one. Moreover, if the precedent be established in Calcutta, the Allahabad, the Punjab, the Madras and the Bombay Universities will follow suit, with the result that a large sum of money, which could be profitably used for promoting education, will be annually swallowed up in paying the salaries of Vice-Chancellors.

Education in the Punjab.

25. The *Shamsher-i-Qalam* (Lahore), of the 23rd January 1914, has a note entitled "His Excellency the Viceroy's deep interest in the education of Indians." The paper, referring to the speech delivered by His Excellency the Viceroy on the occasion of the opening ceremony of St. James College buildings, says that the Punjab University was established with a view to publishing translations of books on the different arts and sciences into various Oriental languages, so that the Punjabis, after having mastered arts and sciences, should start factories and thereby earn their livelihood. The University, however, has forgotten this principle; for, had this not been the case the Punjab would by this time have been on the pinnacle of progress. Indeed, if the University had acted in conformity with the above principle, various factories would have been established in the country and Punjabi young men would by this time have been leading a life of happiness. As matters stand at present, they are absolutely dependent on Europe. All the needs of India are at present supplied by Europe, and all Indian professions have been destroyed by competition. Now the question arises as to what should Indian young men do when Europe is doing their work, and they are without employment and starving. Their only occupation at present is the spreading of seditious thoughts against Government. In order to put an end to this state of affairs, it is desirable that the Punjab University should act in conformity with its principle, and should publish translations of books on arts and sciences, in order to enable Punjabi youths to earn their livelihood by pursuing various professions and by establishing factories.

Turkish schools in India.

26. The *Hamdard* (Delhi), of the 27th January 1914, publishes from Saiyid Zafar Hasan Ulvi a communication headed "The Necessity of Turkish schools" After approving of the suggestion that Turkish schools should be established in India, the writer says that Indian Muhammadans should be more closely associated in religious matters with the family of the Caliphs, and that it is necessary for them

to learn all the languages spoken in Islamic countries. It would be an excellent plan if Saiyid Taufiq Beg, residing in Calcutta, and the Editor of the *Hilal* were consulted on this matter. He also suggests that Indian Muhammadans should go to Turkey for the sake of trade and employment. They should also marry Turkish women In this way they would secure blessings of which they cannot even dream in this country.

A complaint about a course of history.

27. The *Hindu* (Lahore), of the 22nd January 1914, publishes a communication headed "The Hindu community stands in need of its own national history." The different histories (of India) which are being taught in Government schools, says the writer, deserve to be expunged from the curriculum of studies, inasmuch as they impart such filthy and worthless instruction to "our" children as is calculated to spoil their heads and hearts. As an instance the writer refers to the Urdu translation of the History of India which is being taught to the students of the 1st and 2nd Middle Classes in the Punjab. This book, he says, contains pictures which are calculated to impress on the minds of children that their Aryan ancestors were wholly ignorant of their religion, being in the habit of worshipping serpents, trees, the sun, &c., although every one knows that all other religions in the world are founded, with slight alterations, on the basic principles of Hinduism. After remarking that even Christianity is based on these principles, the writer regrets to say that European and American Missionaries, with a view to misleading "our" children, are in the habit of distorting real facts, and recording such incidents in historical books as are calculated to cast ridicule on the Hindu religion, and to belittle and insult ancient Hindus. Similarly, the history which is taught in the IVth and Vth High Classes is also filthy and worthless in the extreme, and the writer adds, in support of his assertion, that it is written in this history that the Vedas are a collection of verses with the help of which ancient Hindus used to vanquish their foes and captivate beautiful damsels. In conclusion, the writer deplores the conduct of Hindus in sending their children to Mission Schools where they are taught the Christian mode of worship, saying that the matter should be taken up by the Hindu Conference.

The Sikh Educational Conference.

28. Writing under the heading 'Subjects for discussion in the next Conference,' the *Khalsa Advocate* (Amritsar), of the 31st January 1914, publishes the following :—

* * * * * * * *

"To be a Munshi or a Babu on small salaries is not the object for which we meet every year and we do not also wish to bring in European fashion alone by means of foreign education. We should be better Sikhs and better bread earners than we are at present. If the son of carpenter or that of a mason can easily earn forty rupees a month he should try at least to earn rupees hundred a month and at the same time should be found better in faith, behaviour and character than his forefathers. In the similar manner sons of traders should earn more and turn out better Sikhs than their forefathers. If this is not the case we are not moving in the right direction. To disorganize the present Sikh society is not the aim which we are to seek by our Conferences. We do not say that we should not care to seek after Government service. Let us have it by all means as we have every right to take a prominent share in the Government of our country, but the chief means of our maintenance lies outside of such occupation. We should try to be better class of agriculturists, carpenters, blacksmiths, traders, religious preachers, &c., &c., and should also improve the method of land-holding. We should not waste our energy, time and wealth in domestic quarrels, litigation and misbehaviour. It is easy to earn money but difficult to use the earned money in a proper way. Under the name of education several Sikh students are lavishly wasting their parent's hard-earned money. They consider that change of dress, *i.e.*, suited booted appearance, is enough to earn their livelihood. They further consider that by change of appearance they can command better respect from their countrymen and esteem from their rulers than they would do otherwise. Nothing is more absurd than this understanding. Young Bengal has found out its mistake. The young generation in that [illegible] is now reverting to their old social method of living The thoughtful Sindhis are [illegible] seriously feeling that their young generation is mistaken in aping the costly European fashion. The time is not far off when we Indians will learn that our expenditure in aping European fashion is wasteful. Let us, the Sikhs, therefore see this and save ourselves from the mistakes which young Bengal has found out after the loss of enormous money. We do not say that we should learn nothing from Europe. On the other hand we say that we should learn everything from the West which is good and useful. Let us learn the broad feeling for humanity. This noble lesson is the backbone of Sikhism. We should also learn the great lesson of organization which is the life of Khalsaism. We should further learn the upright and high character, the method of promptly applying ourselves to our various duties, the duties which have made the West a country of great nations in the world. All such qualities are Sikhlike, and they never detract us from our faith, which on the other hand is greatly strengthened. Another important class of subjects would be those which are connected to our duty of uplifting our females through education, secular, physical, moral and spiritual. Though we have a number of schools both Primary and Middle as well as high school (Kanya Maha Vidyala) but we have not got a sufficient number of female teachers. We have, therefore, to depend upon the supply of non-Sikh mistresses. The object of the kind of education which we wish to impart to our females is not therefore being fully obtained. The chief object of female education among our schools is to impart religious and moral education along with the material education which the present-day system of general education in the country is intended to afford. Our mothers are better conversant with Gurbani than our daughters. In the same way our mothers possess better physical strength than our daughters do at present."

* * * * * * * *

Professor Ramsay Muir on the study of history.

29. The *Tribune* (Lahore), of the 4th February 1914, observes the following :—

"The address which Professor Ramsay Muir delivered the other day before the Punjab Historical Society is of great value to Indians. The value consists in its freshness, freedom from bias, originality and general practicalness. It is of equal value to the Government, which shapes the educational policy as to educationalists and students who are becoming more and more the slaves of a rigid and inflexible system. Of course, arguments in defence suggest themselves when an attempt is made to criticise an existing system, but Professor Ramsay Muir's charge of intellectual sterility is not one which can be easily defended. If the chief object of a historical course in a University cannot be the production of qualified historical investigators, 'one object should certainly be,' said Professor Ramsay Muir, 'to stimulate intellectual curiosity, to train the student in methods of inquiry and to inspire him with a deeper knowledge than the lecture and text-book could give him.' If students should be trained to methods of inquiry the instruction should be on subjects that are familiar and that stimulate a spirit of inquiry. But in India generally, not merely in the Punjab, the historical course rigidly excludes the history of the Province concerned. From the Punjab schools the history of the Sikhs is as rigidly excluded, as the history of the Mahrattas from the Bombay schools and the history of the Moghals from the schools of the United Provinces. Our students have to learn the unknown, unfamiliar and uninteresting portions of alien history before they are taught anything of the history of their own people, and the worst of it is that the authority which has prescribed the policy has not yet realised its harmful effect. Here in the Punjab, says Professor Ramsay Muir, we have 'the most fascinating field that ever local historian found waiting for his exploitation.' But the students in the schools and colleges in the Punjab probably know no more of this than students of other parts of India. In fact, students in the Punjab know less of their own history than students in other parts of India. For this unnatural and irrational policy we cannot say who else but the Government can be held responsible. In England, young men learn the history of their own people, and their interest in historical studies is stimulated in diverse ways. But in India we have to forget that we have history at all, and must begin by committing to memory the names and dates of wars waged by other nations. This does not surely encourage research and scholarship. But what is positively discouraging is the lack of facilities for research work. All facilities and encouragement await the foreigner, whereas the efforts of indigenous men go in vain. As Professor Ramsay Muir has frankly told us much of one's success depends on the sort of assistance which Government affords, and can it be said that Indians are assisted as well as Europeans in this matter? If we have neglected the study of history, the fault does not lie wholly with the people, and the Government is equally responsible for the deplorable state of affairs. Professor Ramsay Muir has made a number of practical suggestions both to scholars and the Government, and we are glad to note that they have been commended by the high-minded ruler, Sir Michael O'Dwyer."

(*h*)—*Miscellaneous.*

The confiscation of the *Zamindar* Press.

30. The *Tahsib-ul-Naswan* (Lahore), of the 24th January 1914, publishes a note entitled "The confiscation of the *Zamindar*." The punishment, says the paper, which has been inflicted on the *Zamindar* like a flash of lightning, has filled the minds of the people with surprise and terror.

As, however, the incriminating articles, on account of which a severe punishment has been inflicted on the paper named, are not before the public, it cannot be said whether the punishment is just or otherwise. But it would have been better if the District Magistrate had summoned the Manager of the *Zamindar* before him, and had read out to him the order, as also the incriminating articles or the passages on which it is based, before an assembly of respectable and educated persons, so as to reassure the public and to force the manager to confess his guilt. Continuing, the paper says that the Government of Sir Michael O'Dwyer must have passed the above order as it deemed fit, but just and noble as His Honour is, he must be anxious to know the views of his subjects in regard to the above order, and what impression it has made on the minds of the latter. But how can His Honour know this? Indeed, there is only one way by which His Honour can learn the views of the people on the subject, and that is through those persons who are allowed interviews with him. As for newspapers, they are practically crushed, and none of them would like to run the risk of placing before the Government those matters which must be brought to light in order to promote the well-being of both the Government and the people. As for those who obtain interviews, they are generally *umras* who prefer to say that which is pleasing to Government to interpreting the real sentiments and views of the people.

The *Hamdard* (Delhi), of the 23rd January 1914, publishes from Saiyid Zafar Hasan, Ulvi, a communication headed "A sigh in mourning the death of the *Zamindar*." The writer begins by enquiring whether the object in view in confiscating the *Zamindar* Press will be gained, and says that the attainment of this object is beyond the powers of the Press Act. It behoves Government, instead of governing the tongue and pen, to rule over hearts, which (rule) alone is the elixir and surety for its stability. It is useless to show anxiety that the distressed people should not complain. On the other hand, care should be taken that no one should be put to trouble. In the years 1913 and 1914 the powers created by the Press Act were, in reality, used in matters which had no connection at all with Government. Continuing, the writer says that it was useless to give so much importance to the Cawnpore affair, since it was not at all wise on the part of the Collector of Ajudhia to deprive Muhammadans of their religious rights. It was also unwise for Sir Edward Grey and Mr. Asquith to make remarks offensive to Muhammadans in connection with Turkish affairs. Again, Lord Crewe, by refusing to grant an interview to the representatives of Muhammadans, has convinced them that he does not desire to hear anything from the subject people. All the articles published on these subjects were written under a distressed condition, and it is not impossible for a distressed mind in extreme grief to write in such a strain. In the circumstances, it is not expedient and just to enforce the Press Act in connection with mere trivial matters. There is no other alternative left for the late *Zamindar* but to hope that Lord Hardinge may, with his unparalleled statesmanship and humane feelings, resuscitate it.

The same paper of the 25th January 1914, publishes from one Muhammad Shaukat Hussain, of Badaun, a communication headed "Confiscation of the *Zamindar* Press and a useful movement." The order regarding the confiscation of the *Zamindar* Press, says the writer, has afforded an opportunity to Muhammadans of proving to the world that they have awakened, and that, like other civilised nations of the world, they have united into one community where the suffering undergone by one individual is felt by the whole community. Although "we" do not wish to level any unjustifiable accusation at the Government, still "we" are of opinion (*lit.* hope) that the order is the result of a misunderstanding, and that if the latter were removed the former would promptly be rescinded. Next, the writer suggests the establishment of a Limited Company, with a capital of five lakhs of rupees, in order to start a paper under the editorship of Mr. Zafar Ali, saying that the capital should be divided into shares valued at Rs. 10 each. In conclusion, he expresses his willingness to buy two shares in the event of his suggestion assuming a practical form.

The *Desh* (Lahore), of the 23rd January 1914, publishes a paragraph headed "Regret and pleasure at the stoppage of the *Zamindar*." The paper says that truth compels it to remark that the Muhammadan public is much grieved at the stoppage of the *Zamindar*, and formal meetings are reported to have been held at Delhi, Calcutta, Moradabad, Wazirabad, &c., to express regret at the incident. On Friday last a meeting was held at Wazirabad in order to express sympathy with the *Zamindar*, and prayers were offered for the health of Maulvi Zafar Ali Khan. Nevertheless, it should be remembered that there is a class of persons among the Muhammadans, no matter how small its number may be, which views the stoppage of the *Zamindar* with pleasure. The Loyal Muslim Association of Bombay has expressed satisfaction at the confiscation of the *Zamindar* Press, while Islamic newspapers such as the *Curzon Gazette* are saying that the conduct of Government in confiscating the *Zamindar* Press and its security is commendable, and that the *Zamindar* should reap the consequences of its policy. The proprietors of the *Zamindar*, however, have not as yet laid down their arms, but have filed a fresh declaration in the court of the Deputy Commissioner of Lahore. It is wrong, as a local newspaper reports, that the application has been rejected (*vide* paragraph 21 of Selections No. 5). If, according to law, the District Magistrate cannot reject the application, he must accept it. The *Desh* then refers to the *Zamindar's* appeal to Muhammadans for pecuniary help, and says that the proprietor's efforts to collect money will not be wasted. It is not known how far the rumour that Rs. 5,000 have been collected in Lahore in the past week is true; but it is a fact that regular efforts have begun to be made at Delhi and other places to collect money for the *Zamindar*. How far Muhammadans are endowed with communal life can be realised from the struggle which is being made to revive the *Zamindar*. Will the Hindu public, it asks, ever express sympathy with a newspaper falling a victim to the wrath of Government?

The *Zamindar* newspaper.

31. The *Paisa Akhbar* (Lahore), of the 23rd January 1914, publishes a communication in which the writer—"Diogenes"—says that, simultaneously with (*lit.* after) the confiscation of the *Zamindar* Press, its conductors have resorted to their old effective incantation and have issued a leaflet in which they have made an appeal to the people to raise subscriptions for resuscitating the paper. This shows, he adds, that the *Zamindar* is a cow whose milk is the property of her licensed owners, but the supply of whose fodder rests with her real owners.

Security from the *Ahl-i-Hadis.*

32. The following is from the *Observer* (Lahore), dated the 31st January 1914:—

> "We hope the Punjab Government is not unaware of the dissatisfaction caused by the demand of a security of Rs. 2,000 from the *Ahl-i Hadis* of Amritsar. A speaker declared at the last session of the All India Muslim League that the publisher of this religious paper had been required to deposit the maximum security under section 8 (2) of the Indian Press Act for no offence. The article which the Government has deemed offensive, entitled 'Atonement in the Bible,' is not a direct attack on Christianity but a rejoinder to an attack on Islam by a Christian missionary. Even if we admit that the article is an offensive one, the provocation given should also be taken into consideration and the amount of security reduced. We may also invite the attention of the Punjab Government to a most offensive attack on Islam published in the *Nur Afshan*, a Christian missionary magazine published in Urdu at Ludhiana, dated the 9th January. Will that paper be also dealt with under the Press Act?"

The *Paisa Akhbar* and the *Watan* and the defunct *Zamindar.*

33. The *Darbar* (Lahore), of the 23rd January 1914, publishes a cartoon in which a couch bearing a dead body and designated "The bier of the *Zamindar*" is seen lying in the centre of a room. On the left side of the bier are standing some Muhammadans labelled "Muhammadans engaged in mourning," while two figures "The proprietor and the editor of the

Paisa Akhbar" and "The proprietor and the editor of the *Watan*" are seen standing respectively towards the foot and the head of the couch. The letter-press is as follows:—

"The bier of the *Zamindar* has not as yet left the house and Muhammadans are still engaged in mourning when Maulvi Insha Ullah Khan, proprietor and editor of the *Watan*, standing at the head of the bier, addresses the said Muhammadans as follows:—

"'(My) brethren, have no anxiety. I have again made up my mind to start the daily *Watan*.'

"Standing towards the foot of the couch the proprietor and the editor of the *Paisa Akhbar* remarks:—

"'It is well that its bier rises. It used to foment venomous views in the community.'"

34. The *Tribune* (Lahore), of the 30th January 1914, publishes the following:—

Sri Ram—Revolutionist.

"We learn that the author of this publication does not wish to preserve his anonymity. It may therefore be stated that the author is Mr. Edmund Candler, Principal of the Mohindra College, Patiala. It appears that this gentleman has been chosen along with others to conduct the periodical inspection of the colleges on behalf of the Punjab University. If this is true, we must in fairness protest against the choice. His prejudice against Hindus in general and against Arya Samajists in particular as is seen from his book makes him a very biased judge. Judged by the standard prescribed by the Government of India for University lectureships we cannot help remarking that the indifference shown to his employment by the Punjab University is liable to be misconstructed. The Government of India cannot have one rule for Indians and another for Europeans, and a political writer of known antipathy can seldom be expected to preserve an academic frame of mind. We trust these few lines will attract the attention of the Local Government and of the Government of India. Since writing the above we notice that our Allahabad contemporary the "Leader" quotes certain objectionable passages from the book, and asks quite pertinently why the book has not been prescribed under the Press Act for bringing the King's Indian subjects into hatred and contempt."

35. In a leader the *Tribune* (Lahore), of the 3rd February 1914, publishes the following:—

Treatment of released criminals.

"On Friday the 23rd January His Excellency the Governor of Madras performed the ceremony of opening the new settlement for released criminals established by the Salvation Army at Perambur, a suburb of Madras. In this connection Commissioner Booth-Tucker made an interesting speech in which he gave his experience of the treatment of criminals in other parts of the world and suggested several important modifications in the present system. The Salvation Army is universally recognised as a very important organisation doing not merely humane work but trying to solve some of the most difficult problems connected with the failures in life. * * * *

* * "There are certain people who object to the religious influence exercised by the Salvation Army in their work of reclamation. But such critics forget that at no period of the History of India, Hindu, Muhammadan, or Buddhist, was work of this kind undertaken by philanthropic agencies. At any rate, we have no historic evidence of any, though monastic and charitable institutions abounded in the country. In any scheme of work dealing with the abandoned and neglected specimens of humanity, success can hardly be obtained without implanting some religious precepts and training the mind to spiritual thoughts and ideals. It is the unquestioned privilege of those who have devoted their lives to this work to teach their own religion to those for whose benefit they work, and to protest against this is altogether unfair. * * *

"An interesting conclusion drawn by Commissioner Booth-Tucker, evidently as a result of his varied experience in other countries, is that the increase in criminality is due to the increase of prosperity in the country. The statement is startling enough to those who are accustomed to believe, as in India we do, that crime is rather the result of poverty and want. At any rate, the chief motive that leads to criminal propensity is poverty and hunger. But evidently there are different aspects and conditions of poverty all of which are not breeding grounds of crime; and a particular effect of poverty represents the increasing prosperity at the other end of the social organisation. It is easy to conceive of the effects of concentration of wealth by individuals who by training and habit constantly accumulate wealth. This by some complex operation of social activities throws out at the other end an increasing number of persons who are not only poor but represent what is thrown out as waste-product or refuse. If we imagine the social structure to be an organisation designed to extract increasing wealth and prosperity, as an oil crushing machine, we can realise what would be left out after extracting all oils and by-products and what the manufacturer would do with the waste thrown out. We believe Commissioner Booth-Tucker's theory of crime being the result of increasing prosperity in a country has for its basis a more or less similar working of the social and economic organisation. It remains to be seen how far the Indian social structure lends itself to the inference of this idea of mechanical operation and whether the scheme of reclamation of criminals now started will have any permanent effect on the increasing production of social waste-matters. Commissioner Booth-Tucker, however, gives importance to the class that is believed to 'employ the criminal' for its own purposes and lays stress on rescuing the victims of this act of tyranny. In a life of crime, he observed, the employer was the one who made the most of it and the criminal himself made very little out of it. Such being the case, there is apparently no means of dealing with the 'employer of criminals' or tracing out this original class that is a danger to society.

"Commissioner Booth-Tucker spoke of another reform also to the Madras Government concerning the families of criminals. 'If the plan could be adopted,' he said, 'that every prisoner who had got a family could not disregard his family relationships and that every prisoner must work to contribute a little by overtime or by giving up a part of his earnings to be devoted to his family's support, then a great deal would be done to minimise crime.' * *

* * "These are doubtless arrangements that must appeal to the heart of the criminals and they may in many cases turn out to be quite lawful and peaceful workmen. The experiment deserves every support and as it has been started in several parts of India, one has not to wait very long to note the results. Probably in a period of ten or fifteen years, the good results of the various settlements will have been established."

Indian titles badge.

36. The following is from the *Tribune* (Lahore), dated the 6th February 1914:—

"Title-holders and lovers of titles would be glad to have some information on the badge that is issued to persons on whom honours are bestowed by the Government. The Master of the Calcutta Mint, writing in the course of his report for 1912-13, says that the general design of the badge is identical for the nine Indian titles of Diwan, Sardar, Khan, Rai and Rao Bahadur and Khan, Rai Rao and Sardar Sahib. Naturally this affords a justifiable cause of grievance to persons who are promoted from grade to grade. The only difference at present is this. The first five are of silver gilt and the remainder of silver, differences being also made in the colour of the riband encircling the effigy of His Majesty. There should be a more conspicuous difference between the Diwan Bahadur Badge which is the highest title and the Rai Sahib Badge which is the lowest. Since the title-holders are to pay for the badges there is no reason why the Diwan Bahadur Badge should not be struck in gold."

Sale of liquor to minors.

37. Writing under the heading 'A half-hearted Excise reform,' the *Tribune* (Lahore), of the 6th February 1914, makes the following remarks:—

"The Government of Bombay has decided to raise from 14 to 16 the age of minors to whom the sale of liquor is prohibited. This is a reform for which the Bombay Government hardly deserves any thanks and it is the clear duty of temperance advocates to point out to the Government the impropriety of selling liquor to youngsters before they attain the legal age of discretion. In this respect the Government of the backward province of the Punjab has, thanks to the progressive instinct of Sir Michael O'Dwyer, much in advance of the Presidency form of Government. We have under the New Excise Act a statutory provision prohibiting the sale of liquor to minors up to the age of 18 years. It is inconceivable why Bombay should hesitate to raise the age-limit when several thousands of youngsters among the industrial population are daily exposed to the temptation of drink."

C. STEAD,

LAHORE:
The 7th February 1914.

First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

407 SB—404—2-2-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune ...	Lahore ...	S. Aiyangar ...	Bihari Lal ...	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee ...	Lahore ...	K. N. Roy ...	Mul Chand ...	2,250 copies.
	BI-WEEKLY.				
3	Observer ...	Lahore ...	K. S. Abdul Aziz, B.A.	Nizam-ud-din ...	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi ...	Jiwa Ram	J. R. Thapur ...	300 „
	WEEKLY.				
5	Arya Patrika ...	Lahore ...	Radha Kishen, B.A. ...	Salig Ram ...	500 copies.
6	Comrade ...	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	3,000 „
7	Harbinger ...	Lahore ...	Durga Parshad	Feroze Din ...	250 „
8	Khalsa Advocate	Amritsar ...	...	Khalsa Advocate Committee.	700 „
9	Liddell's Weekly	Simla ...	S. H. Liddell	S. H. Liddell ...	500 „
	FORTNIGHTLY.				
10	Jijnasu* ...	Lahore ...	Bhagat Ishar Das ...	Ishar Das ...	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine...	Lahore ...	Ram Rattan, B.A. ...	Saraswati Nath ...	2,000 copies.
12	Durbar ...	Amritsar ...	...	Kasar Mal ...	300 „
13	Forman Christian College Notes.†	Lahore ...	...	...	...
14	Practical Medicine ...	Delhi ...	Ram Narain ...	Madho Ram Narain ...	1,000 copies.
15	Punjab Educational Journal	Lahore ...	E. Tydeman ...	R. B. Mohan Lal ...	500 „
16	Punjab Mission News ...	Do. ...	H. E. Clark ...	Mr. H. E. Clark ...	500 „
17	Ravi ...	Do. ...	R. M. Jones, B.A. ...	Mr. S. Robson ...	500 „
18	Review of Religions ...	Qadian (Gurdaspur) ...	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia...	800 „
19	Science Grounded Religion...	Lahore ...	Dev Rattan ...	Dev Rattan ...	500 „
20	Teacher ...	Dinga (Gujrat) ...	Kalyan Singh ...	Kalyan Singh ...	600 „
21	Union ...	Lahore ...	P. J. Richards, B.A. ...	P. J. Richards, B.A. ...	400 „
22	Vedic Magazine and Gurukul Samachar.	Do. ...	Ram Dev, B.A. ...	Devi Chand ...	500 „
	URDU.				
	DAILY.				
23	Akhbar-i-'Am ...	Lahore ...	Hari Kishen ...	Govind Sahai ...	1,000 copies
24	Desh ...	Do. ...	Dina Nath ...	Dina Nath ...	2,000 „
25	Hamdard ...	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	...
26	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	3,000 copies.

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*Not received during the fortnight.

† Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH FEBRUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
29	Zamindar†	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
30	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
31	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
32	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
33	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
34	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
41	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
42	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
43	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
44	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
45	Curzon Gazette*	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
46	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
47	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
48	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
49	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
50	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
53	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
54	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
55	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
56	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
57	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH FEBRUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
58	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
59	Kam Dhenu‡	Ludhiana	Bishen Singh	Daulat Ram	1,500 ,,
60	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 ,,
61	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 ,,
62	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 ,,
63	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 ,,
64	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 ,,
65	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 ,,
66	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 ,,
67	Musalman*	Amritsar	Ilm Din	Ilm Din	425 ,,
68	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
69	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
70	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 ,,
71	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 ,,
72	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 ,,
73	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 ,,
74	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 ,,
75	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 ,,
76	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 ,,
77	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 ,,
78	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
79	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
80	Sharif Bibi*	Lahore	Fatima	Muhammad Din	500 ,,
81	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 ,,
82	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 ,,
83	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
84	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
86	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
87	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 ,,
88	Zamindar‡	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 ,,
	FORTNIGHTLY.				
89	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
90	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 ,,

*Not received during the week.
†Not received during the fortnight.
‡Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH FEBRUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
91	Mohyal Gazette	Kals, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
92	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
93	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
	MONTHLY.				
94	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
95	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 "
96	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
97	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 "
98	Indar†	Do.	Dharm Pal, B.A.	Dharm Pal, P.A.	1,200 "
99	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
100	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 "
101	Kakezai Social Reformer‡	Lahore	Fazl Din	Fazl Din	400 "
102	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 "
103	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
104	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza,	M. Muhammad Khalil	200 "
105	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 "
106	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
107	Zaban‡	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	WEEKLY.				
108	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
109	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
110	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 "
111	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
112	Punjab Reporter‡	Do.	Ganda Singh	Ganda Singh	400 "

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†Not received during the month.
‡Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

Persia and Russia.

1. The *Hamdard* (Delhi), of the 30th January 1914, publishes from Mirza Feroze Khan, of Tabreiz, a communication headed "Azerbaijan and Russia." The writer gives various instances to prove that Azerbaijan is practically under the Russian Government. As an instance in point, he alleges that Shuja-ud-Dowlah, Governor of Azerbaijan, daily asks for instructions from the Russian Consul-General for his guidance in the administration of the province. He also alleges—on information supplied by a friend who heard it from an officer—that the *ex*-Shah Muhamad Ali has made over the said province to Russia as a price for receiving Russian assistance in regaining his lost throne. Continuing, he says that if no elections (? for the Parliament) are held in Azerbaijan, the province would become independent of the Central Government. All this goes to show which way the wind is blowing in the Near East.

The gift of the Caliph to the Indian Muhammadans.

2. The *Comrade* (Delhi) of the 31st January 1914, (received February 6th 1914) publishes the following :—

"When the Mussalmans of India became aware some months ago of the intention of His Imperial Majesty the Sultan of Turkey to present a carpet for the Delhi Mosque, they were peculiarly gratified at this gracious mark of His Imperial Majesty's good-will towards them. It was not only gratifying to their sentiment of devotion to the Caliph, but was regarded as a visible proof of his appreciation of the help which the Indian Mussalmans had rendered in some measure to mitigate the sufferings of their Turkish brethren in the hour of their sorest need. And naturally enough, they were looking forward to the arrival of the Caliph's gift in India with much eagerness, for their highest pleasure was to receive the gift in a manner worthy of the occasion. Delhi had, in particular, been on the tip-toe of expectancy and had made elaborate preparations to mark its enthusiasm and gratitude for the honour of which it had obvious reasons to be proud. Those who witnessed the striking demonstration of the Delhi Mussalmans on the occasion of Mr. Zafar Ali Khan's return from Constantinople would recall the circumstances to which in some measure it was due. A strong rumour had preceded Mr. Zafar Ali Khan that he was bringing the carpet with him to Delhi, and the effect of the rumour was electrical. Huge throngs turned out to greet what they supposed to be the bearer of the Caliph's present, and the crowd that accompanied the procession through the hot and stuffy streets of Delhi was unparalleled in the annals of the city. It, however, transpired that the carpet had not yet arrived, that, in fact it would be brought to India by the new Ottoman Consul-General, His Excellency Khalil Khalid Bey, who would hand it over to the Delhi Moslems in person. And now began the long period of eager waiting and preparation to give His Excellency a befiting welcome. Arrangements for a magnificent public reception had been made and perfected months before. Scores of young men had enrolled themselves under the indefatigable Mr. Chishti to form a mounted escort for His Excellency the Consul-General, and they had provided themselves with expensive uniforms. The exact date of the arrival of the Consul-General in Delhi became the one topic of discussion. It became the general talk in every Moslem household. Rumour after rumour spread and died away and yet it served to keep the people's hope alive. Much impatience naturally became manifest as days wore on and numerous enquiries began to be addressed to us every day. But there was no doubt in the minds of the Delhi Mussalmans that the Consul-General would some day come and the ceremony of handing over the sacred present of the Caliph to the Indo-Moslems at Delhi would be performed in a way befitting such an event. Well, the Consul-General has come and—for all that the people of Delhi know—perhaps gone, and the carpet must have somehow been smuggled into the mosque, for the people found it spread full length before them as they came for Friday prayers. We need not say what their feelings have been. There was a conspiracy of silence around them and their fondest hopes and desires lay shattered at their feet. They had prepared to receive the Consul-General in their tens of thousands, yet the Consul-General's coming on Thursday was as secret an affair as it was sudden. Only a faint rumour was heard in the afternoon that he was coming from Bombay, which was afterwards confirmed by the Deputy Commissioner, but at such short notice that practically nothing could be done. Those who had heard the rumour went to the station, but none was sure of the exact time of his arrival and many went back disappointed to their homes. When the last train arrived at midnight a Turkish gentleman was seen alighting from a first class compartment and a couple of hundred of people who still lingered there rushed towards the carriage. They learnt that he was the Consul-General, and they saw him handing over a receipt for boxes containing the carpets to the Deputy Commissioner's chaprassi who had evidently been sent to take charge of them. The Consul-General quietly went to his hotel. The carpets were given over to the Mosque Committee that lost no time in spreading them properly before the people became aware of what had happened. The Consul-General attended the Juma prayers, and as the people saw him they grieved in their hearts that some cruel and malign fate had deprived them of the long-looked for opportunity to pour out to him their feelings of devotion and gratitude towards the Sultan and their brotherly love for his people. We need not care to enquire who is responsible for this organised method of cheating people of their hopes and suppressing their desires, but whoever he may be, we cannot admire his tact, wisdom or statesmanship. He has simply exasperated the feelings of the people and this is not a very gratifying achievement. The only question that we need ask is what is the net gain of all this secrecy and this "personally conducted" tour of the Ottoman Consul-General in which the Deputy Commissioner and his chaprassi and some members of the Mosque Committee have been so prominent? Has all this chaperoning eased a grave and critical international situation seriously affecting *Entente* or Alliance, or has it even killed the creation of the *Times*, the bogey of the 'Indian Peril?' As Puck says, alas, what fools these mortals be!"

Indians in British colonies.

3. The *Darbar* (Lahore), of the 30th January 1914, publishes a cartoon, in which three European soldiers are represented as guarding the doors of entry into South Africa, Cuba and Canada. The cartoon also contains the figure of an Indian immigrant who is advancing with a stick in his hand towards Canada. The soldier guarding the gate to Canada, says:—

"Well, there is no room for you here, so return (to your home)."

(*b*)—*Home.*

The Turkish Exhibition in Delhi.

4. The *Tahzib-un-Nuswan* (Lahore), of the 31st January 1914, refers to the Turkish Exhibition at Delhi (*vide* paragraph 8 of Selections No. 6) and publishes a detail of the articles manufactured in Turkey which will be shown in the exhibition. It then goes on to say that there will be many exhibits which "we" import from Europe, but which can be purchased from Turkey at cheaper rates. It is, therefore, hoped that the exhibition under reference will promote and increase commercial relations between Turkey and India.

The Anglo-Indian Officers and Indians.

5. The *Hamdard* (Delhi), of the 28th January 1914, publishes from Hakim Abdul Qawi, of Lucknow, a communication headed "The liberty of the Press." The writer says that man has always felt the greatest pleasure and pride in coupling the word "liberty" with his name, and that those individuals who, and those nations which, attach no importance to the above word may be said to have been reduced to such a degraded condition as to have lost even their natural feelings. After remarking that the Islamic religion and (form of) Government have established the principle of equality and expressed such appreciation of the word "liberty" as can be found nowhere else in the world, he observes that the value which Indians were led to place on British rule was based only on "the glad news regarding democratic Government" and the intimation that the principles of equality, justice and equity would be kept in view in making laws. Next the writer refers to several reforms introduced by different British administrators, as also to the proclamation issued by the late Queen Empress, and goes on to enquire "whether this conduct on the part of Government has not made the Indian people look forward to self-government after they have been educated." On the one hand, he further remarks, are the aforesaid pleasing proclamation, which promises liberty and equality to Indians, and Sir Charles Metcalfe's announcement regarding the freedom of the press (in India). On the other hand, however, are "the newspaper-killing proceedings" of collectors under the Press Act of 1910, the orders by Railway Companies making invidious distinctions between Europeans and Indians, the conduct of some magistrates and judges in usually ascribing the murder of an Indian (by a European) to rupture of the spleen, the contemptuous

treatment accorded by Europeans to Indians in railway trains, and the imperious desire of most Deputy Commissioners that Indians should put off their shoes when entering the formers' bungalows and should halt their carriages outside their places of residence. After asking what all this means, the writer says that he is unable to understand why Anglo-Indian officers, who are fond of exercising improper authority and are inebriated with the wine of personal rule, should act as the foolish friends of Government and make it face "these complex and important" things. Do they think, he asks, that the subjects (the reference is to Indians) of a Government, "which unfolded to the Indian people the dreadful spectacle of their future troubles" and promised to take them in the days to come over the pleasant plain of liberty under its "protection and patronage," will ever, in consequence of such improper acts, consent to place round their necks the collar of slavery like that favoured by Emperor Nero and Halaku Khan? Next the writer requests His Excellency Lord Hardinge to allay the feelings of uneasiness and anxiety among Indians by accepting Mr. S. N. Banerji's amending resolution on the Press Act and by dropping the suggestion made by Sir Harcourt Butler in connection with the law of copyrights.

Indians and their country.

6. The *Hindu Sahaik* (Delhi), of the 31st January 1914, publishes a communication headed "Some pieces of advice from the life of the true son of the Hindu community." At a time, says the writer, when peace is prevailing in the country, Indians are neglecting the advice of Haqiqat Rai. They should not, however, pay heed to their riches and property at the present moment, but should sacrifice their lives in order to repair the calamities which have befallen their community. Just as Haqiqat Rai sacrificed himself in the attainment of truth, both Hindus and Muhammadans should sacrifice themselves for the purpose of alleviating their community.

Indians and unity.

7. The *Hindu Sahaik* (Delhi), of the 31st January 1914, publishes from Lala Rup Narain, *Ahmad*, of Delhi, a poem in which the writer says that India is being ruined by the prevalence of envy, malice, and hatred. Indians are being expelled from Durban and Canada, and not one of the colonies is willing to allow them to secure an entry within their borders. Haqiqat Rai is, however, urging both Hindus and Muhammadans to give up feelings of enmity towards each other and to work for progress by uniting themselves; as, otherwise, they are likely to be swept out of existence.

Government and Muhammadans.

8. In the course of a discussion article headed "The Indian Moslems' Tasks" the *Comrade* (Delhi), of the 31st January 1914, (received February 6th 1914), has the following:—

" * * * In modern Indian history there is no more pathetic chapter in some respects than the terrible dilemma of the Moslem position and the infinite travail, almost paralysis, of effort that has ensued in consequence. The advent of the British rule in India not only dispossessed a dynasty and a race of its political power, but also introduced social values and political standards which by their impact on an ancient polity led to chaos and conflict. The greatest sufferers were, of course, the Mussalmans who with the loss of their political dominance were threatened with the loss of their culture as well. The revolutionary forces which the new order of things brought in its wake set to work to demolish the symbols associated with Moslem civilisation and power. The sense of utter loss, the swift impending change, the rapid onrush of ideas which implied a rebuke and a challenge to old social axioms were infinitely galling to a proud and sensitive people. The Mussalmans looked on with sullen despair. Time has, however, reconciled them to the inevitable, and they have learnt to estimate their situation, stripped of the glamour of the past, in the clear light of day. They see that they are the subject race of an alien power which has given India a firm, peaceful and progressive rule, and they also realise that they are on a complete equality of footing with the other races over whom they once held sway. To the Hindus the change did not mean any awkward shift—it meant simply a change of rulers. To the Mussalmans, however, it was a demoralising descent full of terrible mental and moral shocks. Indeed, it was a fearful fall on the horns of a dilemma, which still lies athwart the political situation of the community. As long as they were the masters of the country their numerical strength or weakness did not count. The change in their status from rulers to subjects, enjoying equal rights and sharing equal responsibilities with the Hindus, has thrown them into a serious embarrassment. Western education and democratic ideals fostered by British rule have taught them the supreme value of numbers. The lesson with its far-reaching implications has haunted the consciousness of the Mussalmans ever since the first generation of India's patriots began to visualise the future in terms of Western political experience. If representative institutions and government by majority were the goal of Indian aspiration, the Moslem minority might conceivably sink into eternal political bondage. The evolution of a common nationality united for secular ends and of a lofty type of patriotism was not an impossible dream. But as long as religion was the dominant force in the lives of the Indian communities and differences of creed, temperament and social outlook remained vital, Nationalism could not become the supreme motive of conduct and endeavour, nor would the minorities cease to have their fears and their doubts. Such were the natural thoughts of the Mussalmans as they first began to take stock of their political situation. Western education was in the meantime opening up to them new vistas of thought, and they soon began to feel the insult and perversity of having to live a life of repudiation, of veiled hostility to all that has fructified and ennobled human effort in history—the strivings after freedom, the noble rage of patriotism that sets itself to purge the lives of men of all that is vicious and mean in their condition and circumstance. This has been the dilemma of the Moslem position.

"It is manifest, then, that the framing of a definite, compact and inspiring political creed has been for the Mussalmans a task of untold perplexity. Political thinking among them had been till recently starved, halting and jejune. The ideas embodied in the latest programme of the Moslem League signify not so much the discovery of a straight and sure path as the protest of educated, self-respecting Mussalmans against a life of eternal apology."

* * * * * * *

"Now, the simple fact is that the Mussalmans have so far done no political thinking worth the name and their dreams about the future are vague and fleeting. The dilemma to which we have referred has hitherto been the bane of their political existence. They are just now beginning to have a sort of confused suggestion of the possibilities that the dilemma can be solved. Much will have to be done before these possibilities emerge in feature and outline and light the way to solution. There are, however, certain fundamental facts in the Moslem situation which must be grasped in order to form a clear estimate of the needs of the Musalmans and the character of the ideals that they may ultimately evolve. The first great thing to remember is that a Musalman's religion is his most exacting loyalty. In all social and political endeavour he will seek the inspiration of his faith. A time may possibly come, when religion may lose its vitality and some other secular force take its place. The political problem in India would then shift to a different plane and the Hindu-Moslem question would cease to be. But as long as religion is a vital force in India, the one pervading atmosphere in which motive and purpose take their rise, a Mussalman can never forget that he is a Mussalman any more than a devout Hindu can become oblivious of his Hinduism. When creed loyalty is the determining factor of political conduct, it is best to recognise that the preservation of its individuality would be to each community its most natural and jealous concern. Political co-operation among different communities can be secured only on the basis of such recognition. The Moslem's task in the political sphere to-day is to preserve his communal individuality as well as to participate on free and equal terms with others in the conduct of Indian affairs. * * *

"The Musalmans of India must bend every nerve to building up a glorious future in their own country. Their strength will contribute to the strength of Islam as a whole. Even in a democracy ultimate power does not reside merely in numbers. By dint of character and intelligence they can become an indispensable factor in guiding the fortunes of their country. A community of seventy millions, united, intelligent and virile, would be an effective power in any scheme of Government that India may ultimately evolve. The future of the Mussalmans is in their own hands—to make or mar. They must accept the existing conditions and make the effort. They cannot leave India. They cannot drive the other communities out into the sea. They cannot alter the broad political conditions as they exist to-day. They have to make the best of the situation and set to work to equip themselves anew intellectually and morally and meet the other communities on equal grounds.

"It is impossible to think of any other course that would not be an outrage to the best instincts of the community. The British rule in India has been a great blessing to the people in many ways. It is gradually and inevitably leading them on to the goal which would mark the consummation of its work and would be at once its justification and its crowning glory. The people of India are being educated and trained in various ways, and the day, however distant, would assuredly come when they will take the direction of their affairs in their own hands. The Mussalmans can delay, if they will, but cannot permanently stave off the glorious event. And if they choose to be perverse they would only stultify themselves. The ideal of a free, united, self-directing India is surely noble and capacious enough for both the Hindus and the Mussalmans to share. It is an ideal that needs many decades of toiling, devoted service before it comes to materialise. No secular enthusiasm, however, can be more fruitful and ennobling than the one devoted to this object. The Hindus and the Mussalmans can only thus rise to their full stature as men and communities. The fact, we are happy to note, is beginning to dawn on the intelligence of the Mussalmans. After the growth of modern education in the community this result was inevitable. Those narrow-minded English publicists and officials who detect in this awakening a change in the traditional Moslem attitude towards the British rule are either deliberately perverse or grievously mistaken. There has been no change in Moslem attitude, but there has been certainly a change of method. And this has been due to the lessons the Mussalmans have learnt from certain recent Government acts and measures. We have often discussed the trend and effect of the Government policy in these columns and need not refer to them again. We may simply say this that the Mussalmans regard the British rule, as they have ever regarded it before, a guarantee for their free development. They cannot, however, be blind to the direction to which all political forces are tending to-day. They have to look ahead and mark the path that lies before them. How they would fare with their fellow travellers on the way when they together set out on their journey is a different question which we propose to discuss in our next. But even a child can understand that all progress postulates law and order and at present law and order are synonymous with a strong but popular British rule."

The publication of official papers.

9. The following appears in the *Panjabee* (Lahore), of the 10th February 1914:—

"At the meeting of the Viceroy's Legislative Council on Tuesday last, the Hon'ble Maharaja Manindrachandra Nundy of Cossimbazar moved a resolution asking that the correspondence relating to the recommendations of the Decentralisation Commission on Presidency and Mofussil Municipalities be published. * * * * *

* * * "It is deeply disappointing that in every matter in which the Government have recently been asked to publish official papers, they have declined to do so, and that in not a single case have they cared to show in what precise way the publication of the papers would be prejudicial to the public interest."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Tribal raids into the British territory.

10. The *Akhbar-i-'Am* (Lahore), of the 25th January 1914, publishes a note headed "The evil (*lit.* malady) of *dakaitis*." The evil (*lit.* malady) of dakaitis, says the paper, is gradually on the increase in the frontier *ilaka*, and scarcely a day passes that the report of a dakaiti in one part of the country or another is not received. It gives an account of a raid by two dozen dakaits on the house of one Karam Singh, a Sahukar, in Rawalpindi, in which they mercilessly wounded the sahukar's relatives and then effected their escape with all his belongings. The paper enquires whether Government will take any notice of these serious crimes or will continue to wait. Will the Hindus residing in the Frontier Provinces, be allowed to fall a prey to these heart-rending incidents every day and night? When will the benign Government adopt measures with a view to applying a salve to the wounds inflicted on the helpless and aggrieved frontier Hindus by the atrocities of these dakaits? After asking whether the British Government will take adequate steps to redress the grievances of Hindus in the matter or will continue to remain apathetic, the paper humbly requests Government to turn its immediate attention to the above matter, and to devise a plan for suppressing the nefarious practices of the dakaits.

Under the heading "The Frontier dakaits are really very dangerous," the same paper of the 29th January 1914, publishes from a correspondent, a detailed account of the dakaiti which took place on the 22nd December at Khairabad Railway Station. The Assistant Station Master relates how he was carried away and dealt with by the dakaits and how he was finally rescued by the Political Agent of the Khaibar and Sahibzada Abdul Qayyum Khan. He says that "we" cannot but deplore the conduct of those officials who are paid by Government to report from time to time the entry of habitual criminals or raiders into British territory. If they had the least suspicion they should have reported to the Political Agent, who could have sent a *posse* of soldiers to surround and kill the dacoits. But it appears from the facts that, either these persons do not realise their duty and pass their days in slothful inactivity, or that they are in the pay of habitual criminals whose arrest they do not desire. For, if this be not the case, there is no explanation of the ignorance of the authorities regarding the movements of thieves, dakaits and robbers who remain concealed for many days in British territory and kidnap British subjects as if they were goats and sheep. If the British Government now fails to adopt measures for punishing these tribal dakaits, the Hindus residing near the frontier *ilaka*, who are already very few in number, are sure to fare badly.

The *Desh* (Lahore), of the 30th January 1914, publishes a leader headed "Sifting to the bottom the question of dakaitis in the Frontier Province." It is necessary, says the paper, that first of all enquiries should be made into the causes which have brought this evil into existence, because so long as such enquiries are not made the evil cannot be remedied. It should, besides, be borne in mind that, as a matter of fact all the dakaitis committed in the Frontier Province are not reported in the newspapers. Indeed, if this news were published it could easily be proved that the separation of the Frontier Province from the Punjab has in no way proved a success There can be no gainsaying the fact that the present condition of the Frontier Province cannot be characterised as more peaceful than that of the past 10 years. The occurrences within the jurisdiction of the Railway Department constitute a direct attack on Government, and as such they forcibly invite the attention of the public. Similar occurrences and the kidnapping of peaceful inhabitants in the Frontier Province are, however, of very ordinary importance. Such occurrences do not take place in small villages alone, but in big cities like Peshawar as well. It is true that Hindus generally fall victims to the high-handedness of frontier rascals; but the latter do not spare others, seeing that whenever opportunity offers they do not abstain from looting the property of military and other British officers. Indeed, if the amount of loss sustained by such officers through dakaitis during the past 5 years were computed, it would be found that a surprisingly large sum is involved. But during the past few years reports of kidnapping of Hindus have been very frequent. The reason is that, after committing dakaitis, the tribal dakaits protect themselves from the punishment of law by taking shelter in Khost, which is situated in independent territory. In the circumstances, it is surprising that Government should have tolerated the depredations of these dakaits so very patiently during the past few years. The surveillance by military police has been of no avail and the lives and property of people are still in danger. It is true that the Government of India makes frequent complaints to the Amir of Kabul as to the mischief done by Pathans, but thorough enquiries into the dakaitis in the province are necessary and steps should be taken to remedy the evil.

The *Himala* (Lahore), of the 6th February 1914, publishes from one Shriman Jagmohan Lal, M.A., Bengali Mohalla, Ambala City, a communication headed "How can Hindus be protected from dakaits?" The writer deplores the increase in the number of dakaitis in the Frontier Province, and says that, without making unjustifiable comments on the policy of Government, it may be observed that punitive expeditions have been sent (for the punishment of offenders) in connection with less important incidents than those which occurred a few days ago on the Jahangira, Khairabad and Peshawar Railway Stations. The writer expresses his inability to understand why the responsible officers remain indifferent (*lit.* silent) to the present state of affairs, and says that the Arms Act does not allow Indians to keep even a knife longer than 6 inches in length, inasmuch as it has been considered unnecessary for the people to keep arms during the days of peace under a Government strong enough to protect them. Yet the Hindus are required to confront armed and semi-barbarous Pathans. This being the case, Hindus must awake, because they alone fall victims to the oppression of the dakaits. Moreover it should be borne in mind that, in some places, the dakaits loudly warned the Muhammadans of the *ilaka* where they were committing their outrages not to approach within range. But while he emphatically urges Government to take steps to suppress the tyrants, he adds that the Hindus cannot be exonerated of blame in the matter. The recent dakaiti in the Patiala State may be quoted as an instance in point, in which the dakaits were engaged in plundering a village for three hours together in broad daylight whilst the villagers—among whom were also the relations of the plundered *sahukars*,—complacently witnessed the *tamasha* (sport) and made no attempt to rescue the poor victims from the clutches of the dakaits. Milton observes in *Paradise Lost* that "To be weak is miserable," and Hindus should consider it their religious duty to remove this common weakness. With the change of times "our" needs also have undergone a change. "We" are nowadays not so much in need of wells, tanks, and *dharamsalas*, as of wrestling grounds, and other places of exercise. Indeed, so long as wrestling grounds, physical culture clubs, etc., are not established and no steps are taken to arouse in the minds of Hindus a desire for exercise and manly games, their inherent weakness will never be removed, and in whatever way they may be protected by Government they will always suffer from the oppression of the powerful. Hindus should, therefore, take steps to improve the condition of their children.

The following is from the *Tribune* (Lahore), of the 10th February 1914:—

> "During the last three years we have cried ourselves hoarse over the troubles of the Hindu sahukars in the North-West Frontier Province. The Government have adopted measures which have been indifferent and ineffective. Sir Henry McMahon had once the heart to say in effect that partly the sahukars themselves had to blame, for their wealth was an attraction to the raiders. The Frontier Government went on coqueting with the tribes and their make-believe jirgahs instead of adopting measures which were calculated to impress born criminals. Hindu sahukars kidnapped and held to ransom have been murdered or turned adrift after their nose and ears were lopped off. Even these acts of barbarity have not been enough for the Government of India to assure protection to the oppressed Hindus. Emboldened by the ineffective measures of the Government the criminal gangs then raided railway stations, committed the train outrage at the Jehangirabad road and murdered the railway contractor. No one knows what the Government did thereupon. Evidently what they did was again ineffectual, for the raiders accordingly planned to plundur the *Sahib log*. Nemesis is unerring in her infernal purpose and the special correspondent of the *Englishman* is bewailing the lot of the *Sahib log*.
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> "The next thing that the robbers may dare is to kidnap a European officer. We hope the Government will not delay operation till the climax is reached. The chief cause of the trouble lies, as we have been repeatedly pointing out, in the policy which favours the enlistment of some of these criminal tribes in the police. It is quite time that the composition of the police force in the Frontier Province was radically altered. A contributory cause is the system of appointing robbers as *Chowkidars* on a deposit of Rs. 100. As the *Englishman* correspondent points out the *Chowkidar* deposits Rs. 100 and plunders either a *Sahukar* or a *Sahib* to recoup himself. The *Chowkidar* is the spy on behalf of the raiders and shares in the spoils."

Tribal raids and the *Hindustan*.

11. Writing under the heading "Message of death: annonymous letters addressed to the editor of the *Hindustan*, threatening him with murder", the *Hindustan* (Lahore), of the 28th January 1914, reports that it has received two letters of the above description. The handwriting shows that they were written by one and the same person. The postal seals on one of the envelopes shows that it was despatched from Multan, but the seal of the other could not be deciphered. The editor publishes the first letter, received a few weeks back, in which the writer—"An evil-wisher of Ram Rachchpal Singh (editor of the *Hindustan*), from Kohat"—declares that he has received a letter from his patron Sardar Gul Agha Khan, directing him to put the editor to death on the grounds that he is in the habit of publishing unfounded news regarding the Frontier, and of characterising even law-abiding persons as *badmashes* and dakaits. The writer also accuses the editor of being in the habit of defaming "our" gang, saying that he is aware that, besides his own gang, there are other gangs also headed by Sikh bandits, who make no distinction between Hindus and Muhammadans when committing depredations. He then concludes by asking the editor not to consign the letter to a waste-paper basket, but to regard it as an ultimatum.

In the other letter the writer levels similar threats, and states that he has been appointed by his society to put the editor to death. He also says that he will put up with the editor from the 20th March to the end of April next, with a view to bringing about the latter's death in the event of his failing to change his attitude in respect of tribal dakaits.

III.—NATIVE STATES.

Poonch affairs.

12. The *Observer* (Lahore), of the 4th February 1914, has the following:—

"We published some time ago a telegram from the authorities of the Anjuman-i-Islamia, Poonch, announcing an increase in the State grant to the Islamia School and the recall of Khwaja Habibju, who with Mirza Ghulam Haider Khan, had been expelled from Poonch for taking a part in the protest against the desecration of the Holy Quran by a Hindu official. While giving a prominent insertion to the message, we reserved our comments till we were in possession of fuller details of the whole affair and fuller details, we regret to learn, do not justify any rejoicings whatever. Poonch is a sort of *jagir* of the Kashmir State which, though under a Hindu Raja related to the Maharaja of Kashmir, has an overwhelmingly Muslim population. Some months ago a policy of persecution of the Musalmans was set on foot. *Jhatka* shops were opened in the State for the first time, capable Muhammadan officials were replaced by Hindus from abroad and the crowning infamy was perpetrated by a Hindu jailor who trampled the Muhammadan scriptures under foot in the sight of the Musalman convicts. This last act evoked a strong protest from the overpatient Muslim subjects of the Raja. At first, however, no attention was paid to their grievances; but when complaints were made to the Resident and published in the Press, the authorities were compelled to deport the offending jailor and the Chaudhri who had organised the *jhatka* campaign, but as a counterblast to this Khwaja Habibju, President of the Anjuman-i-Islamia, Poonch, and M. Ghulam Haider, a contractor of Peshawar whom the State owed thousands of rupees, were also expelled. This was the last straw that broke the camel's back. Hundreds of Musalmans left the State and took refuge in British territory and Kashmir. Petitions were addressed to the Resident and representations made through the Press to the Paramount Power. The State authorities, fearing the employment of drastic measures by the Government of India, deputed three men to induce the Musalmans to return to their homes. These persons, who included Khwaja Abdus Samad Kakru of Baramula, visited the refugees who were scattered in different towns and villages and made all sorts of promises on behalf of the State. A vast majority of the Musalmans, relying on these pledges, went back to their homes; but so far hardly one grievance of theirs has been removed. The grant to the Islamia School has no doubt been raised. But not only have the *jhatka* shops been not closed, but the Chaudhri who led the *jhatka* agitation has been recalled. Khwaja Habibju, a native of the State who has served the Raja's predecessors in positions of honour and trust, has refused to set foot in Poonch, so much is he disgusted with the machination of the anti-muslim clique, while Mirza Ghulam Haider Khan has been neither recalled nor paid back his dues. The grievances of the Musalmans with regard to appointments in the State service too remain unredressed. Members of a community which forms 95 per cent. of the population are, in short, being treated as undesirable aliens in their homes, and no attention is paid to their complaints. Will not the Hon'ble Mr. Fraser, the noble and sympathetic Resident of Kashmir, and the Government of India set their foot down and see to it that fair treatment is extended to the Musalmans of the Poonch State."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Conciliatory Boards.

13. The *Tribune* (Lahore), of the 7th February 1914, has the following:—

"The resolution moved by Sir Fazulbhoy Currimbhoy about the appointment of Conciliation Boards to settle the religious and social differences between Hindus and Mahomedans is one which should command the sympathy and support of every one who wishes to find a permanent remedy for the long-standing communal evil. But in recommending the manner and method of effecting reconciliation, we are afraid Sir Fazulbhoy went too far and left no alternative to the Government to give the reply they gave. It could, with greater chances of success, have been put in a more modest way by asking the Government to try an experiment in a few cities and towns where by past experience, it was known, troubles of this kind frequently arose. At present the local authorities do consult some of the leaders where a religious strife is apprehended. But there is no permanent committee with definite rules for their guidance to prevent the strife by suitable action at a much earlier stage. If such a committee were appointed under the guidance of the district authorities we venture to think good work might be done without any special legislation. We hope the Government will be pleased to consider the utility of appointing such permanent committees giving them a fairly liberal constitution and holding them to some extent to be responsible for the peace of the place. If the powers of justice of the peace were extended to them, they would feel confident in the discharge of their duties."

In its issue, dated the 8th February 1914 the paper also makes the following remarks:—

"There is no more urgent or beneficial question in India affecting Hindus and Muhammadans in religious and social matters than the prevention of misunderstandings that often arise and lead to rioting and bloodshed. They cause infinite suffering to the people themselves, hamper the work of local authorities and the police and bring a bad name to the place itself. If there is any means by which these disputes can be prevented and a conciliation brought about between rival parties, that, should, we think, be ardently welcomed both by the people and the Government. Even if there are defects in any well-meant scheme suggested and even if the good results are doubtful and difficulties are met with in working, we expect that efforts would be made to overcome the difficulties and to modify the scheme to suit practical requirements with a sympathetic mind. So far the Hindu-Muhammadan riots and disturbances are occurring apparently without any permanent remedy being devised. At the time of trouble, probably a few days before the dreaded time the local authorities sent for a few leaders of disputing parties and ask them to come to an agreement, or accept a mediation or at worst furnish security to keep the peace. Neither the excited mind nor their agitated heart will be in a condition to think or act rationally at that moment. Moreover religious frenzy overpowers both the parties and neither logical conclusions nor friendly appeals can induce them to accept the most useful plan. Hardly a year passes without rioting in some part of India or other on occasions of religious or social festivals and ceremonials.

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"An experimental scheme of conciliatory boards in a few cities and towns would give us a working basis and experience. A Committee can yet be appointed by Government to elaborate this idea and collect facts that enable it to devise a more practicable scheme. None of the official members displayed that enthusiasm for bringing about a friendlier understanding between Hindus and Muhammadans, which the Indian members of the Council did. It is this absence of enthusiasm for a desirable object which, stated merely in cold print, becomes barren of results. Objects of this nature are to be placed prominently before Government and now that Sir Fazulbhoy's resolution has drawn the attention of the Government, we earnestly hope that Government will take up the suggestion and work it out on its own lines so as to produce the results aimed at."

The *Panjabee* (Lahore), of the 7th February 1914, has the following:—

"In truth it is difficult to understand how an official in the responsible position of the Home Member could lend the weight of his authority to the proposition that the constitution of Boards with statutory powers would be of no avail, if there was no prior agreement among heads of communities. Sir Reginald Craddock had no excuse for forgetting that one effect of the creation of the Boards would be to bring about this very agreement in a larger measure than what now exists. Does not all experience tend to show that given other things new power brings with it a new sense of responsibility."

† The *Kaaba* and Hindus.

14. The *Bharat* (Jullundur), of the 30th January 1914, publishes a communication headed "The *Kaaba*" is a Shiva *Mandir* (a *Mandir* in which the idol of Shiva is placed) of Hindus." Hindus, says the writer, are not ignorant of the fact that the *Kaaba* is their Shiva-*Mandir*, and that before the Muslim period it was, like other places, a place of Hindu pilgrimage. Its original name, it may be borne in mind, was Bacca and not Mecca, and the writer is of opinion that this *Mandir* was built by Brahma, whose grandson was the Prophet of the Muhammadans. And it is generally believed that the route (to *Kaaba*) which has been shut in the face of Hindus, will surely be opened to them one day or other. Continuing the writer says that the Prophet was a descendant of Ishmael, and that Ishmael was the son of Abraham, so it is, therefore quite reasonable to call the Prophet of Islam the traditional grandson of Abraham. But the words Abraham and Brahma resemble each other, although they have a different pronunciation, and Muhammad, therefore, is the grandson of Brahma. The fact that Mecca is a place of Hindu pilgrimage is apparent, seeing that, besides the above fact, Muhammadans imitate Hindus in the matter of performing pilgrimage (to the place), get their heads cleanly shaved like Hindus when visiting their places of pilgrimage, and circumambulate the *Kaaba* as Hindus do their temples. Next the writer contends that Abraham, whose orginal name was Brahma, left India for Arabia when Shiva's faith underwent a decline in India owing to the prevalence of Buddhism in the country.

Acquisition by Government of places of worship.

15. The following is from the *Observer* (Lahore), of the 11th February 1914:—

"The Government of India may not be unaware of the fact that Maulvi Abdul Bari, who took a prominent part in the Cawnpore mosque settlement, has declared that he became a party to the settlement on a definite assurance being given on behalf of the Government of India that places of public worship would no longer be acquired by Government and that for this purpose a Bill would be introduced in the Imperial Legislative Council. This was probably why Sir Fazulbhoy referred to the matter at the fag-end of the debate on his resolution. The question concerns millions of His Majesty's subjects of all creeds—whether Hindus, Muhammadans, Sikhs, Budhists, Christians, Jains, or Parsis; and legislation on the lines referred to by the Hon'ble Sir Fazulbhoy will be hailed with universal delight. Sir Reginald Craddock has, however, declined to commit the Government of India. But we trust that the question will be brought up again in the form of a separate and substantial resolution at a subsequent meeting of the Council. What is wanted is that it should come up as early as possible and preferably at the initiative of Government itself."

The Rikab Ganj *Gurdwara*.

16. Writing under the heading "The Rikab Ganj *Gurdwara*," the *Khalsa Sewak* (Lahore), of the 28th January 1914, describes the site of the *Gurdwara* under reference, as also of the Government House to be constructed near it in Delhi; and says that the reason why Government wishes to have the *Gurdwara* dismantled, is that it apprehends that some one might conceal himself in the *Gurdwara* for the purpose of secretly attacking His Excellency. The devotion and loyalty of the Sikh, however, to whom the *Gurdwara* named belongs, is sufficient to remove this apprehension from the mind of the Government of India, and the easiest way to solve the difficulty would be to warn the *Gurdwara* authorities to keep an effective watch, or to post a constable in the *Gurdwara* itself for this purpose. "We" are not prepared to follow in the wake of the Cawnpore Muhammadans in the matter; nor are the Sikhs prepared to create disturbances in the country; but we cannot but say that, in dealing with the *Gurdwara*, the authorities should avoid wounding the feelings of Sikhs and adopt measures calculated to gladden their hearts.

The *Khalsa Advocate* (Amritsar), of the 7th February 1914, has the following:—

"The meeting of the executive Committee of the Chief Khalsa Dewan was held last Sunday. We hear that there were some important points for deliberation. The chief topic of the day, *i.e.*, Rakab Ganj Gurdwara was taken in hand. It is said that the written report submitted by Sirdar Sewaram Singh was an interesting one. The Hon'ble Chief Commissioner of Delhi appears to be a very sympathetic and just officer who is anxious to meet the Sikhs as favourably as he can. But it should not be forgotten that he has also to listen to the proposals of the architects of New Delhi. It is of course a delicate problem for the Chief Khalsa Dewan to solve. On one side Gurdwara Rakab Ganj is an important one and its future conspicuous situation will involve the attention of the Sikh devotees more and more every year. It is not the Sikh Community alone which has appreciable interest in it but every Indian and British gentleman ought to look to the Gurdwara with sanctity and historical connections respectively.

"The British nation ought to attach a great reverence to the Ninth Guru whose remains were buried in this monument on account of his great prophecy about the advent of the English Government into the Imperial Delhi. Cannot the great nation of the Britain be proud to know that their justice was appreciated several centuries before their actually founding the British Empire in India. If it is necessary to keep up memorials in conspicuous places of Generals and Governors and other great men who have built the British Empire by their noble works, is it not necessary to let the memorial already built over the remains of the Greatest Spiritual Martyr, who sacrificed himself for disinterested justice, lie as it is, without any serious interference. He is remembered not only by the Hindus but by the Muhammadans as well, as it is evident from the fact that the Moghul Emperor Ahmad Shah II granted 100 bighas of land to be attached to the shrine rent free. Surely to such a memorial every Englishman should look with great reverence because Guru Tegh Bahadur as much belongs to the justice-loving British nation as he does to the Hindus who remember him by the words 'Tegh Bahadar, Hind ki chadar' which means that Guru Tegh Bahadar up-held the honour of Indians. In short if the shrine undergoes any change it will create dissatisfaction among all the Hindus and Sikhs and probably among the future generation of Englishmen who will deprecate the idea of having made any serious change in the old monuments connected with their early history of their advent into the up country.

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* * * "Can the Sikhs and the Hindus under the circumstances bear to see that the sanctity attached to the Rakab Ganj Gurdwara belonging to the name of the Great Guru is interfered with ? The Rakab Ganj will in course of time attract as many Sikhs and Hindus in the new Delhi as Gurdwara Sis Ganj does in the old town. Surely the British administrators cannot lose the chance of their keeping the subject races so much attached to their nation as they do at present, for instance, in this case the Sikhs are mainly attached to the British Raj on account of the prophecy noted above. This is one side of the question. The Diwan has also to look to the other side as well. The architects will probably insist to make certain changes in the outer wall of the garden attached to the shrine for the sake of beauty and taste of enjoying pleasures of the park. In this material world, there is a class of people who do not care much for sanctity of shrines or memorials, hence their clamour would be difficult to be ignored. Fortunately the Hon'ble Chief Commissioner of Delhi is an officer who would, we are sure, look to the matter with deep consideration. He cannot be expected to hurt the feelings of innumerable persons for the sake of beauty or taste alone. It is probable that he will be able to solve the question of retaining the good will of the loyal Sikhs at the same time finding out some other means to beautify the place. It is heard that the Diwan has made up its mind to send down again Sirdar Sewaram Singh to Delhi to get some further information with the view to secure final opinion of the Panth and then to submit a respectful representation to the Hon'ble Chief Commissioner on the subject for favour of decision."

Sikhs and Aryas.

17. The *Arya Gazette* (Lahore), of the 22nd January 1914, remarks that the *Loyal Gazette's* allegation that the students of the D. A.-V. College made grossly indecent and improper attacks on the person of Guru Nanak and his utterances in the form of a humorous dialogue on the occasion of the recent *Lohri* festival (*vide* paragraph 22 of Selections No. 4) is wholly erroneous. The Editor witnessed the whole proceedings from beginning to end, and can say that, in the course of the entire proceedings, not a single word was uttered with a view to insulting the Sikh Gurus. It attributes the above allegation to the feeling of enmity which it bears towards the Arya Samaj and the D. A.-V. College, and says that the *Loyal Gazette* has made a mistake in trying to induce the authorities to put a stop to the dramas being staged in the D. A.-V. College. An Arya student was, however, prevented from reciting the *Sandhya* in the Khalsa College. Such a state of affairs betrays a spirit of narrow-mindedness which is a deadly poison, and it is desirable that Government should adopt measures for its suppression. It is, however, fortunate that the D. A.-V. College is far above such communal narrow-mindedness. The students of the D. A.-V. College recently held a meeting to celebrate the birthday of Guru Gobind Singh ; and it is surprising that, in spite of these well-known circumstances, the *Loyal Gazette* does not hesitate to attack the D. A.-V. College. There is, however, no cause for complaint in the matter, seeing that the *Loyal Gazette,* is, owing to its innate bigotry and narrow-mindedness, so constituted that it cannot bear to see Arya students enjoying themselves. May God take pity on its condition !

"Bawa Dayanand"

18. The *Khalsa Sewak* (Amritsar), of the 28th January 1914, publishes a note entitled "The native place of Bawa Dayanand." It has become as difficult for the Aryas says the paper, to discover the birth place and parentage of Bawa Dayanand as it is to discover the north and south poles. The accounts given by various writers of the life of Bawa Dayanand do not tally with each other. Lala Hans Raj, late Principal of the D. A.-V. College, is said to have discovered that Bawa Dayanand belonged to a well-to-do family ; but the question then naturally arises why did not the followers of Bawa Dayanand, who included in their number M. A.'s and B. A.'s, ask the Bawa to let them know his birth place and parentage and why did the Bawa hesitate to record these particulars in his works, thus keeping his followers quite in the dark about the matter. This clearly shows that there is something wrong. Indeed, when the birth places of the ten gurus, Kabir, Ramanuj and various other saintly and pious men—who were born at a time when there was lawlessness in the land—are well-known, why should the birth place of Bawa Dayanand alone, who was born during the peaceful British rule in India, remain a *terra incognita ?* Moreover, when a Rishi like Veda Vyas was born of a *shudra* woman and yet is reverenced, there is no reason why Aryas should feel ashamed and offended to think that their

Guru Bawa Dayanand, was descended from low-class parents. Besides, as according to the belief of the Aryas a man's birth (in the world) is governed by past good and bad deeds, there is no reason why they should be annoyed at the fact that Bawa Dayanand was born in a low family.

An act of clemency.

19. Under the heading "A gracious act of clemency," the *Tribune* (Lahore), of the 12th February 1914, publishes the following:—

"His Honour the Lieutenant-Governor of the United Provinces has with the concurrence of His Excellency the Viceroy shown clemency to the Hindus suffering imprisonment in connection with the Ayudhya riots of last year. * * *

* * * * *

* * "There was no more deserving case for Government clemency being extended than that of the victims of excessive religious zeal in Ayudhya and all Indians will thank Sir James Meston for his sympathetic and wise intervention and Lord Hardinge for his large-hearted sanction of clemency to these unfortunate men."

VI.—LEGISLATION.

The law of confession in India.

20. The *Tribune* (Lahore), of the 10th February 1914, publishes the following:—

"The lengthy despatch of the Government of India to the Secretary of State on the law of confessions which has been presented to Parliament will have been read by progressive Indians with profound disappointment. It is to be regretted that the Government of India have not been pleased to examine the principle of the recommendations of the public in the light of police malpractices already disclosed, but endeavour to argue on a hypothetical basis of what might happen if confessions were declared to be inadmissible in evidence.

* * * * *

* * * "At present what the Government are disposed to do is to assimilate to the general system the procedures that are being followed in certain provinces by way of providing safeguards. Even here out of eight or nine proposals that have been considered only those that have been tried in one or other of the provinces commend themselves to the Government of India. The whole resolution is a powerful plea for the maintenance of the existing order. The Hon'ble Mr. Justice Ailing, the Hon'ble Mr. Justice Bakewell and the Hon'ble Mr. Justice Spencer (Madras) and the Hon'ble Mr. Justice Beman (Bombay) have written strongly in favour of the abolition of the existing practice, and they base their opinion on the fact that the power of extracting confessions has had a most disastrous effect upon the morality of the population. The minutes of these eminent judges who are all civilians will be noticed in another article."

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

The Chitpore murder case.

21. Writing about the murder of Babu Napendranath Ghosh, a Criminal Intelligence Department Inspector in Calcutta, by a Bengalee student, the *Municipal Gazette* (Lahore), of the 26th January 1914, regrets to say that the more leniency Government shows in the Bengal Province, the more impudent and bold the hot-headed Bengalis are growing. The Governor of Bengal is such a good-natured person that he is averse from according a harsh treatment to his subjects. Indeed, he has adopted a policy which is calculated to win over the hearts of the Bengalis; for 14 accused, who are connected with the Barisal conspiracy case, have been acquitted, and 12 others also will probably be treated with leniency. It is probable that the accused in the Rajabazar Bomb case would have been leniently dealt with also, were it not for the conduct of the Bengalis, who, in return for these favours, are committing mischievous and wicked deeds.

(b)—*Police.*

Lawlessness in the Punjab.

22. The *Tribune* (Lahore), of the 7th February 1914, has the following :—

"The number of raids and dacoities in the month of January are unprecedentedly large. The reports received from our correspondents also describe them as surpassing previous records in savagery. Our Jhelum correspondent reports under date the 5th instant a raid in the village of Kala, three miles from Jhelum, and a dacoity and murder on the Hillan Phalia Road. In the former the victim was a wealthy woman. Her house was broken into, the woman threatened with murder, and her cash and valuables plundered. As in every other case, the dacoits succeeded in making good their escape and the police could do nothing to prevent either the crime or the escape of the criminals. And yet the village is not far off from the head-quarters of the district which is the centre and seat of intelligence. If a suburban village of the kind could be no more safe from a raid than a remote part of the district there is something radically wrong in the system of police administration. In the second case reported by our correspondent it appears a petition-writer, Lala Jagan Nath, who was returning to Dinga was attacked by the robbers on the Hillan Phalia Road near the village of Pindi Bahawuddin. A bundle of his law books was mistaken for valuables and the man was foully murdered. His son escaped the fate of his father by disavowing his own relationship with the deceased. That the dacoits are as ready to murder as they are to plunder is evidence of their utter callousness and the only way of keeping them off seems to be by enabling the harassed people to protect themselves. Licenses should be freely given by Government to *bonâ fide* travellers as well as to well-to-do inhabitants of villages in the western districts. From the frequent reports we have been receiving, it does not appear that the Government has adopted these special measures for the prevention of raids and dacoities."

(e)—*Agriculture and questions affecting the land.*

Proposed enhancement of land revenue and income-tax.

23. The *Akhbar-i-'Am* (Lahore), of the 28th January 1914, has a note entitled "Land Revenue and Income-tax." A London correspondent of the *Englishman*, says the paper, writes to report that Government has a proposal under consideration to effect an enhancement in the land revenue and income-tax (in India). After expressing surprise at the above news, the paper says that, whether food grains in India are dear or cheap, the land revenue is realised from the people and is more than sufficient for the requirements of Government. As for income-tax, the people are already oppressed by its weight, and, if the tax is now increased, it will add considerably to their troubles. It therefore behoves the Imperial Government to have some regard for the troubles of its subjects, who are devotedly loyal and true to the British salt, and to abstain from making any enhancement in the aforesaid taxes.

In its issue, dated the 31st January 1914, the paper says that, in effecting the enhancement, Government should pay special attention to the fact that, although there are some wealthy persons in India, yet a very large proportion of the people pass their days in starvation during 6 months out of the whole year. Starvation and hunger are dirt cheap in the country. God alone knows what the effect of the enhancement under reference will be.

(g)—*Postal Matters.*

Post Office Savings Banks.

24. The *Punjab Samachar* (Lahore), of the 31st January 1914, publishes from one Pandit Raj Behari Lal, of Aligarh, a communication headed "Deposits made by certain persons in Government banks are (involved) in danger." After remarking that there is a danger of the money deposited by childless persons in Government banks being forfeited in the event of the death of the said depositors, the writer describes how he has not been allowed to draw the amount deposited by his late uncle in the Post Office Savings Bank, Aligarh, although he proved himself to be the only heir of his deceased uncle. Several other people have received the same treatment at the hands of the Post Office. Such conduct on the part of the Post Office authorities is extremely harsh and dangerous and calculated to create misunderstanding in the minds of the people. As the authorities are extremely strict, it is desirable that those depositors who are childless, should withdraw their deposits and save them from forfeiture; for, otherwise, lakhs of rupees belonging to Indians will go to swell the Government exchequer.

(h)—*Miscellaneous.*

Muhammadans and Government service.

25. Under the heading "Preferential treatment of Muhammadans" the *Observer* (Lahore), of the 4th February 1914, remarks as follows:—

"In saying that the Mussalmans are educationally backward, we should not be at all understood as admitting that the Hindus hold the monopoly of merit or that efficiency is so wanting in the Muslim ranks as to incapacitate the latter from filling up posts in the public service with success and honour. Moreover, the inference is quite obvious that, constituted as the Indian population is and circumstanced as our rulers are, they will not be promoting the best interests of Hindustan by allowing the scales of the public service to be unduly inclined in favour of any one class or section of the community. And yet whenever an effort is made by the Government to adjust the racial balance and extend equitable treatment to the Musalmans, a howl invariably rises up from the Hindu Press in denunciation of the action of Government. All sorts of arguments are trotted about and every plausible excuse put forward in vindication of an inflammatory campaign being waged against the officials of Government for their just recognition of Muslim claims. An instance of such mischievous criticism will be found in the *Tribune* of the 23rd ultimo. All know that at present the Government of India Secretariat offices are crowded with Europeans, Eurasians, and Hindus, to the practical exclusion of the Muhammadans. Such being the case, is it a very great concession, prejudicial to the interests of the Hindus, that the names of two Muhammadan candidates have to be sent by the Punjab Government every year for service in the Government of India offices? Cannot our Hindu brethren be a little more fair-minded, have a little more of brotherly love, be a little less jealous and a little more tolerant of the rights of their weaker brethren, if they really wish mother India well? For as it is, when practice is so radically opposed to precept, it is not possible for the Musalmans to attach any credence to the professions of brotherly amity and good-will, with which Hindu papers are gushingly full and of which Hindu speakers make such a public parade, in season and out."

The Bharat Vaid and Hakim Conference.

26. The *Arorbans Gazette* (Amritsar), of the 1st February 1914, has a note entitled, "The Bharat Hindu Vaid and Hakim Conference." Referring to the first anniversary of the above conference which was held at Amritsar on the 24th and 25th January 1914, the paper says that it is a matter for regret that no Muhammadan Doctor, Hakim, Editor or Reporter of a newspaper was allowed to join the conference, even although he might have purchased the required ticket, especially as the conference was held for the benefit of the country.

Elsewhere it publishes the speech of the President of the Reception Committee of the above conference. The President—Pandit Rama Kant—delivered a speech in which he said that Hindus had always been desirous of co-operating with Muhammadans. But his Muhammadan friends would pardon him if he remarked that past events had compelled Hindus to give up the absurd idea that they could derive any benefit by securing the co-operation of Muhammadans. Indeed, the loss which the Hindu community had sustained by cherishing the above idea was simply irreparable. It was for this reason, he added, that Hindus dissociated themselves from the All-India Tibb-i-Yunani conference, which is conducted mostly by the Muhammadan Hakims of Delhi.

Bhai Parmanand's Pharmaceutical works.

27. The *Desh* (Lahore), of the 31st January 1914, announces that Bhai Parmanand has started a factory for the manufacture of medicines under the name of "D'ua ghar" in a grand building situated near Rai Sahib Munshi Gulab Singh's Press. The paper says that the Bhai is also writing a pamphlet on his work for the general information of the public and hopes that the public will patronise him by using the patent medicines manufactured in his pharmaceutical shop.

The fire in the *Paisa Akhbar* Press.

28. The *Hamdard* (Delhi), of the 30th January 1914, refers to the burning of the *Paisa Akhbar* Press and says that it is a pity that in these days, when Government is taking Islamic Presses to task and the latter are being put to pecuniary loss, nature also should be apparently engaged

in ruining them. As a result, those which had escaped the Press Act have been compelled to encounter unforeseen difficulties in the above way. In conclusion, it expresses sympathy with the proprietors of the *Paisa Akhbar*.

The confiscation of the *Zamindar* Press.

29. The *Hamdard* (Delhi), of the 27th January 1914, publishes from Nawab Viqar-ul-Mulk a communication headed "The Daily *Zamindar*." The news about the confiscation of the *Zamindar* Press, says the writer, spread throughout the length and breadth of India like a flash of lightning. The shock which it caused to the hearts of those people who used to eagerly await the *Zamindar's* arrival every morning, and the pang which they experienced by the separation from their popular and beloved newspaper can be fully imagined by them alone. Indeed, several Muhammadans with eyes streaming with tears went to a friend of the writer to enquire about the matter, but they were so overpowered by their feelings that their utterance was choked and they could not speak a single word to make themselves intelligible. It may easily be inferred from this incident alone that, with the exception of a few selfish persons—whose old and sustained machinations have been the cause of the *Zamindar's* troubles—the generality of Muhammadans have been severely shocked at the paper's disappearance. Nevertheless, a careful consideration will show that the Punjab Government had every power under the law to adopt the measure which it took in dealing with the *Zamindar*. That paper (also) was not free from weaknesses: some expressions in it betrayed want of care and foresight on the part of the writer, and overstepped the bounds of civilisation. But leaving aside these insignificant defects from which no human being is free, it must be borne in mind that, in giving expression to the communal feelings of Muhammadans and (in rendering) loyal services to Government, the *Zamindar* always conducted itself with the utmost ability, truthfulness, and steadfastness. The extinction of such a paper, therefore, is not only unfortunate for the country, but is calculated to prove injurious to the interests of Government as well. Indeed, the complete staff of an Intelligence Department cannot supply such correct information to Government about the (real) feelings of the people as the *Zamindar* used to do. The paper always pursued an open policy. Whatever was talked of in the extremely secret meetings of the conductors of the *Zamindar* was always voiced, through its medium, from the pulpit, from the platform, and through the papers. Each and every Muhammadan should pursue the same policy. If the *Zamindar* invited the attention of Government to the mistaken policy of its officers, it also, always boldly preached to the people the sermon of loyalty to the King-Emperor. It is the result of this policy on the part of the *Zamindar*, the *Hamdard*, and other sensible newspapers, which have been trusted and greatly respected by the country, and not of the policy followed mere sycophantic and selfish newspapers, which generally, command no respect in the country, that not a single Muhammadan, has been accused of sedition or any hostile act against Government, notwithstanding the fact that a series of calamities has of late befallen Islamic countries and the Prophet's followers. Moreover, no Muhammadan has been tainted with sedition in spite of the many (objectionable) events that have happened in the country. Such facts should surely deserve careful consideration from the greatest statesman of Government, Lord Hardinge, who is really responsible for all that is being done in the country. So far as "we" are concerned, it is "our" sole duty in this hour of trouble to request his Lordship to remedy the heartache of crores of his subjects. After all, crores of hearts have some value, and nobody can appreciate this value so well as His Excellency. The writer then goes on to say that, since the demand from it of security for the second time, the *Zamindar's* tone had been considerably softened, and that if mercy were now shown to it, which will amount to a mercy to all Muhammadans, the event would have a potent influence in moderating its tone still further. Again, after the settlement of the Cawnpore difficulties this will be the second act of His Excellency which would lay the Muhammadan community under great obligation. Proceeding, the writer says that, at meetings to be held to express sympathy with the *Zamindar* Muhammadans, should abstain

from giving way to unnecessary feelings of excitement, should maintain an attitude of respect (towards Government) and should utilise the feelings of their hearts for bettering the financial position of the *Zamindar*. In conclusion, he mentions having remitted to the *Hamdard* a trifling amount of money in aid of the *Zamindar* and prays to God to induce His Excellency the Viceroy to show mercy to Muhammadans.

The paper also publishes from Rashid Ali, Majdi, of Hyderabad (Deccan), a communication headed "Ah! *Zamindar*" to the following effect:—

"Farewell! Oh true well-wisher of the community, farewell! It is owing to thee that the crop of the poor helpless Muslim (community) was green. Thy existence was an elixir for it. In only a short time (*lit.* two days) the withered crops had begun to flourish and beautiful and red young shoots had begun to issue forth. Thy miraculous powers had opened the eyes of the poor dead community and its veins had begun to throb with renewed vigour. Its body was about to gain strength and its wistful eyes, filled with an expression of gratitude had been looking eagerly to thee. The signs of life had begun to appear, hopes had been created and aspirations had begun to increase.

"Oh! Thou personification of liberty and freedom! Hast thou really hidden thyself and left us in this condition? Will we really never see a flash of thy fascinating presence (*lit.* picture)? Will the sight of thy bright and rosy face (the *Zamindar* is generally printed on red paper), no longer delight our mind and intellect? Ah! Dost thou consider it proper to disappear suddenly from view and to pain thereby the hearts, not of hundreds, but of thousands of thy lovers? No! Thou wilt not trample our expectations in this way. We have committed no fault to anger thee for ever. Undoubtedly we have left no stone unturned to show our devotion to thee. Whenever thou lentest us a helping hand we also set apart our property to secure thy good will. And now, even after this, didst thou consider it needful to test our loyalty further? Then, O! Sweet-voiced (paper), thy musical voice should have reached our ears. Thou shouldst have taken the trouble to move thy delicate lips. If we had then failed to render help to thee we would have willingly undergone any punishment thou hadst devised for us. O, our well-wisher, we are quite ignorant of our mistake and sin. Under these circumstances, the severest punishment of separation is quite opposed to thy sense of exalting the community. Ah! We will now shed tears of blood in thy absence (*lit.* without thee), swallow draughts of poison and undergo hardships for thee; but we will certainly have thee resuscitated.

"How could we know that thou wilt separate thyself from us in this way.

"Indeed, we had not the least idea of this faithlessness from thee, O *Sha'idi*!"

LAHORE:
The 14th February 1914.

C. STEAD,
First Assistant to the Deputy Inspector-General,
of Police, C. I. D. and Railways, Punjab

407 SB—404—3-2-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul. Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 „
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 „
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 „
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 „
13	Forman Christian College Notes.†	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 „
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
24	Desh	Do.	Dina Nath	Dina Nath	2,000 „
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the fortnight.
† Not received during the month.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded*.				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
29	Zamindar	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
30	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
31	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
32	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
33	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
34	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
41	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
42	Bharat Samachar	Rawalpindi	...	Badar-ud-din	...
43	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
44	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
45	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
47	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
48	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
50	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
51	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
52	Himala	Lahore	Dina Nath	Dina Nath	...
53	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
54	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
55	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
56	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
57	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
58	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21st FEBRUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
59	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
60	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
61	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
62	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
63	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
64	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
65	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
66	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
67	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
68	Musalman*	Amritsar	Ilm Din	Ilm Din	425 „
69	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
70	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
71	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
72	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
73	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
74	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 „
75	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
76	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
77	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
78	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750
79	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
80	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
81	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
84	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
85	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
86	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
87	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
88	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
69	Zamindar†	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
90	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
91	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21st FEBRUARY 1914—concluded.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—concluded.				
	Fortnightly—*concluded.*				
92	Mohyal Gazette	Kals, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
93	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
94	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
	Monthly.				
95	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
96	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 "
97	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
98	Fasana‡	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 "
99	Indar	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 "
100	Insan‡	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
101	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 "
102	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 "
103	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 "
104	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
105	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 "
106	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 "
107	Sufi	Pindi Baha-ud-din, District Gujrát.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
108	Zaban†	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	Weekly.				
109	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
110	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
111	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 "
112	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
113	Punjab Reporter‡	Do.	Ganda Singh	Ganda Singh	400 "

†Not received during the month.
‡Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

Europe and Muhammadans.

1. Under the heading "Muhammadans! Proceed with care," the *Shamsher-i-Qalam* (Lahore), of the 3rd February 1914, publishes a poem in which the writer dwells on the present-day troubles and sufferings of Muhammadans and urges them to proceed carefully lest they should be caught in the trap by their enemies, who are thousands in number. Muhammadans have to walk on the sharp edge of the sword and they should, therefore, proceed with great care. They should not be deceived by the white colour (of their enemies), seeing that the latter are flowers with thorns (*lit.* black spots). They shower abuse on Muhammadans even in the most trifling matters and this shows to what extent these people are boors. In conclusion, the writer says that Turkey has gained considerable experience (lately) and that she should not, therefore, associate with those who drink spirituous liquors.

The Sultan's present to some mosques in India.

2. The *Hamdard* (Delhi), of the 1st February 1914, publishes a leader headed "The present from the Caliph of the Muhammadans." Religion, says the paper, still commands the hearts of the people as strongly as it did centuries ago. Indeed, even a drop of the brackish water of the well of *Zamzam,* a shred of the sheet covering the Kaaba, &c., are sufficient to inspire the feelings of greatest love, regard and reverence in the minds of the people. Although the claim of the Sultans of Turkey to the Caliphate is a subject of controversy, still there can be no denying the fact that Muhammadans have always looked upon the guardian of the sacred places and the standard-bearer of Islam with feelings of love and regard. Since Sultan Selim II assumed the title of the guardian of the sacred cities of Mecca and Medina, Muhammadans have regarded the Sultan of Turkey as their Pontiff. Although there is a difference of opinion among the *Ulemas* as to the Sultan of Turkey's right to the title of Amir-ul-Mominin (the Commander of the faithful) and the Caliph of Muhammadans, the respect and honour which the magnificent history of Turkey aroused in the minds of the Muslim world have undergone no change. Even to-day the seven crores of Indian Muhammadans still consider the Caliphate as the centre of Islam in the same way as their ancestors did many centuries ago. This being the case, when the news that the Sultan of Turkey intended to present carpets reached here a wave of pleasure and satisfaction swept over the entire population of Indian Muhammadans. Indeed, it created so much stir that when Zafar Ali Khan arrived in Delhi the people accorded him a warm reception chiefly for the reason that they were under the impression that he was bringing the carpets with him. When, however, their surmises proved wrong, they waited for the arrival of the present with breathless expectation. When they came to know that His Excellency Khalil Khalid Bey had brought the carpets with him the feelings of love which had been in abeyance only temporarily were again revived. But nobody thought that the precious present and the honoured guest whose arrival they were awaiting with keen anxiety would reach Delhi without the fact of the arrival being known to any body. As a matter of fact, the passenger (the Turkish Consul) alighted on the railway station at midnight and, after sending the box containing the present to the Deputy Commissioner's bungalow, went to lodge in an hotel. This was the upshot of all the wishes and longings which had been creating so much stir in the minds of Muhammadans for months past. After remarking that he is indeed a bold man who can say that he is aware of the true reason of this unexpected turn of affairs, the paper says that it has no information as to whether it is due to any strength or weakness on the part of Great Britain or Turkey or whether the whole affair was merely an accident or was organised with some political end in view. It can, however, assert this much, that the disappointment caused to so many minds by the above incident has produced a painful effect; and if the incident has happened through a mistake of either the British Government or Turkey, "we" sincerely pray God to

grant it the power of correctly realising "our" feelings, wishes and expectations. In conclusion, it adds that while Indian Muhammadans are shedding tears over the destruction and ruin of Turkey, they are also deeply deploring the mistakes of British policy which are apt to land them (? Muhammadans) in serious difficulties. And it is impossible to say which of the two they should most deplore.

(b)—*Home.*

The awakening of India.

3. The *Arya Patrika* (Lahore), of the 14th February 1914, has the following :—

"A tidal wave is lifting Asia, as it were, out of itself. The tide in the ocean makes itself felt in the most distant creek. Japan is no longer what she was. China has cut of her pigtail and is trying to outshine even Japan in certain respects. Persia, though weak, has felt the impact and responded to it not less readily. The Afghan is going to school. India has not been totally unresponsive, and even the Government has moved a step forward. Society is becoming more and more conscious of the needs and impulses of the times. Even the Marwari community has decided to launch its boat on the rising waters in order not to be left behind in the race. Calcutta has just had the pleasure of seeing a Marwari Conference held on its very bosom with the object of discouraging social evils.

"The coming of the new age was announced by the booming of guns in the plains of Manchuria. In India its arrival found its expression in what is called the Congress split. Whatever doubt still lingered on the Congress platform on that fateful day as to the fact that the old order had changed, and that room had to be made for the new, was dispelled by a Mahratta shoe. To the pardonable surprise of our 'stalwarts,' the Anglo-Indian papers did not make fun of it. Rather the *Pioneer* became grave, and significantly observed that real politics had at last begun in India ; that is, people who were more dead than alive, had become more alive than dead, and had taken even to fighting for a principle. Mr. Nevinson, in his graphic description of the 'split' in his *New Spirit in India,* thanks Heaven that he had lived to see the day.

"When a brickbat was thrown at Swami Dayanand Saraswati at a public meeting he was addressing, the great Swami held the missile to his bosom, saying that it was the first message of hope he had received since he began his campaign, showing that his countrymen were not dead and were capable of being roused to a sense of their existence. At a meeting of the Bhatia community held in Bombay the other day, to discuss social evils a difference of opinion found its expression in *lathis,* and the event has furnished a strange impetus to the discussion of social evils in every Bhatia home.

"The writer of the following lines had a curious dream the other day. Clouds were hovering in the twilight and there was a strange quivering in the atmosphere. The writer was trying to sleep on a sofa in his room with all the windows open, and his pet cat was purring at his feet. Suddenly there was a peal of thunder in the sky and a roar at his feet, and in the flash of lightning which illumined the room he was horrified to see that his poor pussie had been transformed into a lion ! Mrs. Grundy, who just now controls the editorial columns of a leading Imperialistic journal, has had a similar fright over the Indian struggle in South Africa. Coolies are demanding the rights and privileges of British citizenship and are emphasising that demand with passive resistance ! What are things coming to ? To nothing, madam, but their legitimate place in the wise dispensation of Providence which has brought the 'coolies' under the flag of England. Do you say, madam, that Lord Hardinge ought not to have protested so openly and emphatically against the treatment being accorded to the 'coolies' in South Africa ? You forget, madam, that it was the spirit of England that spoke through Lord Hardinge. You forget, madam, that England is the 'mother of free nations,' and that shackles fall off as far as the flag of England floats."

The failure of Lord Curzon's experiment.

4. The following is from the *Tribune* (Lahore), of the 14th February 1914 :—

"In a vigorous article the *Times of India* calls attention to the unsuitability of the Curzon policy as applied to the Derajat portion of the North-West Frontier.

* * * * *

* * * "Whatever be the immediate cause it is worth noting that at last the results of Lord Curzon's impolicy have been forcing themselves on the attention of his erstwhile supporters. The *Times of India* practically echoes the opinion which the Hon'ble Mr. Shadi Lal expressed in his Presidential address of the Hindu Conference at Delhi in 1912. It urges a re-arrangement of administrative charges and considers that the Trans-Indus settled

districts should be given back to the Punjab leaving the Chief Commissioner, under whatever designation, "free and untrammelled by uncongenial and unaccustomed civil administration to govern the border and the tribes in touch with us along its length." Whatever may be the view of the Government as regards this particular proposal, there ought to be no hesitation in submitting the whole question of the frontier administration for re-examination in the light of experience gained during the last thirteen years."

The Congress deputation to England.

5. Writing under the heading "The Congress deputation to England," the *Desh* (Lahore), of the 10th February 1914, gives the names of the men selected from the different provinces to act as members of the above deputation and adds that so far it has received no intimation as to who will represent the Panjab which is a province where no trace of political life is to be found. Except Lala Lajpat Rai, there appears to be no fit person in the whole of the Panjab who is likely to undertake this responsibility. The present indifference of this province towards politics is shameful and it is essential that the Panjabis should awake to a realisation of their political responsibilities and should not allow themselves to lag behind other provinces in all political matters.

The Anglo-Indian officers and newspapers and Indians.

6 The *Hamdard* (Delhi), of the 31st January 1914, publishes a leader headed "The secret of unrest in India." Mr. Ramsay Macdonald, says the paper, has contributed an article on the present state of affairs in India to an English Magazine named the *Liecester Pioneer.* It appears from his contribution that Mr. Macdonald has at least understood the reality of the paltry (*lit.* patch work) concessions which have been granted to Indians from time to time. But probably he has not as yet thoroughly grasped the reason which led the authorities to grant these concessions. It is the peculiarity of Englishmen that their minds are constantly kept engrossed by a single dominant thought of how successfully to surmount the existing difficulties and they do not carefully consider events likely to happen in the future. They are so fond of the importance of "the practical side" in all matters that they always prefer the principle of continuing a work, whether good or bad. But if these "practical temperaments" were to act with some "consideration (*lit.* sight) and caution" no harm would probably befall them, although these traits might be opposed to their temperaments. Every new Viceroy who comes to govern this country, has a set policy to guide him; but this policy is sometimes not a personal one. Nevertheless, it occasionally so happens that during the period of his viceroyalty the direction of the wind constantly changes. And when these changes produce an effect on the minds of Indians who are naturally conservative, it is interpreted to be full of danger and amounting to an agitation. Those, however, who deeply reflect on these matters will see what the real foundation of the existing troubles and unrest is. Indians are, as a matter of fact, moving along the lines by which their rulers desire to lead them, and the reality of the existing complications is nothing more than that laid down in the following lines:—

> "They have placed me behind a mirror like a parrot
>
> "Whatever the eternal teacher says, I repeat."

Another reason of the present complications which is more apparent (than others) is the aloofness of the Anglo-Indian community, which, even after many years of close relationship, keeps the rulers and the ruled apart from each other. There can be no better way of removing this state of affairs than by giving Indians a larger share in the administration of the country and by reposing confidence in the counsels, not of the authorities or of the ignorant police or of the selfish *darbaris,* but of the true representatives of the people. Proceeding, the *Hamdard* says that it will not be out of place here to refer to those injurious effects which the articles published by the Anglo-Indian papers and their Indian correspondents have been producing on the minds of the Indian people. The editor has noticed that these writings have widened the gulf of estrangement between the rulers and the ruled and it is extremely essential to lessen this estrangement in order to make pleasant, the relations between the Government and the people. If half of the stringent measures adopted against Indian presses had been enforced to prevent the publication of these articles, many facilities would have been afforded of surmounting the difficulties as present existing in India.

Anarchical Crimes in India.

7. The *Paisa Akhbar* (Lahore), of the 29th January 1914, publishes a leader entitled "Lawlessness or maladministration." The paper refers to an article headed "anarchy" which recently appeared in the *Commonweal* from the pen of Mrs. Annie Besant and says that there can be no denying that the seeds of anarchism have been sown in the country and that the tree of anarchism is flourishing secretly in the soil of Bengal which is believed to excel all other parts of India in educational and political matters and where unfortunately political crimes, horrible dakaitis and murders are daily occurring. But Bengal is not the only province where the germ of anarchy exists. That it also flourishes in other provinces is evident from the threatening letters which have been sent from Karachi to the Hon'ble Mr. Gokhale, Babu Surendra Nath Banerji and other respectable persons and editors. Next it refers to the letter which the *Paisa Akhbar* received on the day its Press caught fire and says that this letter bears the post mark of Peshawar and in it the *Paisa Akhbar* authorities were threatened with a punishment which would astonish (*lit.* be seen by) the world by its novelty. It also appears from the threatening letter which has been received by the Editor of the *Hindustan* that anarchical views are gradually entering the heads of some imprudent persons even out of Bengal (which God forbid!). Indeed, the time has come when society as a whole should try to arrest the diffusion of anarchical views, because if it fails to do so, not only Government but private persons also are likely to be injured thereby To gain this object, educated persons should read the valuable contributions of Mrs. Annie Besant under reference and should realize their duty in the preservation of peace and in the maintenance of good government in the country. It then refers to Mrs. Annie Besant's remarks on strikes and says that by resorting to strikes the working people all over the country can stop all exports and imports and so starve the generality of people to death. The question, therefore, arises as to whether the public should not devise means of ensuring the safety of human beings or whether they should let the latter submit quietly to death. Indeed as strikes, &c, are calculated to occasion loss of human life, it is the foremost duty of a civilised government to adopt measures for saving the lives of its law-abiding subjects. In fact, no well-organised government allows the lives of its subjects to be placed in jeopardy and thus the anarchists practically force Government to adopt stringent measures.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Tribal raids into British Territory.

8. The *Tribune* (Lahore), of the 15th February 1914, has the following :—

> "The increase of raids and dacoities, the kidnapping, the murders and the spirit of defiance all point to the necessity of subjecting the present policy of the Frontier administration to a close examination with a view of eliminating those features which have been breeding contempt for law and order. In 1901-02 the number of raids committed were as few as 16. The number of persons murdered was 17. The number of persons kidnapped was only 3. The property looted did not exceed Rs. 20,000. Prior to that year the outrages were fewer still, though of a more desperate character. In the early years when the administration of the Trans-Indus territory was subject to the Punjab Government it will be remember that the murder of Honda Ram, Muharrir of Sheranna post, had induced the Government to punish the Madda Khel Waziris with fine and to dispatch troops for the collection of the fine. The incident involved the British troops in trouble but the tribes were taught a lesson which they could not easily forget. Everyone knew how treacherous was the behaviour of the various tribes, the Utman Khels, the Bunerwals, the Bajauris, Ranizais, the Swatis and others in the operations conducted by Sir Bindon Blood. Yet in the fullness of his wisdom the Secretary of State, Lord George Hamilton, decided upon a

policy of cultivating friendly relations with the trans-frontier tribes. This was the basis of the dismemberment of the Punjab which Lord Curzon accomplished in utter disregard of the forcible minutes left by Lord Elgin against that policy. Sir William Mackworth Young had predicted the failure of the policy and warned the supporters of the scheme against coquetting with the trans-frontier tribes and their treacherous jirgahs. But Lord Curzon would brook no opposition and he was carried away by the glamour of imaginary prospects. Lord Elgin was emphatic in the opinion that reasons such as those of opening up of the country and developing its natural resources which certainly existed in the case of Assam and Baluchistan did not exist in the North-West Frontier. This opinion was found unacceptable and it was set aside. Bright prospects of development were held by interested officials. The Government of India and the Home Government were charmed by the prospects."

"What has been the result of the experiment and to what extent the expectations then formed of peaceful development and friendly intercourse has been realised should now be ascertained. To the general public little beyond the growth of crime and increase of lawlessness is visible. The 'friendly intercourse' has only been helpful to the smuggling of criminals into our own borders. The '*Times of India*' points out it has been helpful to the enlistment of murderers in the local corps, and the '*Englishman*' admits that it has assisted the appointment of raiders as chaukidars on a deposit of Rs. 100. Who can say that we have not a considerable number of enemies in our own camp to aid and abet the gangs of trans-frontier raiders so as to make it impossible for the Government to track the criminals? Even before the inauguration of Lord Curzon's policy the frontier administration was fraught with serious difficulties. Thousands of British subjects were constantly visiting independent territory and bringing with them large hordes of foreign tribes with whom they had several ties, social, religious and matrimonial. Mr. Merk somewhere refers to the innumerable questions of administrative difficulty in dealing with a people who have close affinities with tribes with whom the Government is required to deal strictly and firmly. But we have imported additional difficulties by facilitating the influx of the troublesome people from across the border and by enrolling the pick of them in the militia. Surely this policy is not free from risk. It is not therefore surprising that the frontier crimes have in recent years increased enormously and that the criminals have defied the Government to do their worst."

"This aspect of the administration of the Frontier Province is not dealt with in the published reports, and consequently the public have no reliable information as to the adequacy or otherwise of the measures adopted to combat the growth of crime. How the crime has been increasing will seen from the following statement :—

	1906-07	1907-08	1908-09
No. of Raids	20	49	49
" Murder	18	40	27
" Kidnapped	28	16	19
" Ransomed	8	9	9
" Otherwise released	18	6	9
Value of property looted	Rs. 26,000	1,45,700	1,14,700

In 1909-10 the number of raids increased to 67, the number of murders to 37 and the number of persons kidnapped to 58 and the number ransomed to 15. In 1910-11 as a result of agitation in these columns the Government adopted some palliatives which temporarily reduced the crime both in 1910-11 and in 1911-12. But the measures had no permanent effect on the criminal gangs. They appeared to have merely changed their venue from the Frontier Province to the Punjab. In 1910 and again in 1911 Sir Louis Dane pressed upon the attention of the Government of India the necessity of supplying smooth-bore guns and ammunition to selected villagers in the exposed districts so that they might protect themselves effectively, but the Government of India would not hear of the suggestion and accordingly, (if we may borrow an expression from Sir Henry MacMahan) the Punjab Hindus being 'usually the richest men' became 'a more tempting prey to robbers.' But this is a digression. The raiders who had only temporarily changed their venue to the Punjab began their operations nearer home with renewed vigor in 1913. Practically, therefore, the extent of lawlessness has remained undiminished and we have seen it has grown more desperate and persistent than ever it was.

"The Calcutta "*Englishman*" tries to find a difference between the raids of the pre-partition and post-partition days. Formerly the raiders were numerous, the identity of the tribes was beyond question and their haunts could also be attacked by troops. Our contemporary says : 'We could not entirely prevent raids, but, sooner or later, punishment descended upon the raiders. Now, however, the frontier authorities are in this fix, that while crime and criminals from across the border are multiplying, the bands that penetrate into British territory consist of such a few persons, who can easily disperse in different directions, that it is almost impossible to discover who they are or whence they come. Formerly the outlaws were led by notorious men with known haunts, who bragged about what they had done, or were going to do. Now they operate in silence and cannot be tracked. Indeed, it has become a question whether recent outrages are the work of Pathans from across the border or of local people. The soldiers at Kohat, or Bannu, or Peshawar, or Nowshera are quite prepared to meet an Afghan invasion or to repel a Russian army, but there is no organisation to deal with a few slimy persons with rifles who hold up trains or ransack houses.' This is the direct result of the new policy of 'friendly intercourse' and it is well to realise that whole tribes habituated to crime cannot be weaned from their ways by friendly intercourse. We hope the Government of India will not delay inquiry into the policy underlying the dismemberment of the Punjab. Temporary measures and local makeshifts will never eradicate an evil which has taken root in the soil."

V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

9. The *Akhbar-i-'Am* (Lahore), of the 7th February 1914, publishes from one Chaudhri Habib-ur-Rahman Khan, Bhagal, Karnal District, a communication headed "The *Watan's* love for (*lit.* worship of) the country." In its issue, dated the 23rd January 1914, says the writer, the *Watan* has published a very lengthy article under the heading "The thoughts of an Ismaili."[*] There is much in it, he adds, which he regards with complete approval. For example, he is at one with the *Watan's* opinion that India is not fit for *Swaraj*. He holds that British rule in India is a dispensation of Providence, and if it was withdrawn the country would relapse into anarchy and confusion when the principle of "might is right" would reign supreme. He is also of opinion that the present day leaders are not the real leaders of the community. But with these exceptions, he cannot approve of the views of the *Watan*. As a case in point, from the article under reference it appears that the Editor of the *Watan* does not approve Hindu-Muslim unity. But will the latter say why he would consider himself insulted if Hindus were to live like elder brothers with the Muhammadans as their younger brothers. Such a relationship indeed can hurt no one, but there is a most urgent need for the brothers to live in unity. There is, however, one point on which the writer's views cannot coincide with that of the Hindus, namely, the establishment of *Swaraj*, at least so long as India does not produce men like Swami Ram Tirath. As to the Muslim League the writer does not say that it should be broken up. But he cannot see any objection to Hindus and Muhammadans uniting respectfully to demand concessions from Government. After expressing his disapproval of the *Watan's* protest against Messrs. Wazir Hassan and Muhammad Ali advising their co-religionists to abstain from kine-killing in Ajudhia, the writer calls on the Editor to say whether he feels any hesitation in acknowledging the loss which India, especially the agricultural community, is sustaining on account of kine-killing. There can be no denying the fact that kine-killing has ruined "us," for it is on this account that the price of a bullock which formerly could be bought for Rs. 20 has now risen to Rs. 100. Verily, the people have been reduced to such straits that they are quite at a loss to know how to pay the revenue demands and to maintain themselves and their families, especially in these days of famine. Moreover, has the Editor of the *Watan* forgotton the day when, in the presence of Mr. Gladstone, Deputy Commissioner, Ambala, he delivered a lengthy speech in which he advised the zamindars to improve their condition, to keep cows and to improve the breed of their cattle? Have the times so changed (*lit.*, come) now that he can write to Vicar-ul-Mulk an open letter, informing him that the suppression of kine-killing is calculated to interfere with the religious rights of Muhammadans? Every sensible person should keep his religious views in the background in order to promote the well-being of the generality of mankind. He refers to the days of Emperor Akbar and Shah Jahan and the former's orders on kine-killing, and invites the attention of the Editor of the *Watan* to the tradition, according to which the prophet condemns (the use of) beef and praises milk.

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[*] A follower of the Agha Khan.

The Ajudhia rioters.

10. The *Paisa Akhbar* (Lahore), of the 13th February 1914, has a note headed "Royal clemency shown to the criminals implicated in the Ajudhia riot." Writing about the release of the Ajudhia rioters, the paper says that there can hardly be any one who is not pleased to find that the sufferings of his fellow-creatures have come to an end and who will not thank His Honour the Lieutenant-Governor of the United Provinces for showing them mercy. Nevertheless, there should be some consideration of the effect which the release of the criminals implicated in last year's riot in Ajudhia will produce on the minds of the general public; especially at this time when the Muhammadans of Ajudhia have been deprived of their admitted right to sacrifice cows on the occasion of the Bakr 'Id. Will not the Hindus of the *ilaka* regard the clemency shown to the rioters as a triumph (of their agitation) and harass their Muslim countrymen still more? Government has undoubtedly every right to display royal clemency and there can be no denying the fact that it is proper to subordinate anger to mercy. But it is also extremely necessary that the rights of the different sections of the community should also be protected. Sir James Meston's proceedings in the matter will assuredly be regarded as wise if His Honour also takes steps to safeguard the rights of Muhammadans of Ajudhia in the matter of the sacrifice of cows.

The *Observer* (Lahore), of the 14th February 1914, has the following:—

> "The orders of His Honour Sir James Meston *re* the convicts in the Ajudhia riot cases have come as a complete surprise to those not initiated in administrative mysteries. His Honour has ordered the release of 23 prisoners and substantial reduction in the sentences of 7 persons, directly concerned in the Bakrid riots of 1912. Hindu agitation, on behalf of the convicts, has not been in vain; though at the time this agitation was started it was difficult to believe that it would prove so effective as to induce the Lieutenant-Governor to yield to its pressure. And as the demand for the release of the prisoners was put forward after the action of the Viceroy in the Cawnpore riot cases, there is some justification for the impression that Sir James Meston has issued the present orders as a sort of counterpoise to the release of the Musalman prisoners in the Cawnpore riot cases. What the effect of this will be it is as yet too early to say; but it is worth asking whether this fact, coupled with the recent prohibition of cow-sacrifice in Ajudhia on the occasion of the Bakrid, will not be interpreted as a national victory by the Hindus and as an indication of the Government entirely conceding their demands."

Muhammadans and the Editor of the *Paisa Akhbar*.

11. Under the heading "The Sultan's gift of a carpet to the Shahi Mosque, Lahore," the *Municipal Gazette* (Lahore), of the 12th February 1914, publishes a note in which it says that on the occasion of the presentation of the carpet the Turkish Consul replied in Turkish to the address presented to him by the Lahore Muhammadans. Munshi Mahbub Alam, Editor of the *Paisa Akhbar,* took upon himself the duty of translating the reply, but when he stood up and was about to speak, there arose a great uproar from all sides and the people assembled there cried out 'we do not want to hear anything from your lips (*lit.* tongue).' They also cried "shame, shame" upon the Munshi and thus obliged the latter to keep quiet in disgrace. Shortly after this, the Consul left the mosque and entered a carriage. He was followed by Munshi Mahbub Alam who also took his seat in the same carriage. Muhammadans, therefore, were obliged to restrain their feelings which ran very high against the Munshi. But when the Munshi's brother Abdul Aziz came out of the mosque and sat in a carriage he was received by an endless shower of stones and storms of abuse.

Commenting on this, the paper says that it is apparent that Munshi Mahbub Alam courted this disgrace by alleging that the news of the grant of a carpet by His Majesty the Sultan of Turkey was wrong. At the same time, Maulvi Zafar Ali Khan so rose in the estimation of the public by remaining true to his principle of uttering the truth that his way was paved, as it were, with flowers by his co-religionists who carried him on their shoulders and drew his carriage. On this present occasion also, says the paper, after the address had been read and prayers offered for His Majesty the Sultan of Turkey, a Muhammadan, who from his physique appeared to be a wrestler, loudly called upon the assembly to think of the *Zamindar* also.

The Census Report and Aryas.

12. Writing under the heading "An extremely interesting album of the present condition of India," the *Hindustan* (Lahore), of the 4th February 1914, says that the Census Report for the year 1911, compiled by Mr. Gait, is not a book but a mirror in which the picture of India can be viewed from every side. After remarking that an interesting and complete report could hardly have been written before, the paper says that the compiler has committed only one mistake and that is that he has devoted only two or three sentences to discussing the principles of the Arya Samaj.

Elsewhere the paper has a note entitled "The Commissioner, Census Report and the Arya Samaj." Writing about the reference to the Arya Samaj in the Census Report under reference, the paper says that in spite of the fact that he declares the work done by the Arya Samaj praiseworthy, Mr. Gait has thought fit to raise certain objections against the religion followed by the (members of the) Arya Samaj. Some of these objections are unjustifiable and offensive in the extreme. For example, Mr. Gait quotes Mr Blunt who says that Swami Dayanand made opposition to kine-killing part of his faith solely with a view to maintaining an alliance with the Hindus; because if he had not done so, Hindus would have regarded the Arya Samaj as a "curse." From this, says the paper, it is apparent that both Messrs. Blunt and Gait are anxious to prove that kine-killing is sanctioned by the Vedas and that Swami Dayanand cunningly incorporated the principle of hostility to kine-killing in his religion with some ulterior ends in view. Nothing can be more offensive to Hindus in general and Aryas in particular than this. From the trend of his writing it appears that Mr. Gait is not compiling a Census Report but is writing a book to controvert the religious views of the Samaj. Mr. Gait has endeavoured to show in the Census Report that the Vedas are not revealed books, that the commentaries of the Swami on the Vedas are wrong, that the doctrine of *karma* and the prohibition of kine-killing do not exist in the Vedas, etc. Thus a perusal of the report is calculated to make a sensible person doubt whether its compiler is a Commissioner or a brother of Maulvi Sana Ullah (Editor of the *Ahl-i-Hadis*.)

Aryas and Sikhs.

13. The *Loyal Gazette* (Lahore), of the 1st February 1914, has a note entitled "A fresh specimen of the morality of the Arya Samajists." Although, says the paper, all noble-minded persons have showered curses on Munshi Ram for attacking the Gurus in his pamphlet entitled "*Hai hai yih kaisa anand*," still the editor of the *Arya Gazette* does not only justify but even goes the length of praising the conduct of Munshi Ram in the matter. The paper enquires if this is the morality which the Arya newspapers wish to inculcate in the world and whether this is the "Aryaism" over which they have raised so great an outcry, and says that it is a matter of shame (for the editor of the *Arya Gazette*) that he should regard as reasonable a pamphlet for whose publication its printing-press expresses regret.

VI.—LEGISLATION.

The Press Act and Anglo-Indian newspapers.

14. Writing under the heading "Are Anglo-Indian newspapers exempt from the operation of the Press Act," the *Hamdard* (Delhi), of the 10th February 1914, says that the *Pioneer* has reproduced an article from the *Manchester Guardian*, in which Mr. Maclean, the correspondent of the latter paper, discusses the nature of the Kikuyu Conference and the desirability of union among different Christian sects. The paper finds the portion of the article relating to Muhammadans objectionable, and says that while there is nothing extraordinary in the conduct of the *Pioneer* in reproducing the aforesaid article, seeing that it is always in the habit of injuring the feelings of Indians, it is really surprising that it has never occurred to the Government of the United Provinces that the Anglo-Indian daily of Allahabad should be called upon to furnish security. The Punjab Government, also, pursues the same policy (in relation to the Anglo-Indian daily of Lahore). Next it says that

it is about to expose the conduct of these newspapers which insulted the religion of Muhammadans in various ways but yet were never taken to task for their conduct. But while the authorities accorded this treatment to the Anglo-Indian newspapers, they required the *Ahl-i-Hadis* and the *Badr* to furnish security for publishing articles which were written by way of reply. Can it be hoped, it asks, that the Government of India will invite the attention of the Local Governments to the fact that they should stop the publication of such articles and should demand security from their publishers so that the Press Act may be applied to every community equally so long as the Act remains in force.

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

Judicial murders in India.

15. The *Tribune* (Lahore), of the 13th February 1914, has the following :—

"Mr. Swift MacNeill, M. P., has obtained and published some startling facts relating to murder trials in India. During the ten years ending 1911 Government appealed against acquittal on murder-charge in 284 cases. Appeals were allowed in 157 cases of which 89 ended in conviction. Of these latter, death sentences were pronounced in 27 cases, but in one case the sentence was eventually commuted to transportation for life.

* * * * *

* * * "The question has been discussed threadbare in this country in connection with the Sitapur case and Indian opinion is unanimous in condemning the un-British procedure. The Government cannot any longer delay an amendment of the law without increasing general dissatisfaction in the country."

Native shoes in Courts.

16. The following is from *Arya Patrika* (Lahore), of the 14th February 1914 :—

"Readers of newspapers may remember to have not infrequently come across paragraphs recounting the feats performed by a Hindustani shoe in the hands of a recalcitrant prisoner in a court of justice in India. They may remember the following typical incident which attracted considerable notice at the time of occurrence :—Magistrate to prisoner: 'I sentence you to three months' rigorous imprisonment.' Prisoner: 'Will you not make it three years, my lord?' 'Why?' 'Because times are hard, and it is easier to work out one's daily bread in jail than out of it.' The Magistrate informed the prisoner that the offence he had committed did not demand more than three months. The prisoner assured the Magistrate that he would presently furnish him with the ground for reconsidering his decision, and without waiting for the court's permission, he took out from under his clothes a formidable Hindustani shoe and hurled it at the Magistrate. It struck the table glanced off to the ceiling and, after describing a somersault in the air, settled itself on the learned head of the Magistrate. The man got three years.

"Whether it is on account of this occasional tendency on its part to go out in search of other people's heads without timely warning, or for some other reason not yet definitely stated, the Hindustani shoe commands more attention in certain quarters than any other item of Indian habiliments. Just now it is the sole topic of talk in Behar and Orissa.

* * * * *

False notions about Indian customs have led to much unpleasantness in the past, and we hope even the Behar planters will not boldly deny that the length of their residence in India covers a period which furnishes room for anything but justification for a quarrel over a shoe with the children of the soil."

The mismanagement of Muhammadan *Wakfs*.

17. The following is from the *Observer* (Lahore), of the 14th February 1914 :—

"The mismanagement of Muhammadan endowments or *wakfs* is one of the crying evils of the day. These *wakfs* are valued at crores of rupees in India and if they were properly administered, most of the religious, educational and other needs of the Musalmans would be supplied without having any recourse to repeated appeals for subscriptions from a poor community. Resolutions have been passed again and again by the Muslim League urging upon the Government of India the desirability of supervising the administration of the endowments. Similar prayers on behalf of Hindu endowments have been addressed by leading Hindus, and Dr. Rash Behari Ghose even brought in a Bill in the Imperial Council some years ago. But for fear of the opposition of the uninstructed masses, Government has not been taking the matter in hand. The recent creation of a Ministry of Endowments in Egypt, however, seems to have led Maulvi Shibli Nomani to urge a renewal of the demand for the supervision of Musalman *Wakfs* in India. When Lord Kitchner has in the face of the Khedive's own opposition established the new portfolio in a land which is not under direct British rule, it is to be hoped that the Government will not be oppressed with imaginary fears in regard to India. In view, however, of the reluctance of the Government of India to respond to appeals from the educated community, Maulana Shibli proposes (1) that a memorial praying the Government for undertaking the supervision of *Wakfs* and signed by hundreds of thousands of Muhammadans of every class and rank of society should be submitted to Government; (2) that the supervision prayed for should not be one calculated to interfere with the religion of the Musalmans and should preferably be exercised by a committee of Muhammadans elected by the Muhammadans and invested with the necessary powers of investigation, etc., by Government, whose recommendations should be enforced by Government; (3) that the administration of *Wakf* should be placed under a new officer elected by Muhammadans for the purpose, which would revive the office of *Sadr-us-Sudur* under the Mughals. The problem needs stout hearts, unflagging energies and persuasive tongues for its solution, but where there is a will there is always a way. The question deserves the earnest consideration of the thinking Muhammadan public and we shall be glad to open a discussion on the subject."

(*b*)—*Police.*

Employment of Indians in the Imperial Police Service.

18. The *Paisa Akkbar* (Lahore), of the 11th February 1914, publishes a leader headed "Is the distinction of colour necessary in the Police Department." He says that in the evidence which Mr. H. F. W. Gilman, I.C.S., Inspector-General of Police, Madras, gave at a meeting of the Royal Commission on Indian Public Services recently held at Madras, that officer gave his opinion that the distinction of colour was necessary for candidates appearing in the Police examination held in London. This plain-speaking is praiseworthy in itself. It can, however, be ascertained from his evidence how much prejudice still lingers in the minds of the highest authorities on this question of the employment of Indians in larger numbers in the Public Services. In Calcutta also, Mr. Hughes-Buller, of the Bengal Police, made similar remarks before the Commission, and observed that he could see no reason why higher posts in the Police Department should be conferred on Indians. Commenting on this the paper expresses surprise that Mr. Hughes-Buller should have made these remarks in the face of his own admission before the Commission that Indian Police officers discharge the duties entrusted to them with great diligence and devotion and in spite of the fact that the desirability of giving greater employment to Indians in the Public Services has been admitted on all hands. The paper publishes a translation of the rules for the admission of candidates for the Imperial Police Service, and says that in accordance with these rules, every candidate for this service must be a British subject and a European by birth. Such rules for the admission of candidates for the Civil Department are unpleasant and shameful, and the best answer to the objection that Indian officers cannot maintain discipline is that they are not given any opportunity. By dint of their extraordinary capabilities, Indian Police officers in the Punjab and the United Provinces have been promoted to the rank of Deputy Superintendents and even Superintendents of Police, and some of them, in spite of being illiterate or only partially educated, maintained perfect discipline among their subordinates. In view of these facts it betrays palpable ignorance on the part of the above-mentioned officers to hold that Indians cannot maintain discipline. It may, however, be borne in mind that the Police Department generally deals with that section of the people on whom education and civilisation have very little effect, and who are, therefore, extremely superstitious. For this reason it is highly necessary that an adequate number of Indians should always hold high posts in the Police Department, to co-operate with the European officers in the maintenance of peace.

Increase of dakaitis in the country.

19. The *Akhbar-i-'Am* (Lahore), of the 11th February 1914, has a note entitled "Are not dakaitis and murder sedition?" The horrible crimes of dakaity and murder which are being committed of late, says the paper, were formerly quite unknown. Are not these crimes, it asks,

calculated to affect injuriously the might, power and prestige of the British Government? Is it unable to suppress dakaitis and bloodshed? Is it not its duty to protect its subjects? Does the present state of affairs in India fall short of the reign of terror of the Mahratta and Sikh times? If (Indian) newspapers write any article with freedom and good intention, they are throttled without any enquiry or regular trial whatever and without any opportunity for the offender to make any defence or to prove his innocence. If, on the other hand, anarchists and dakaits perpetrate crimes, they are tried before a regular court and are given an opportunity to defend themselves. If only 5 or 10 dakaits and anarchists were tied down and blown from the cannon's mouth and if martial law was enforced like the Press Act, peace would most likely be established in the country in no time.

(*d*)—*Education*.

The strike of the students of the Lahore Medical College.

20. The following is from the *Tribune* (Lahore), of the 14th February 1914:—

> "The students of the Lahore Medical College who went on strike on Thursday are reported to have submitted to the Principal a statement of their grievances. They complain of a want of real sympathy with them on the part of several of the Professors and of being addressed by some of them very improperly. The list of grievances includes discouragement of practical, medical and surgical work, the restrictions placed on the handling of instruments by students, the difficulties placed in the way of students proceeding to England for medical studies, want of disposition to hear students in cases of detention and expulsion, not allowing the use of library books for students and want of hostel accommodation. The necessity for the strike is to be deplored. The students, however, seem to consider they had no alternative. There was quite recently similar trouble at Lucknow. But the Principal of the Lucknow College in time shook off his stiffness and won over the students by conciliation. There is no reason why if the grievances are genuine the Principal and Professors of the Lahore College should not act similarly. We hope matters will not be allowed to remain in the present unsatisfactory state and efforts will be made by the authorities of the College to win back the affections of their pupils. In this connection we are glad to learn that a similar strike of the students of the Sub-Assistant Surgeon class has been averted by the prompt and kindly intervention of Dr. Bal Kishen Kaul. The students submitted their grievances to Dr. Bal Kishen who spent the whole of Friday with them and succeeded in persuading them to abandon the idea of strike."

(*h*)—*Miscellaneous*.

The confiscation of the *Zamindar* Press and Mr. Muhammad Ali.

21. The *Hamdard* (Delhi), of the 11th February 1914, publishes extracts from a speech which Mr. Muhammad Ali delivered at a meeting held in the Cotton Market, Delhi, in aid of the *Zamindar*. In the course of his speech the speaker observed that the motive of the *Zamindar* in publishing the articles to which exception was taken by Government, was not to subvert British Government. Nor did the said articles produce any impression on the minds of their readers that the *Zamindar* was leading them on in that direction. Moreover it should be borne in mind that though the past three years have been full of calamities for Muhammadans, not a single one has been found guilty of violating the law. The *Zamindar* also has never offended Government beyond representing the true feelings of the people. The Mughals were not dependent on any newspaper for ascertaining the feelings of the people, because through marriage relations and kinship with them they could easily learn what they thought. But those conditions have now changed and India is under an alien Government which has no kinship with its subjects. The Government, therefore, cannot directly learn the views and feelings of the people, but can only ascertain them through the medium of the Press and the police reports. If, therefore, the Press is gagged (*lit.* stopped) the police reports will be the only source left from which the feelings of the people can be known to it It may, however, be borne in mind that whereas the Press does everything openly, the police reports are always kept secret. In these circumstances, if Government were to rely on both as interpreters it could arrive at a correct conclusion because the exaggerated statements

and reports of both Press and police could be set aright by comparing them together. The *Zamindar* had always truly represented the feelings of Muhammadans. If, therefore, it is allowed to cease to exist, Muhammadans will find no other medium for representing their views. The speaker does not wish Muhammadans unnecessarily to fret over the stoppage of the *Zamindar*. He only desires to remind Muhammadans that if the *Zamindar* is suffered to remain in abeyance their feelings and ideas will find no expression. Next the speaker related from the Arabian Nights the story of the fisherman who at his own request was sentenced to receive 100 stripes by way of a reward for a present made by him to the Caliph. But after he had received 50 stripes, he requested the Caliph to administer the remaining 50 on his gatekeeper with whom he had promised to divide the reward in equal shares If the *Zamindar* is awarded 50 stripes, Muhammadans also should receive 50, seeing that the paper used to represent their feelings. Indeed Muhammadans should now do something practical and should consider what steps should be taken to revive the *Zamindar*. He suggested that Muhammadans should submit a memorial to the Lieutenant-Governor of the Punjab, requesting His Honour kindly to re-consider his order and to cancel it, in due consideration of the fact that the poor Muhammadan community cannot bear this serious loss. He also advised them to exercise patience and forbearance (in their present misfortune) and to resign themselves to the will of God as they had in the past during the days of Turkish troubles, when, notwithstanding their excited feelings, they in no way violated the law, and always kept themselves within the bounds of moderation. Indeed, they should bear in mind that the more they afforded proof of their patience and forbearance the more they would be considered worthy of receiving concessions from Government. The fact, however, should not be lost sight of that if steps are taken to collect money (in aid of the *Zamindar*) it will produce a still greater effect on Government than even patience and forbearance During the Cawnpore affair and on other occasions as well it was the clinking of rupees which had the greatest influence on Government. A traitor as well as a patriot can make speeches day and night, but the effect of money is quite different. It is money that can produce the greatest effect on Government and is calculated to prove of greatest satisfaction to the *Zamindar* "You should, therefore, help the *Zamindar* with pecuniary aid and should (thereby) cut down the noose which has been placed round your necks by the stoppage of the *Zamindar*. You should use the sympathy created by the *Zamindar* for the *Zamindar* itself and should give proof of your love for it by giving it your pecuniary support."

Security from the *Nur Afshan*.

22. Writing under the heading "Ssecurity demanded from the *Nur Afshan*," the *Paisa Akhbar* (Lahore), of the 15th February 1914, justifies the conduct of His Honour the Lieutenant-Governor of the Punjab in calling upon the *Nur Afshan* to furnish a security of Rs. 2,000, for publishing certain objectionable writings and says that the conduct of Sir Michael O'Dwyer in the matter goes to show that he is giving a practical shape to the warning he had administered in his speeches to the Press. Indeed, His Honour appears to be bent upon punishing (*lit.* warning) equally all newspapers, whether Hindu, Muhammadan or Christian which are guilty of committing blunders. In conclusion, the paper deplores the fact that the Punjab Government has been obliged in so short a space of time to adopt extremely unpleasant and stringent measures against a number of newspapers to prevent them from publishing scurrilous writings.

LAHORE:
The 21st February 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

407 SI—404—3-2-14—SGPP Lahore.

[Confidential.]

[Vol. XXVII.] [No. 9.]

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21 MAR 1914
INDIA OFFICE

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH FEBRUARY 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 "
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 "
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 "
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 "
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 "
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 "
13	Forman Christian College Notes.*	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 "
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 "
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 "
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 "
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 "
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 "
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 "
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 "
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
24	Desh	Do.	Dina Nath	Dina Nath	2,000 "
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the week.
†Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
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	DAILY—*concluded.*				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
29	Zamindar	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
30	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
31	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
32	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
33	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 "
34	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 "
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 "
36	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 "
37	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 "
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 "
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 "
40	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 "
41	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 "
42	Bharat Samachar	Rawalpindi	...	Badar-ud-din	...
43	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
44	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 "
45	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 "
46	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 "
47	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 "
48	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam*	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
50	Haq*	Delhi	Qasim Ali	Qasim Ali	600 "
51	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 "
52	Himala	Lahore	Dina Nath	Dina Nath	...
53	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies
54	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
55	Hindustan	Lahore	Ram Bachpal Singh	Karam Chand Hateshi	15,000 copies.
56	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
57	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
58	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH FEBRUARY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
59	Jiwan Tat ...	Lahore ...	Dev Rattan ...	Dev Rattan ...	375 copies.
60	Kam Dhenu† ...	Ludhiana ...	Bishen Singh ...	Daulat Ram ...	1,500 ,,
61	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Husain ...	Hamid Husain ...	150 ,,
62	Kashmiri Magazine ...	Lahore ...	Muhammad Din Fauq...	Muhammad Din Fauq ...	1,300 ,,
63	Loyal Gazette ...	Do. ...	Amar Singh ...	Amar Singh ...	2,700 ,,
64	Millat* ...	Do. ...	M. Shuja Ullah ...	Shuja Ulla ...	1,000 ,,
65	Mukhbar ...	Amritsar ...	Lakhmi Das ...	Lakhmi Das ...	300 ,,
66	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 ,,
67	Munir ...	Jhang ...	M. Ghulam Hussain ...	M. Ghulam Hussain ...	1,200 ,,
68	Musalman* ...	Amritsar ...	Ilm Din ...	Ilm Din ...	425 ,,
69	Nasim-i-Hind* ...	Rawalpindi ...	Qalandar Khan ...	Kishan Chand Mohan ...	...
70	Nur ...	Qadian, Gurdaspur District	Muhammad Yusaf ...	Muhammad Yusaf ...	1,000 copies.
71	Nur Afshan ...	Ludhiana ...	Rev. Dr. E. M. Wherry	P. Wyllie ...	400 ,,
72	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	9,000 ,,
73	Parkash ...	Do. ...	Radha Krishen, B.A. ...	Radha Krishen ...	3,500 ,,
74	Punjab Samachar ...	Do. ...	Hira Lal ...	Hira Lal ...	1,700 ,,
75	Rajput Gazette ...	Do. ...	Thakur Sukhram Das...	Thakur Sukhram Das ...	2,284 ,,
76	Sadiq-ul-Akhbar ...	Bahawalpur ...	M. Ata Ullah ...	Bahawalpur State ...	450 ,,
77	Ditto ...	Rewari ...	S. Maqbul Hussain ...	Sayed Maqbul Hussain Sadiq.	250 ,,
78	Sanatan Dharm Parcharak	Amritsar ...	P. Ralia Ram ...	P. Ralia Ram ...	750 ,,
79	Shamsher-i-Qalam ...	Lahore ...	Nur Ahmad ...	Nur Ahmad ...	...
80	Shanti ...	Rawalpindi ...	Kishan Chand Mohan	Kishan Chand Mohan ...	1,200 copies.
81	Sharif Bibi ...	Lahore ...	Fatima ...	Muhammad Din ...	500 ,,
82	Sialkot Paper ...	Sialkot ...	Todar Mal ...	Todar Mal ...	250 ,,
83	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 ,,
84	Sulahkul* ...	Jhang ...	Raj Narain ...	Raj Narain ...	...
85	Tahzib-ul-Niswan ...	Lahore ...	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali ...	2,000 copies.
86	Uch-Jiwan ...	Do. ...	Dev Rattan ...	Dev Rattan ...	...
87	Victoria Paper ...	Sialkot ...	Brij Lal ...	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
88	Watan ...	Lahore ...	Muhammad Insha Ullah.	Muhammad Insha Ullah...	6,200 ,,
89	Zamindar† ...	Do. ...	Zafar Ali, B.A. ...	Raja Ghulam Qadir Khan	2,900 ,,
	FORTNIGHTLY.				
90	Brahman Gazette ...	Rawalpindi ...	Vidya Rattan Prakasher	Bakhshi Dhera Mal ...	700 copies.
91	Mister Gazette ...	Do. ...	Ali Bakhsh ...	Ali Bakhsh ...	100 ,,

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH FEBRUARY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
92	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 copies.
93	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
94	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
	MONTHLY.				
95	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
96	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 "
97	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
98	Fasana†	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 "
99	Indar	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 "
100	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
101	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 "
102	Kakezai Social Reformer*	Lahore	Fazl Din	Fazl Din	400 "
103	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 "
104	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
105	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 "
106	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 "
107	Sufi	Pindi Baha-ud-din, District Gujrát.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
108	Zaban†	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies
	GURMUKHI.				
	WEEKLY.				
109	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
110	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
111	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 "
112	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
113	Punjab Reporter†	Do.	Ganda Singh	Ganda Singh	400 "

*Not received during the week.
†Temporarily ceased to exist.

I.—Politics.

(a)—Foreign.

The powers and the Ægean Islands.

1. The *Observer* (Lahore), of the 18th February 1914, has the following :—

"The decision of the Concert to hand over to Turkey one island in addition to the two proposed by Sir Edward Grey is not unnaturally calculated to provoke the thought that had the British Foreign Secretary been less illiberal towards the Porte, the latter might have secured at least the two other islands which are indispensable to the effective defence of Asia Minor. The unanimous resolve of the Powers not to disturb the Greek occupation of Chios and Mitylene is stated to have caused great disappointment in Turkish official circles. It should serve to undeceive them completely as to any Power befriending them in future even in a righteous cause. Their decision to negotiate directly with Greece for an exchange of the islands is to be commended as the manlier course which may be attended with better results. But though Greece may evacuate Albania by the end of March, it is a question whether Italy will be willing to release till the Greek Kalends the Turkish islands occupied by her, in order to enable the Porte to exchange them for Chios and Mitylene. Woe to the vanquished is the one lesson which the history of the two Balkan Wars and the negotiations connected therewith inculcate once more with unerring precision. In European politics, though religion may count as against the Turks, treaties, solemn assurances and ties of old friendship are mere pie-crusts made only to be broken. And yet we prate of the advance of humanity and civilisation."

Turkey and Ægean Islands.

2. Writing on the question of the Ægean Islands the *Zamindar* (Lahore), of the 20th February 1914, says that on the outbreak of war in Tripoli the European Powers unequivocally declared that it would be confined to African territory. But although Italy bombarded Beirout, made vain attempts to enter the Dardanelles, and took possession of some islands in the Ægean Sea, the European Powers made no protest to Italy. Subsequently when Greece followed in the wake of Italy and took possession of some of the aforesaid islands the justice-loving Powers remained wholly silent. The Porte, however, has now strongly protested against the conduct of Greece and has reminded the Powers that the possession of these islands by Greece is calculated to endanger her rights in her Asiatic possessions. It is regrettable that the clever friends (of Turkey) are disposing of her possessions in any way they please without consulting her. Justice demands that the Powers should not have allowed Greece to covet the Ægean Islands, but it has become the characteristic of the age to kill the dying and to oppress the subdued.

The Hedjaz pilgrims.

3. The *Observer* (Lahore), of the 21st February 1914, has the following :—

"With regard to the proposal for founding a hospital at Jedda, the feeble response to the appeal for funds must have now convinced the Government that the pilgrims do not want a hospital in the Hedjaz under non-Muslim auspices or bearing a non-Muslim name. The sooner, therefore, the scheme is abandoned and the money collected for the same diverted with the consent of the donors to the pilgrim repatriation fund, the better it will be. As for the relief and repatriation of indigent pilgrims, various proposals have been submitted to the Government of India in that connection. The best, in our opinion, is that unanimously adopted by the Muhammadan Anjumans of this Province, the imposition of a slight cess at the port of embarkation on persons proceeding to the Hedjaz. This will realise a sum of money generally sufficient to meet the needs of the situation. It may be collected by Government and spent also through official agency in consultation with non-official Muhammadans. But seeing that neither the above scheme nor perhaps any other suggestion was acted upon last year, it is too early in the day to talk of the failure of the movement in favour of the establishment of a repatriation and relief fund. Such a movement is certain to be attended with success in the near future, though it may not take the form recommended by the Bombay Government. And once the fund is established, the present difficulties will disappear, leading, we trust, to the total abandonment of the proposed compulsory return ticket system."

Indians in South Africa.

4. Under the heading "Lord Gladstone on India" the *Panjabee* (Lahore), of the 21st February 1914, has the following :—

"On Tuesday Mr. Andrews delivered a lecture in the City Hall at Cape Town on the subject of Rabindranath Tagore, a subject which he has made his own. The Mayor himself presided. After Mr. Merriman had proposed a vote of thanks to the lecturer, and emphasised the necessity for a better understanding of Indians, particularly of India's intellectual life, Lord Gladstone rose to second the motion. He had listened with great pleasure to the lecture, he said, which was one to make them think and realise in a fuller degree what India was, and what their duties were to her people, who were members of the British Empire. * * * * * * * * His Excellency joined with Mr. Merriman in thanking the Rev. C. F. Andrews. He believed—and it is this to which we desire specially to draw the attention of Mr. Andrews' friends in the Anglo-Indian Press and ours—that the lecture would do much to induce a feeling which would help to a solution of the troubles which had stood in the way of good relations between India and South Africa. They were troubles which they all hoped and expected would be solved before long. He thanked the lecturer heartily for his efforts to bring about a better understanding. All this is conceived in so friendly a spirit and is so admirable in tone and substance that it is almost difficult to believe it proceeds from the same statesman who a few weeks ago defended the heartless and arbitrary proceedings of the South African Government in regard to Indians. We do hope with Lord Gladstone that the lecture may lead to a better understanding, on the part of the people of South Africa, of India and her people. But the realisation of this hope will obviously depend upon the capacity of the people of South Africa to appreciate India's higher life. And on this point we are naturally a little sceptical. Surely men who have failed to appreciate the loftiness and the spirituality of Mr. Gandhi's character, although they know him at first hand and have seen him at his best, are not the men on whom a lecture on an Indian poet, even if that poet is the winner of the Nobel Prize, is likely to make a permanent impression. And, after all, are there not men in India itself whose attitude towards its people remains unsympathetic and unappreciative, even after they have spent years in this country and have eaten tons of Indian salt ?"

Writing on the same subject, the *Tribune* (Lahore), of the 22nd February 1914, observes as follows :—

"The sympathetic speech which Lord Gladstone delivered the other day at Cape Town has gone some way to correct the impression which his attitude during the progress of passive resistance had created in this country. That as Governor-General Lord Gladstone merely represents the Soverign in South Africa is more than sufficiently borne out by the remarks he made on the occasion of Mr. Andrews' lecture. He wished more South Africans would come to this country, for by so doing they would rise to a higher appreciation of what Indians were. They would then think less of India as a country which sent its coolies to the South African Coast. Lord Gladstone's remarks are important as showing his own position as the constitutional head of the Union. Indians will however note that Mr. Merriman pleads for a better understanding of Indians, 'especially of Indian intellectual life.' "

Aryas and Hindus in Zanzibar.

5. Under the heading "The most detestable deed in Zanzibar," the *Sanatan Dharm Parcharak* (Amritsar), of the 8th (received on the 17th) February 1914, says that it appears from a recent Reuter's telegram that both Hindus and Muhammadans in Zanzibar regard the conduct of two Arya young men in desecrating the idol of *Shiva* with the greatest contempt and detestation.

Commenting on this, the paper says that the wound which "our nominal sympathisers" (Aryas) inflicted (on our mind) by converting a temple into a latrine was as yet fresh when they inflicted a second on us. Even the Muhammadans of Zanzibar have showered curses on their detestable deed. Can it now be doubted that these nominal Hindus (Aryas) are in any way less inimically disposed towards Hindus than Mahmud of Ghazni or Aurangzeb. In a far distant country like Zanzibar unity is most necessary ; but wherever the followers of Dayanand go, they cannot restrain themselves from this habit of committing mischief.

Mr. Montagu's speech on Indian affairs.

6. The *Panjabee* (Lahore), of the 24th February 1914, has the following :—

"With the bulk of Mr. Montagu's recent speech on land problems in India we are in no way concerned. What Mr. Montagu wanted, as he himself observed, was to draw one or two general inferences by applying the Indian problems to Great Britian. The difference between the English and Indian system of land tenure is well-known and if any inferences can be drawn by applying the principles of the Indian system to England that may be of value to the latter, Mr. Montagu is doubtless welcome to draw such inferences. What we in India are concerned with is not the subject with which Mr. Montagu dealt, but those that he did not deal with, and the reasons he gave for not dealing with them. England has recently heard a good deal about the so-called Indian peril. The greatest English paper, the greatest in resources, in standing and in authority, has raised the cry that India is in danger. One would have thought that an Under-Secretary of State, fresh from a visit to India, would have something to say on the subject, if there was anything in the *Times'* apprehensions. Mr. Montagu did nothing of the kind. He had not taken the subject, he said, because there was nothing in India which could be described as a peril. Those, Mr. Montagu added, who from the best possible motive and with the greatest ability drew attention to the activities of seditionists and anarchists were likely to add fuel to that comparatively insignificant flame. In this view every right-thinking man will agree. The greatest disservice that can be done either to the Government or the people of India at the present moment is by taking the handful of anarchists and bomb-throwers more seriously than they deserve, more seriously than probably they take themselves. Regarding the South African problem, Mr. Montagu said that he had not taken it, because they all shared Lord Gladstone's optimism in believing that this problem would find a solution. Unfortunately neither Lord Gladstone nor Mr. Montagu cared to state the grounds of his belief."

(*b*)—*Home.*

Hindus and Muhammadans and their respective rights.

7. The following is from the *Panjabee* (Lahore), of the 24th February 1914 :—

"If at the time when a section of the Muhammadan community first began to put forward their claims to special treatment, the Hindu community had placed their views before the Government with sufficient strength, emphasis and unanimity, it is almost certain that the Government would not have brushed aside those views as of no value. But the Hindu community preferred to wait. There was nothing like organised protest. The national organisations in which Hindus preponderated struck an uncertain sound, and in some cases did nothing at all, because they were national. To a certain extent this attitude on their part was correct, because in a country where the great question is to evolve a common national life the susceptibilities of all communities have to be treated with a good deal of tenderness by all bodies which profess to be national. But surely there was nothing to prevent Hindus as Hindus from speaking out their minds. If Hindu Congressmen could not speak out their minds in the Congress, they could do so outside the Congress, and in their own organisations. Unhappily except in the Punjab the Hindus have no organisations of their own to further or safeguard their interests; and this is one reason among several why nothing was done. We have to see to it that the mistake of the past is not repeated. Let no one imagine that we are a whit less anxious than anybody else that the relations between Hindus and Muhammadans should be cordial and friendly. No one knows better than we do that the interests of the two communities are absolutely identical, and that the salvation of each depends upon the salvation of the other; and of the whole body of the people. But in the case of communities, as of individuals, true friendship can exist only between those on an equal footing and where each of two parties is conscious of its strength and is willing to actively exercise it for the good of the other. The present relations of the two communities are not normal, in the first place, because while Muhammadans have properly organised themselves to secure what they concieve to be their interests, the Hindus are a disorganised mass, and, secondly, because, partly for this very reason, the conciliatory attitude on the part of the Hindus is not always reciprocated. One single instance will illustrate our meaning. We have recently had some notable cases in which the Muhammadan community as a community felt aggrieved and were stirred to their deepest depths. We had first the war in Tripoli, then the Balkan war, and finally the Cawnpore imbroglio. In all these cases the Hindu Press and Hindu public men not only earnestly sympathised, but actually made a common cause, with the Muhammadan community. But what is the result? As soon as there has been an occasion when the professed friendliness, not of the Hindus but of some of their friends, is put to the test, the relation of cordiality touches the breaking point. No Muhammadan paper is louder in its nationalistic professions than the *Comrade*, and yet that is the journal which in a recent issue has severely criticised the clemency so justly shown by Sir James Meston to the Ajodhia prisoners! And it has always been so. In the *Comrade* case the *Bengalee* and other Hindu newspapers of Calcutta strongly supported our Delhi contemporary. But what had that journal done when a few months earlier the *Bengalee* itself had been in trouble in connection with a contempt proceeding? We do not mean anything so absurd as that the Hindu community should not be just and even generous, because some of their friends are not so. But let them be strong as well as just and generous, and they can be strong only if they will organise themselves as the Muhammadan community have done. It will then be less possible for their acts, prompted by the most laudable motives, to be mistaken, and the bureaucracy itself will find it easier to do justice as between one community and another. And above all let not the Hindu community be under the delusion that the best way to promote the national cause is to ignore Hindu interests, even when such interests are closely bound up with those of the nation that is to be. Let the susceptibilities of the several communities be treated tenderly by all means, but it should not for a moment be forgotten that the only possible basis for national life is equal justice to all communities and the recognition of the identity of their civic and political interests. It is for this reason we earnestly hope that the Hindu Press and Hindu public bodies all over the country will declare themselves with unanimity and emphasis in this matter, while yet there is time, so that judgment may not once more go against them by default."

III.—NATIVE STATES.

Marwar affairs.

8. Writing under the heading a "Juma Mosque forcibly converted into a temple" the *Vakil* (Amritsar), of the 7th (received on the 16th) February 1914, publishes from a 'Musalman' a communication in which the writer says that in Rajputana mosques were formerly never desecrated, insulted or converted into temples. But those days are now gone. In some places Muhammadans are forcibly prevented from pronouncing the *azan*, while elsewhere they are prevented not only from calling the faithful to prayer but even from reciting their prayers. Further, in some places the doors of mosques have been locked up and in others the mosques have been converted into temples, in some cases after the forcible ejection of the Muhammadans. It will thus be seen that the Muhammadan places of worship are now-a-days in danger. The writer goes on to say that there is a Juma mosque in Khatu in the Jodhpur *ilaka* which was built during the rule of the Mughal Emperors and which Muhammandans used to possess as a place of worship. The mosque was old and a portion of it fell down. By chance there was an idol in this part and on these grounds the *jagirdar* of the *ilaka* declared that the mosque was a *mandir* and prohibited Muhammadans from pronouncing the *azan* and reciting their prayers there. After this the *jagirdar* began to decapitate goats in the mosque and had (his) horses tethered there. The Muhammadans complained to the Marwar authorities, but they could look for no justice in that quarter as all the Judges of the High Court in the State are Hindus and the Senior Judge (*lit.* President) is the President of the Rajputana Arya Sabha. The indifference of the local Muslim League and the All India Muslim League in the matter is most deplorable. The paper adds that if the presence of an idol in a building makes it a temple there is no reason why the mosque outside the Hathi Pol Gate in Marwar, known as the *Shahzada ki masjid*, whose stairs and walls are studded with scores of idols, should not be considered one. If, however, this mosque is not held to be a temple, there is no reason why the Juma mosque of Khatu should be.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Spread of Christianity in India.

9. The *Observer* (Lahore), of 21st February 1914, has the following:—

"If the present rate of increase continues, India will become a purely Christian country in less than a century. Conversions to the creed are generally voluntary and in rare instances only due to compulsion. The great majority of the converts are 'Hindus' of the lowest classes, such as Chuhras of the Punjab, the Mahars of the Central Provinces and Berar, and Shanans of Madras, to whom conversion means an accession of respectability as well as, to quote the Punjabi saying, *double roti makhan* (bread and butter). Others embrace Christianity, according to the Census, because they want protection against zamindari and police extortion and assistance in the endless litigation forced on them by Zamindars, but rarely from religious motives. The chief cause of the increase is, therefore, not a belief in the superiority of Christianity to other faiths, but the better material conditions which it holds out to its adherents. The recent orders of the Punjab Government which would bring all converts to Christianity in Gujranwala and Sialkot districts, whatever their original occupation or caste, in the category of agricultural tribes, are calculated further to increase the temptation. The question before the Muhammadans is, shall we sit with folded hands or enter into a friendly rivalry with the Christian missionaries? Similar inducements to conversion, we need hardly say, are offered by Christianity to the people in Africa, but Islam is making more rapid progress there. Why should it not do so in this country where the conditions are less unfavourable? The only reply is that the Musalmans of India have ceased to love their faith with the earnestness of their co-religionists in Africa. Organisation, money and such like things are good aids, but they are not indispensible. What is urgently needed is the spirit which animated the early Muslim propagandists in India, Sufis like Khwaja Muin-ud-din and Baba Farid Shakarganj, whose earnestness to spread their religion combined with righteous lives secured thousands of converts with their millions of present-day descendants. Men like these do not seek self-advertisement or even monetary help from others. They begin their work with their inborn zeal, leaving everything else to God Who provides them with all the necessary aids. It is men like these that Muslim India needs now. Will they be forthcoming?"

Conciliation Boards.

10. The *Hamdard* (Delhi), of the 8th February 1914, has a leader headed "The Conciliation Boards of Hindus and Muhammadans." The paper refers to the Hon'ble Major Blakeway's opposition to Sir Fazulbhoy Currimbhoy's motion in the Imperial Legislative Council, regarding the constitution of Conciliation Boards in India and says that when similar Boards have worked successfully in other countries there is no reason why they should prove a failure in India where the Panchayat system has been in vogue from time immemorial. Moreover, the differences which the proposed Boards would have to settle, generally arise among the unthinking and ignorant sections of the community. The main object in establishing Conciliation Boards is to increase the influence of the educated community with the common people. But the Hon'ble Home Member, while expressing his agreement with the principle underlying the motion, thinks that serious difficulties are likely to arise in bringing it into practical operation. It is difficult to see why Sir Reginald Craddock has employed the above argument which refutes itself. If a principle is commendable there is no reason why it should not be acted upon. On the other hand, if a principle is impracticable it cannot be called commendable. It is possible that some of the details given by Sir Fazulbhoy in moving his resolution might not commend themselves (to the Hon'ble the Home Member) or might need amendment; but it is unreasonable to deny the need or the practicability of the boards. It is also objected that the Council does not possess the powers which it is called upon to exercise and that the appointment by the Council of a committee for considering the constitution of the Conciliation Boards is extraordinary. But this is the usual procedure for committees on other matters and the Council has full powers to appoint special committees.

Again, while speaking in opposition to the motion, the Hon'ble the Home Member introduced the question of "proportion of rights." Does this mean that in a place where one community predominates the other community should give up the performance of its religious rites? "We" have not heard that the Hindus of any *ilaka* ever expressed a wish that Muhammadans should recite their prayers twice daily, instead of five times, simply because the Hindus out number the latter in the *ilaka* or that Muhammadans of any *ilaka* ever demanded that Hindus should discontinue celebrating some of their festivals for the same reason. The Hon'ble Home Member also objected that differences of opinion might arise over the awards of the Conciliation Boards, but it is hardly probable that the people will disagree with the awards of a body of their own representatives, when the decisions of Magistrates in connection with Hindu-Muhammadan disputes are implicitly obeyed. The Hon'ble the Home Member further objects that there is a possibility of hot-headed persons being elected on the Conciliation Boards. But the Council in framing rules and regulations for the election of members can adopt precautionary measures against this. Moreover, as the Conciliation Boards will be empowered not only to compose differences but to prevent differences coming into existence there will hardly be an opportunity for even a member of the board to inflame the minds of the people. In opposing measures official members pay absolutely no heed to the strength or weakness of their arguments and objections and the paper respectfully requests Government that when opposing a motion it should abstain from raising objections which cannot stand, lowering thereby its dignity in the eyes of the people. It also requests non-official members to bear in mind that in moving any resolution in the Council they should avoid giving details because the whole measure is liable to be lost if any portion of its detail is opposed (by Government). Moreover, before introducing the measure, they should consult those of their colleagues who are expected to support them. In conclusion, it expresses a hope that Sir Fazulbhoy and those members of the Council who share his views will not forget the importance of the question of Conciliation Boards and that they will try again to bring in a resolution in a more suitable form.

In its issue, dated the 14th February 1914, the paper publishes from Hasan Afzal of Badaon, now-a-days residing in Bara Banki, a communication in which the writer says that it is not too much to expect that the Hon'ble Members of the Legislative Council, who desire to see a better and pleasanter relation established between Hindus and Muhammadans, will themselves appoint Conciliation Boards on the lines suggested by the Hon'ble Mr. Fazulbhoy. Indeed, as the Hon'ble Members of the Imperial Council realise the need of such Boards and the Government does not wish to participate (*lit.* interfere) in the matter, the writer would appeal to them to hold a consultation among themselves on the constitution of such Boards. Now that the question is before the public and its pros and cons are widely known it is not unreasonable to expect that the venture will prove a success.

The Ajudhya rioters.

11. The following is from the *Observer* (Lahore), of the 18th February 1914 :—

"The release of the Ajudhya rioters by the Lieutenant-Governor of the United Provinces has come as a bolt from the blue upon the Indian Musalmans. Men who entered into a conspiracy to forcibly prevent the Muhammadans from exercising an inalienable right, who in pursuance of the plot assaulted a number of Muhammadans, including women and children, who looted Muslim houses and shops, damaged and desecrated their place of worship and killed two of their number, men whose conduct no Hindu publicist even dreamt at the moment to defend, such criminals have been released because they acted under 'wild excitement ....at what they considered to be a blow to their religion.' And in the meanwhile the Muhammadans accused of participating in the Agra and Shahabad Muharram riots, who are alleged to have been carried off their feet under similar circumstances and are charged with similar offences, are being prosecuted. They will in all probability be sent to jail and whether a similar clemency will be shown to them remains to be seen. Some people no doubt see in this 'unconditional contribution towards the work of reconciliation' a following of the Cawnpore precedent; but as soon as the cry for the release of the Ajudhya rioters was raised it was pointed out in these columns that the two cases were essentially different. The same arguments are now employed against the 'clemency' by some of our Muslim contemporaries which then swelled the Hindu chorus. There can be little reason to dispute that it was the unreasoning support accorded to the agitation by some of the Muhammadan newspapers and a question put in the U. P. Legislative Council by a Muhammadan member suggesting that all the Musalman journals were in favour of the release of the Ajudhya rioters that have contributed powerfully to this result. Consistency demands that instead of deploring the action of Sir James Meston they should rejoice at the consummation of their desires, for, as the Persian poet says,

ای باد صبا این همه آوردهٔ تست

The Census Report and Muhammadans.

12. Writing under the heading "The educational condition of India : educational backwardness of Muhammadans," the *Vakil* (Amritsar), of the 7th (received on the 16th) February 1914, says that it is an open secret that educationally India is very backward as compared with other countries; while the educational condition of Indian Muhammadans is quite insignificant compared with that of other communities in India. The paper refers to the Census Report compiled by Mr. Gait and says that a perusal of the Report shows that its compiler is a bigoted Christian. Mr. Gait has endeavoured in various places in his report to establish the superiority of Christianity and Christian usages and custom with a view to controverting the laws and principles of other religions. "We" fail to understand how a Government official is entitled to ridicule other religions in order to establish the superiority of any particular one. After remarking that the Aryas are highly displeased with the report and the Sikhs look on it with suspicion, the paper says that Mr. Gait has not only asserted that Muhammadans propagated Islam during the past centuries with the sword but has also attacked some of the principles of Islam,

The depressed classes.

13. Under the heading "The depressed classes," the *Tribune* (Lahore) of the 25th February 1914, publishes the following communication from Lala Lajpat Rai:—

> "Next to pollution by touch the greatest disability of these untouchable Hindus is that they are not allowed to draw water from the well used by Hindus although the latter do not ordinarily object to Muhammadans and Christians doing so. This to my mind is most unreasonable and illogical. Community of religion should bring the followers of that religion nearer to each other than the followers of other religions, but in the case of Hindus this is not the case. The first thing to be attended to, then, is the removal of this anomally and the next step is to attend to the education of these classes. Educationally these classes are the most backward in the province and education is after all by far the greatest and most potent uplifter of human beings. To bring knowledge to the doors of these classes should be the sacred duty of every Hindu towards the fulfilment of which he should be prepared to make some sacrifice of time, attention and money. * *
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> "In the matter of Hindu 'untouchables,' it is a call which should appeal to the Hindus religious and social sense of duty as well, because the cause of the untouchables is essentially the cause of Hinduism over and above its being a cause humanity and a cause which should appeal to the best interests of Indian patriotism."

The Rikabganj *Gurdwara* affair.

14. Writing about the Rikabganj *Gurdwara* affair the *Loyal Gazette* (Lahore), of the 8th (received on the 17th) February 1914, says that if, before taking in hand the work of acquiring the land comprising the garden of the *Gurdwara* and dismantling the wall, the authorities had consulted the Sikhs, no dissatisfaction would ever have been caused among the latter by the dismantling of the wall. The Sikhs are devotedly loyal to the British Government, whose well-wishers they are. The city in which the *Gurdwara* is situated was taken half a century ago by them and they at that time saved the British Government from the tumult of the Mutiny. For this reason it is extremely necessary that the authorities should always pay due regard to their religious feelings and should afford them no opportunity for dissatisfaction. As it is, they should rectify the mistake of pulling down a part of the wall of the *Gurdwara* by re-erecting the dismantled portion pending the decision of Government in the matter.

VI.—Legislation.

The Press Act and Anglo-Indian newspapers.

15. The *Zamindar* (Lahore), of the 20th February 1914, has a paragraph entitled "Are the Anglo-India newspapers exempt from the operations of the Press Act?" The paper quotes an extract from the *Civil and Military Gazette* (Lahore), dated the 13th instant, on the subject of the efforts lately made to resuscitate the *Zamindar* and saying that if, after the confiscation of the security and the press of a newspaper, the managers can raise money from among the people and, as is apparently the case, there is no provision in the Press Act for withholding permission for re-establishing a new press and reviving a (defunct) newspaper, the Press Act is powerless to perform the work entrusted to it. Commenting on this, the paper says that the world has learnt what distress is caused to the generality of Muhammadans by the selfish acts of so-called leaders. But there is also another class in India who consider it their duty to show the dark side of every Indian and of Indian affairs: the Anglo-Indian journalists, from whom no Indian can expect sympathy. For example, when an Indian newspaper is called upon to furnish security or its press is confiscated these Anglo-Indian newspapers publish the news in large letters with comments on the subject. "We" have never seen any Anglo-Indian newspaper ever reproduce any good and commendable views appearing in any Indian newspaper. The *Civil and Military Gazette* has characterised the writings of the *Zamindar* as objectionable. It has also suggested the incorporation of provisions in the Press Act not only to efface the very name of a newspaper but to prevent the public from raising subscriptions for it. But "we" ask the learned Editor of the *Civil and Military Gazette* whether such

repressive laws can conduce to the maintenance of peace in the country and the creation of confidence between the rulers and the ruled? Can it be termed loyalty to the Empire to stir up the authorities to adopt repressive measures? "Our" greatest fault is that "we" are Indians and Muhammadans, and for this "our" best deeds are not tolerated by an Anglo-Indian editor. Is it not true that the *Civil and Military Gazette* is raised to an exalted position by that for which the *Zamindar* is held worthy of destruction. When His Excellency the Viceroy vindicated his love for his people by extinguishing the terrible fire of unrest which owed its existence to the Cawnpore mosque affair, the *Civil and Military Gazette* and other Anglo-Indian papers attacked His Excellency solely on the ground that Lord Hardinge's decision was calculated to injure the prestige of Government. So far as the *Zamindar* is concerned, it holds that these articles of the *Civil and Military Gazette* and its friends were not only objectionable but offensive, but as it has already been pointed out, "our" greatest fault is that "we" are Muhammadans. If "we" criticise in good faith the hasty measures of a Collector or a District Magistrate, "we" are made to suffer for our action, but if the *Civil and Military Gazette* declares the acts of the Viceroy unwise, it shows its good quality. Would that "our" Anglo-Indian contemporaries remembered that the stability of the Empire rests not on repression but on love and confidence.

VII.—General Administration.

(a)—Judicial.

Libellous generalities.

16. The following is from the *Panjabee* (Lahore), of the 19th February 1914:—

> "We have already more than once referred to Mr. Justice Beaman's minute in terms of appreciation. There are some parts of the minute, however, which no right-thinking man can fail to condemn in the strongest terms. His frequent use of the word 'native' is not only offensive in itself, but is in contravention of an express circular of the Government of India on the subject. But this is nothing by the side of a remark made by the Judge, which it is impossible to characterise otherwise than as a gross libel upon the people of India. 'Why should the most untruthful people in the world become in one set of conditions and one only the most confessing people in the world? And why again should this phase coincide precisely with the period during which they are helpless at the mercy of the mofussil police?' As an argument against the present system, this is certainly effective, but the effectiveness of an argument is no justification for making it libellous."

(b)—Police.

Suppression of crimes in the Punjab.

17. Writing under the heading "Bloodshed, robbery and theft," the *Vakil* (Amritsar), of the 7th (received on the 16th) February 1914, refers to the committee consisting of Pandit Hari Kishen Kaul and Mr. Tomkins appointed by Government to suggest measures for the suppression of bloodshed, robbery and theft and expresses a hope that the committee will make practical suggestions to this end. The paper next refers to the increase of crime in the country and enumerates the following reasons for it:—

1. The *reises* have lost their prestige and are no longer respected by the *badmashes* in the villages.
2. The people enjoy more freedom now than formerly.
3. There is greater facility (*lit.* means) for crime.
4. The law often fails to punish offenders, with the result that innocent persons are easily punished.

In conclusion, the paper says that it is essential that the committee should direct its attention to these points, otherwise the committee will fail to achieve any success.

House-searches in the Punjab.

The *Tribune* (Lahore), of the 19th February 1914, has the following :—

"This is a time when every one is expecting the police to run raiders and dacoits to the ground and remove from the land the reproach that life and property are insecure. But to the dismay of the thinking portion of the public the police seem to be frittering away their energy in a useless chase of 'political suspects' in a land which has little or no politics. From Rawalpindi in the West to Hissar in the East, as far as is at present known, the police seem to be busy now-a-days in hunting political suspects. At Sang Jani near Rawalpindi on the information furnished by an informer several houses were searched. Whether anything incriminating was found is, of course, not stated. At Lahore also houses were similarly searched. In this case it is stated that a file of letters and a copy of Mr. Bepin Chandra Pal's Madras speeches were seized in one of the houses. We learn that on Monday, the 16th instant, simultaneously with the operations of the Lahore Police, house searches were inaugurated at Hissar also. The house of an official was besieged, locks were broken and a careful search instituted in the presence of the Deputy Commissioner and the Superintendent of Police. At Hissar as elsewhere no one seems to have been arrested and that is some evidence that nothing incriminating any one has been found so far. Why the series of house searches has now been undertaken is, of course, not likely to be known. There may be reasons of State and we do not by any means object to searches. But we venture to point out that indiscriminate house searches in a peaceful atmosphere gives a bad name to the province which has done nothing to deserve it. Moreover, it is calculated to alienate mutual sympathy between the people and the Government and breed distrust where confidence and cordiality should reign. This is not the first time that house searches have been instituted in this province in recent years, and the public is entitled to ask whether the result of previous searches warranted the unsettlement of public feeling by a fresh series of extensive searches."

The paper in its issue of the 26th February 1914, has the following :—

"In connection with the house-searches which have been going on in several parts of the Punjab it is necessary to call the attention of the Government to the sense of uncertainty, distrust and alarm which prevails in the people at the present moment. To begin with the officers of the Criminal Investigation Department do not seem to be proceeding only against such persons whom they have reasonable grounds to connect with any offence. From the manner in which house-searches and arrests have so far taken place there is justifiable cause for apprehension that the officers have been proceeding on vague reports incriminating, not a known individual about whose identity there is no mistake, but some unknown, and probably unknownable, being who happens to bear an unfortunate name or to belong to certain religious pursuasion. For instance they may want a man who bears the name of Amar Nath, Dina Nath or Khushi Ram; and from the manner they have been going about in the city it appears they suspect every individual of a certain age who bears these names. This method of detecting criminals is open to serious objection; and it has already exposed a number of inoffensive persons to unnecessary distrust and odium in the estimation of their neighbours, if not also in the estimation of the general public. Even the all powerful C. I. D. is not justified in resorting to detection by an ingenious but by no means creditable process of elimination; and it is the imperative duty of the Government to order the immediate discontinuance of this irritating and humiliating method which has already created in the public a deep sense of alarm and disgust. A more ridiculous method of detection than this which commends itself to some of the Punjab C. I. D. officers relates to the seizure of books and papers. For instance in the searches that were conducted in the house of Lala Hans Raj, B. A., President of the D. A.-V. College Management Committee, it is stated that among others the police seized 253 Sanskrit Books including the Vedas. One of these was a copy of Rig Veda Bhashya Bhumika by Swami Dayananda Saraswati, and there were a number of religious books. There were also 66 English and other books including the books prescribed for the M. A. course in English, History and Political Economy. The other publications seized in Lala Hans Raj's house were a copy of Messrs. Macmillan's catalogue of books, University Calendars and 17 publications in Urdu and Hindi, mostly consisting of current literature and monthly magazines. This wonderful haul made by the Punjab C. I. D. officers has amazed and disgusted the people so much so that correspondents have been writing to us to publish for the information of the public a list of books which are considered seditious by the Government. Judging from the seizures made in Lala Hans Raj's house it is beyond any one's power to say which book is not seditious, and at this rate even blank books may be seized as seditious by the C. I. D. men, and an excuse invented that the blank book may contain a bomb formula in invisible ink yielding its secrets in the C. I. D. laboratory. If these few lines attract the attention of His Honour the Lieutenant-Governor we are sure we may expect an improvement in the present crude, coarse and annoying method of criminal investigation."

The *Zamindar* (Lahore), of the 22nd February 1914, has a note entitled "House searches and the confiscation of the *Liberty* (pamphlet)." After reproducing the notice published (in Delhi) regarding house-searches in that city, the paper says that it is no small matter that uneasiness has been created in the minds of the peace-loving sections of His Majesty's subjects by the house-searches in Delhi, Lahore, Hissar and other places. Suppression of crime is the primary duty of Goverment and is so important that the people also must help Government in the work. It, however, largely depends on Government to decide the manner of obtaining the advice and aid of the leading and influential persons among the people.

Writing about the searches and arrests in Lahore the same paper of the 24th February 1914, says that it has heard that no copy of *Liberty* has been found in the houses recently searched in Lahore. In spite of this, however, several arrests have been made. This shows that there is also some other reason for these searches which is not yet known. These searches and arrests, however, at a time when perfect peace reigns in all parts of India, excepting Bengal, have created dissatisfaction and unrest on all sides. Such a state of affairs is a misfortune for the country, and it is to be hoped that the responsible authorities will adopt measures to remove suspicion from the innocent and to discriminate between them and the guilty to the end, and that they will not allow loyal persons to be put to trouble.

The Police in Ludhiana.

19. Writing under the heading "Predominance of Muhammadans in the Police (Department) of the Ludhiana District," the *Desh* (Lahore), of the 19th February 1914, publishes from 'One in the know' a communication in which the writer says that, in the interests of the Hindus of the district, the existing predominance of Muhammadans in the police department there should be put an end to. The same need is being felt in regard to other departments also, where the same disparity in numbers exists. At the present moment all the four Circle Inspectors and sixteen out of twenty-two Sub-Inspectors and four hundred and fifteen out of five hundred constables are Muhammadans, and this state of affairs needs the attention of the Inspector-General of Police.

Lord Carmichael and the Police.

20. The *Panjabee* (Lahore), of the 19th February 1914, has the following:—

"Lord Carmichael, like several other high officials at the present day, is singularly free from dogmatism. He does not believe that every question admits of an immediate solution or that this solution must necessarily be the official one. The Police complain of the absence of popular co-operation and seek to account for their failure in detecting criminals by the simple theory that the people will not help them. The complaint is repeated from mouth to mouth until it assumes, in the official mind, the character of an axiom. Lord Carmichael is called upon to repeat it. He refuses to do so. The very simplicity of the explanation is to him its greatest drawback. He goes to the root of the matter, as few officials in his position ever publicly did before, and says that the people will co-operate with the Police in this country, as the people do in other countries, when, as in other countries the Police will have been able to inspire popular confidence in their work."

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(*d*)—*Education.*

Indian Educational policy.

21. The following is from the *Tribune* (Lahore), of the 25th February 1914:—

"With the growth of elementary schools and introduction of the system of affiliating private schools and colleges to the University came into existence a system of grant-in-aid rules which insisted on Government inspection and on adherence to conditions laid down for such grants. As Mr. Sharp has pointed out the most striking trait in the Indian system is the lack of legislation. Besides the Universities Acts and the Municipal and Local Self-Government Acts which provide for raising local cesses and the Reformatory Schools Act, there is no Education law in the proper sense of the term and the whole thing is left to executive wisdom and discretion. The official is bound to consult no constituency and is responsible to no constituency for the rules and regulations sprung upon the tax payers. Mr. Sharp seems to delight at the fact that there is no compulsion and the entire system is voluntary, but he adroitly glosses over this anomaly which is peculiarly Anglo-Indian in origin. Of course, he hints at one draw-back due to this voluntary system, *viz.*, any one being free to open a school with no system of registration of school or teachers, but with the all-embracing executive system of drawing up Codes under departmental imprimateur the risks are reduced to a minimum. But the interests of the tax-payers suffer under this system owing to a lack of provision for popular consultation. Chosen representatives who understand them and can interpret their wants and wishes have no place in the preparation of educational schemes or programmes or in the allotment of funds for schemes and programmes so prepared."

The present system of education in India.

22. The *Punjabee* (Lahore), of the 19th February 1914, has the following:—

"* * * * It cannot be denied that for years after the Universities had been founded in India literature and literary studies occupied a preponderating share of their attention. But latterly there has been a re-action against this tendency, a re-action not unwholesome, if it is intelligently guided, but which threatens with the lapse of time to relegate literature and literary studies to a back seat. The rage is for science and scientific studies, though even these have made but little progress so far judged by the Western standard. To a certain extent the change is determined by the changing conditions. In proportion as the struggle for existence is becoming keener every day, literature and history and philosophy are more and more yielding place to studies which pay better in this struggle. The movement is not confined to India. In England a quarter of a century ago there was long and animated controversy regarding the relative importance of literature and science in a scheme of liberal education, and it cannot be said that the average English youth to-day cares as much for literature as he used to do. In America what may be called practical education occupies a distinctly higher place than literary education. The force of the re-action has been the greatest in Germany which, after having produced a Leibnitz, a Kant and a Hegel, a Lessing and a Goethe, has betaken itself to increasing its armaments and to securing that predominance in the commercial world which at one time it was proud to enjoy in the domain of thought. It is not India's fault, though it may be her misfortune, that drawn into the vortex of this world-movement, she is every day falling more and more a prey to the universal tendency. But it will not do to ignore that this universal tendency represents only an antithetic stage, and that the salvation of humanity lies in transcending this stage and bringing about that reconciliation between the needs of the physical man and the needs of the spiritual man, towards which the world has been groping, however unconsciously, ever since the beginning of history, perhaps of the race.

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"'By far the largest part of every man's life is spent in contract with his fellow-beings and a man soon learns that the thing which really makes most for happiness is the understanding and sympathising with his fellow-men.' And it is by constant living in contact with great authors that a man can best make this attitude of understanding and sympathising with his fellow-men a permanent element in his intellectual and moral constitution. From this point of view, as Lord Carmichael pointed out, the oldest literature is often the most helpful, for in it we find human thought and human passion expressed in the simplest and most elementary way, and just because it is simple and elementary it appeals to men and women of all time. Nor is literature, as we understand it to-day, merely a record of human thought and human passion in their simplest and most elementary forms. Literature has been defined as criticism of life, and to every man who wishes to live worthily and consciously it is as valuable as life itself. In it we find all that man has thought and felt since the beginning of the race, and through it alone we can rise to the consciousness of that organic and universal humanity which to so many of the deepest spirits of the age is only less adorable than divinity itself, of which it is part and parcel. It transcends science and technical arts, industrial and commercial education, even as life transcends its particular phases and movements. A scheme of education without science would be barren and poor; a scheme of education without literature would be no education at all for man."

Indian students in England.

23. The *Tribune* (Lahore), of the 25th February 1914, has the following:—

"On January 27th Mr. P. H. Gupta, King's Inn, Dublin, wrote to the Registrar of the Royal Agricultural College, Cirencester, asking for a copy of the prospectus of the college on behalf of a friend. Instead of the prospectus he received a reply in the following terms: 'The Principal begs to inform Mr. Gupta that there are no vacancies at present for Indian students in the Royal Agricultural College.' It is manifest that the doors of educational institutions are being one by one closed to Indians. In the commencement factories and workshops were desirous of protecting trade secrets. Not long after protection of trade secrets degenerated into an exhibition of open hostility to Indian advancement. Gradually the spirit of rivalry and jealousy spread to the Universities of Oxford and Cambridge and to the Inns of Court. It is now the turn of Medical Colleges and Hospitals and the Royal Colleges of Agriculture to erect walls of exclusion against Indians. And yet almost every son of England has directly and indirectly profited from Indians. The wealth of thousands of British families can be traced to India. In some cases the more the Indian salt in food the greater seems to be the anti-Indian spirit. This is much to be deplored. But we have faith in the British love of liberty and justice and ultimately it is these traits which tell notwithstanding an exhibition of individual aberrations."

The Medical College strike.

24. The *Darbar* (Lahore), of the 13th (received on the 20th) February 1914, has a note entitled "The question of black and white in the London Hospital." It is a regrettable fact, says the paper, that the colour question has spread beyond the limits of Africa and America and sprung up in the very centre of the British Empire. In Africa it has no significance and in Canada it may be lightly dismissed with the remark that this country is inhabited by an independent white population. But the colour prejudice betrayed by the students of London Hospital in their resolution against the admission of Asiatics is astonishing and highly deplorable. The detestable picture drawn by European students of their Indian *confréres* is an insult to the whole Indian race or, in other words, to the brightest jewel in the British Crown, which surely the British lion will not tolerate. Immediate steps should be taken to suppress this contemptible and regrettable spirit growing in the minds of European students. It is difficult to understand what purpose the Manager of the hospital had in creating this gulf of estrangement.

The *Kashmiri Magazine* (Lahore), of the 14th February 1914, has a paragraph entitled "The meeting of the students of the London Hospital: serious outcry against Indian students." In it the writer alleges that high posts are reserved in this country for students educated in England, who have passed their examinations from English Colleges. Indians have proved their high intellectual powers and gained some conspicuous successes, but unfortunately this has raised in the minds of some short-sighted people a feeling of envy. The latter have raised such a storm as prove that they are actuated by feelings of hatred and intolerance. If this feeling grows among Englishmen, the prospect of the Indian will be indeed poor; and it is to be hoped that responsible officers will not allow them to be disgraced or to lose their rights of British citizenship and equality which were guaranteed to them by the Proclamation of Queen Victoria in 1858. If any institution is strong enough to resist Government influence and refuses to admit Indians, Government should prohibit its members from coming to this country and accepting any occupation here. Indeed, when in their present condition these students are openly hostile to Indians, it may be imagined what treatment they will mete out to poor Indians when they find themselves in responsible positions in this country.

Writing under the heading "The meeting of protest held by the students of the Government College, Lahore," the *Desh* (Lahore), of the 17th February 1914, says that its readers are aware that the real and most prominent cause of the strike of the students of the Lahore Medical College, is the calumnious resolution passed by the students of the London Hospital, impeaching the morality and social conduct of Indians. The students of the Government College, Lahore, also, it adds, recently held a meeting at which they passed resolutions to condemn these mischevous resolutions and express their displeasure at this mean and low attack. Reproducing the resolutions, the paper says that Indian students are justified in making these protests and expresses a hope that students in other parts of India also, whose conduct has been assailed, will pass similar resolutions.

Elsewhere the paper says that on the 14th instant the students of the Law College also held a meeting at which they passed similar resolutions.

Referring to the strike of the students of the Medical College, Lahore, the paper in its issue dated the 18th February 1914, says that it will deal with the matter later on when full particulars of the strike are known. It, however, cannot help remarking that the fact of all the students of the Medical College, Hindus, Muhammadans and Christians, resorting suddenly to a strike, goes to show that some part of the administrative machinery of the College must be defective. Indeed, the students have undoubtedly some serious grievances, otherwise matters would never have come to such a pass.

The *Observer* (Lahore), of the 21st February 1914, has the following :—

"With regard to complaints of ill-treatment, we are of opinion that the students are bound to prove them and if they turn out false, the detractors ought to be punished severely. But justice requires that the Principal and other members of the staff who are in the position of accused shall not sit in judgment upon their accusers. There is an urgent need of an inquiry being held, but it should be conducted by an independent commission. The threat of striking off the rolls the names of all students who do not rejoin by the 21st instant is most deplorable. It clearly shows that the Principal is quite unequal to the task of dealing with the students. Does he think them to be so ignorant as to be unaware of the fact that similar threats were held out only recently by the Principal of the Lucknow Medical College, and it was the latter that had to eat humble pie and to unconditionally ask his pupils to return, promising on his behalf a redressal of their grievances? Colonel Sutherland's notice and his last letter make it palpably manifest that the complaint about his lack of sympathy or tact is not altogether groundless. The Principals of practically all other Colleges have permitted their students to hold meetings of protest against the aspersions cast upon Indian medical students in London, but to the Principal of the Medical College only belongs the credit of refusing such permission. The students of several Colleges in Lahore have openly and in meeting assembled expressed their sympathy with the strikers, a spirit of revolt is noticeable in the student community of Lahore and Amritsar, but he appears to be unaffected by the situation. The precious time of his pupils is being wasted by the strike just when their examinations are near, but he takes no adequate steps to bring the young men back to their studies. Some Professors have always been sympathetic and must be now in favour of some concessions to the students, but Colonel Sutherland is not disposed to relent. Will not the higher authorities take the necessary action? Should the Principal adopt a more conciliatory attitude, we trust the students will rejoin the College and resume their studies at once."

The *Tribune* (Lahore), of the 22nd February 1914, has the following :—

"In his reply to the students who are on strike, Major Sutherland, the Principal, stated that the roll call for absentees would be taken for the last time in all departments of the College and Hospital on Saturday, the 21st instant, at 12 noon. The day and the hour of the last roll call passed as usual, and the students numbering more than 140 did not put in appearance. The Principal has now in his power to visit the absentees with the severest punishment he can. He cannot of course call them one by one and award each graduated punishment. The days are long gone by when individuals could be singled out for punishment in order to strike terror to the rest of a body of men. The students' strike does not seem to be the work of either this or that leader. It now appears to be due to a burning sense of the ill-treatment and denial of opportunities alleged in their representation to the Principal. Present or absent, the Principal must treat them in a body, not individually, and derive what comfort he can from the present situation. It may be he has scored a victory over his own students. That does not mean much, but his victory is worse than defeat. On the contrary, if he had conciliated the students, not merely the students but the entire public would have praised his generosity. He would have risen immeasureably in the estimation of the public. But he threw away a golden opportunity of earning the gratitude of the public. He has only shown his lack of genius to rise to the occasion. He and his councillors have now the not very pleasing spectacle of their own students avoiding even to approach the College. It was certainly unnatural on the part of the College authorities to have expected that any one, not to say students smarting under a sense of injustice, would feel attracted by the impolicy of repulsing every advance made on behalf of the unfortunate young men. The Principal and his staff may go on lecturing to a handful of students who have agreed to attend the College just to escape scolding elsewhere. But that does not mean also that the men in authority in the College have exhibited tact and wisdom in handling the student community. Not merely this, even the responsibility for the strike is bound to rest ultimately on the shoulders of the authorities in the College. The public is incensed that this alien mode of expressing disapproval of alleged ill-treatment should have commended itself to our students who yield to none in their good behaviour, obedience to authority and respect for general rules of discipline. There must be something in the atmosphere of the Medical College which has impelled them to resort to this mode of protest; and it is obviously the duty of the public to make themselves heard on this point. At to-day's public meeting at the Bradlaugh Hall we expect expression will be given in an emphatic and unequivocal manner to the general sense of dissatisfaction at the management of the College. A strong and influential deputation should be appointed to wait upon His Honour the Lieutenant-Governor to urge the necessity of independent enquiry into the affairs of the

College and of immediately re-admitting the students to the College, assuring them that none of them singly or collectively would be held responsible for an unwise step they took under the impulse of the moment. From the several private letters we have received there is not the least doubt that public feeling has been thoroughly stirred by the unceasing obstinacy of the Principal and his councillors."

The same paper of the 24th February 1914, has the following :—

"The demonstration at the Bradlaugh Hall on Sunday afternoon was a most successful one from several points of view. The number of those who attended and the intensity of feeling they displayed should alone have convinced any one present of the trouble which the authorities of the Lahore Medical College have managed to create. It was a demonstration both of popular indignation at the conduct of the London Hospital Students' Union and their supporters and emphatic public protest against the treatment meted out to the Lahore Medical College students by their teachers. Officials are accustomed to judge with eyes which rely upon others, and from the proceedings of the meeting they can form an adequate conception of the depth of feeling which prevails in Lahore and which manifested itself at the Bradlaugh Hall. The citizens of Lahore have risen to the occasion and shown the outside world of what stuff they are made. It is a mistake to treat lightly the attitude of the London Hospital students or the University students, for as Mr. Nanak Chand, the President of the meeting, has rightly pointed out, the young men who pass for students to-day 'form the coming generation of those in whose hands the destinies of the British Empire will lie.' Mr. Nanak Chand is fully jusitified in regarding that an exhibition of distemper as in the case of the London Hospital Students' Union engenders bad blood and creates ill-feeling both in England and in India. The meeting has expressed itself in no halting accents on the conduct of the London Hospital Students' Union. It deplores the decay of the true British spirit and a vulgar exhibition instead of jealousy and envy at the success of Indian students. It is absolutely necessary that students of that type and their instigators and supporters should be given to understand that conduct of that kind would not be tolerated. It is equally necessary that they should be made to feel the consequences of their folly in indulging in a vitriolic abuse of a whole nation. In India the London Hospital Students' Union would have been liable to criminal prosecution for promoting racial animosity. They may be safe from the meshes of the I. P. C., but they shall not otherwise escape the consequences of their act. The citizens of Lahore have discharged a sacred duty by insisting that the students concerned should be debarred from competing for the I. M. S. examination and that they should not be permitted to practise in this country. It is now the duty of other provinces to follow the example of Lahore and pass resolutions similar to those which we have adopted and submit them to the Government of India and the Secretary of State. Even British students should not be at liberty to regard themselves as appointed masters to traduce the character of Indians. As regards the local Medical College the citizens' meeting has adopted the right course of appealing to the Local Government to order the re-admission of the students to the College unconditionally, and to appoint a committee of officials and non-officials to inquire into the grievances and to effect improvements in the management of the College. As Mr. Nanak Chand, the President, has pointed out the student population are not likely to falsely bring in the charge of ill-treatment against any member of the staff. The past and present students both speak highly of the sympathetic treatment of Lieutenant-Colonel Melville and Dr. Caleb. Our students are as a rule docile and very well-behaved. They are even more responsive to gentle stimulus than their *confreres* in England and this must be admitted even by Lieutenant Colonel Sutherland. But gentle stimulus is a commodity which at present is very rare in the precincts of the Lahore Medical College or the trouble should never have arisen in Lahore. Mr. Nanak Chand, the President, appeals to His Honour Sir Michael O'Dwyer. He has only voiced public opinion when he says that His Honour's 'upright, wise, sympathetic and popular rule has already made a deep impression on the people,' and expresses the hope that His Honour may be pleased to order the immediate and unconditional re-admission of the students and appoint at the same time an independent commission of inquiry into the affairs of the College The public have faith in the wisdom and sagacity of His Honour and trust that immediate action will be taken in the matter so as to satisfy the expectations of the public."

The paper in its issue of the 25th February 1914, has the following :—

"Now that a commission of enquiry will take place, the whole question of the Hospital Management should be gone into. There is too much officialism in the institution. Why should I M S. officers have the monopoly of the Professorships? Just as good and better from a teaching point of view, could be obtaind from England, men who would work for work's sake, and who would be constantly with their students and encourage them in their *espirt de corps*; Government has promised that certain honorary posts would be given to local men but there seems no chance for any such opening in the hospital. These men if appointed would help to keep the balances between the Professors and the students. The whole question of the Medical Services of the country need to be thoroughly gone into. The pay of the Assistant Surgeons is quite inadequate and yet they do most of the work. Look at the many good operators among Assistant Surgeons, yet they are never given a chance of a better appointment, and if they signalise themselves in any way, they are often transferred in order to break their connection. The Indian public must take up the matter and make a national question of it and see that they get fair treatment. That is all they ask for. Ability they undoubtedly possess."

The *Paisa Akhbar* (Lahore), of the 18th February 1914, has a note entitled "The strike of the students of the Medical College, Lahore." After expressing regret that the strike is still going on, the paper says that it is not so far known whether Major Sutherland has taken any prompt and gracious action, in due regard to the exigencies of the time, with reference to the written application which the students submitted to him some time ago. If, however, the grievances recorded in their application are well-founded (*lit.* right)—and of this the fact that they have been compelled to strike is strong proof—the students will surely be given credit for the hardships they have endured for so long. It is surprising and disgraceful that the responsible officers showed no desire to effect a change for the better in the state of things.

Writing on the same subject, the same paper of the 22nd February 1914, says that it is a matter for deep regret that the strike of the students of the Medical College, Lahore, has not as yet terminated and that although the students are ready to attend the College, provided the Principal promises to redress their grievances, yet not only does the Principal decline to promise that he will not hold any or all of the students responsible for the strike, but he has further issued a notice requiring the students either to deny their ill-treatment or to give proof in support of their allegations. This being the case, fear of punishment naturally prevents the students from attending the college. It is to be hoped that the Inspector-General of Civil Hospitals, Punjab, or His Honour the Lieutenant-Governor, Punjab, will give early attention to this affair and solve the difficulty by showing kindness in the matter.

Writing on this subject, the *Fazal* (Kadian) of the 18th February 1914, remarks that it is said that the Principal, when asked by the students to invite the attention of Government to the resolutions passed by the students of the London Hospital, instead of showing sympathy with them, severely snubbed them and told them that they deserved such treatment, that he did not approve of Indians going to England, that Indians are generally highly immoral, and showed their character on reaching England. Annoyed by this reply the students, as a result of a consultation, went on strike. After remarking that "we" asked Ahmadi students to remain aloof from the strikers, the paper says that it is to be hoped that Government will enquire into the matter thoroughly. Words are easily uttered, but sometimes it is difficult to prevent them from producing bad results; so much so, that nations have often been ruined by a small word. All Government officials should bear in mind that they represent an Emperor, the magnificence and splendour of whose throne are due largely to his foreign dominions. As such they should conduct themselves with care and leniency, and remember that their petty mistakes give rise to difficulties which eventually have to be settled by the statesmen in Simla and Delhi. If the students in England had used words derogatory to Indians the Principal of the Medical College (Lahore) should have endeavoured to remove their evil effect and drawn the attention of the managers of the London Hospital to the desirability of rectifying their mistake. He should have told them that it is not proper to regard a subject community with hatred, for countries by turn are governed by different nations. If India is to-day under the subjection of England, the latter was at one time under that of Italy. If the report is true that the Principal called the students slaves, he has committed a still more serious mistake. For England has always taken a pride in the emancipation of the slaves of other kingdoms. How then can it be held becoming in an Englishman to call Indians slaves? The matter is serious and if the grievances of students are well-founded, the Punjab Government should interfere and stop the mischief, and replace the seed of hatred and contempt sown in the hearts of students, by that of love and loyalty. We are confident, however, that they are loyal subjects of the crown under all circumstances and that, notwithstanding their sufferings, their hearts are free from unjustifiable excitement. In conclusion, the paper also expects students to stop the strike, lay with due respect their grievances before Government and believe that Government will assuredly redress their grievances.

The *Paigham-i-Sulah* (Lahore), of the 19th February 1914, publishes from "One who knows," a communication headed "The Medical College strike." In it the writer says that the students are now regarded with extreme contempt. There is a (standing) order that students should salute their Professors. But even if the Senior Assistant Surgeons salute the Principal, he does not condescend to acknowledge it. Again, the Principal is in the habit of opening the doors for nurses and never enters a room until the nurses have passed in. As a consequence, the nurses do not care a straw for students and Indian officers. Indeed, whenever one goes (to the Medical College), one finds the House Surgeon and students complaining about their ill-treatment. One of them complains that he has been snubbed by the Principal at the instance of such and such a nurse and another alleges that he has been abused by such and such a nurse. The Principal, on the other hand, is always complaining about the attention (?) paid by the students towards the nurses. Hundreds of students have worked with these nurses for five years together, but no complaint was ever made against them. Now, however, every service done by respectable doctors and students is viewed with suspicion. If a nurse wishes to injure a doctor or (*lit* and) a student, she can, by taking advantage of this weakness of the Principal, work his ruin by making the smallest report (against him). But although the students are thus disgraced, news is often received that such and such a nurse has married a Military Assistant Surgeon or a Professor (of the College). The qualities of toleration, patience, forgiveness and good manners, which were found in the former Professors and which are still to be found in one or two now in the College, are generally not in existence. Immediately on entering the College one at once witnesses (*lit.* smells) the signs of absolute rule, because the Principal of the College enjoys more complete powers than have ever been vested in any officer in the British Empire. Continuing, the writer says that for several years past no effort has been spared to bring Assistant Surgeons and students in the Assistant Surgeon Class into disrepute, so much so that it has been stated even before the Public Services Commission that European ladies do not care to be treated by Assistant Surgeons. On the same grounds efforts are also made in all places to deprive students of (an opportunity) to learn midwifery. The students, however, have put up with such troubles and humiliations for a long time past. It is, therefore, absolutely wrong to say, as is alleged, that they have left the College at the instance of a seditionist. As a matter of fact, the strike is an abscess which was brought to a head by the germs of the ill-treatment of the Principal and the Professors and which has now (*lit.* to day) burst in this way. Indeed, it will be a great mistake if the Principal and Professors are held innocent and the blame laid at the door of others. After remarking that the statements made above are facts, the writer says that it is a matter for regret that the present Principal of the Medical College is in no way a broad minded person and does not love Indians.

The *Panjabee*, (Lahore), of the 24th February has the following :—

"We do not deny that the publicity which the allegations have obtained has created a situation in which it is natural for the Principal to desire that they should be either proved or disproved. But the first thought of the head of a college, in circumstances like the present, ought to be not self-vindication, but the good of the College. And is the good of the College likely to be promoted by allowing the strike to continue? It is from this point of view that we cannot too strongly deprecate the suggestion that has been thrown out in some quarters that the strikers should be rusticated. The suggestion, indeed, is monstrous. It is not the teaching staff nor buildings and other appurtenances that make a College, but the body of students who gather round their teachers; and nothing is more absurd than for any one to imagine that either the University or the Government is likely for a moment to countenance the suggestion that the whole body of students of the College—for it is impossible to differentiate between them in the face of their declaration that they are all equally responsible for the strike—should be turned out. There are interests more important and more valuable than the supposed interests of discipline; and a level-headed Government like ours may be trusted to safeguard these interests. We are quite sure the very successful public meeting which was held at the Bradlaugh Hall on Sunday last and which through the mouth of the President and other speakers gave powerful expression to the feeling of community will serve to convince His Honour that the time has come when he should personally intervene to restore things to the normal order."

The *Zamindar* (Lahore), of the 24th February 1914, also publishes the proceedings of the above meeting and says that if the conduct of Lieutenant-Colonel Sutherland, Principal, Medical College, Lahore, had been marked with such affection and love as should be characteristic of a teacher, the matter would not have assumed its present proportions. "We" sincerely desire that the epidemic of strikes will not spread in India, because its consequences prove highly injurious. "We" hope, however, that the Medical College affair will be amicably and satisfactorily settled by the attention of His Honour the Lieutenant-Governor of the Punjab.

Strikes in Colleges.

25. The *Paigham-i-Sulah* (Lahore), of the 24th February 1914, regrets to say that the students of the Gordon Mission College, Rawalpindi, have gone on strike simply on the ground that Mr. Peter Ponson (by) has not been appointed as a Professor of English. The girl students of the Zenana Medical School, Agra, it adds, have also resorted to a strike. After remarking that this improper imitation of Europe is highly injurious to India, the paper says that it is not right to participate in such unpleasant actions.

(e)—Agriculture and questions affecting the land.

The Land Tenures of India.

26. The *Tribune* (Lahore), of the 25th February 1914, has the following:—

"Mr. Montagu, while speaking before the Liberal Colonial Club, described the Indian land tenures—the ryotwari system, we believe—as 'socialism carried to horrifying lengths.' He further said that the State secured its just share of the profits it had created and protected the weaker interest against the stronger. Naturally he wished that some of the ideals of India should be adopted in England were class monopoly of land has been described as depriving the masses of their legitimate requirements on land. Even from the summary of his speech we can see that he was holding up the Indian ideal of land tenure as most just. Perhaps he only saw the theory and neglected to note how imperfectly it showed itself in practice. The State claimed not its just share of land tax but by taxing private improvements and more or less arbitrary enhancements of revenue periodcally, it made land tax the most burdensome to the cultivating classes. English people would not endure the hard lot of the Indian agriculturists even for a season and to call it 'socialism' would only be a mockery of it. Incidentally Mr. Montagu referred to the alarmist reports about India and said that there was nothing that deserved to be regarded as Indian peril. If Mr. Montagu is earnest in adopting some of the Indian land systems in Great Britain, we hope that he would with equal fairness recommend some of the British examples to India. A deputation of Indians will proceed to England soon and they will be in a better position to explain to the British people the enviable land laws that we enjoy by exhibiting a few typical cultivators who enjoy the magnificent income of less than £2 a year from the socialistic tenure which they enjoy."

(h)—Miscellaneous.

The recent bank failures in India.

27. The *Tribune* (Lahore), of the 26th February 1914, has the following:—

"Sir Gangadhar Chitnavis' resolution recommends the appointment of a Committee to inquire into the recent bank failures and to report what measures are desirable to regulate banks and banking business. The text of the Hon'ble mover's speech appears in another column and deserves the most careful study of every one interested in banks and banking business. An inquiry of this kind at the present time has been opposed by a class of writers, among them being the '*Times of India*,' on the ground that it is inopportune and is calculated to throw into shade the judicial proceedings now in progress in the two provinces. Sir Gangadhar Chitnavis has tried to show in his masterly speech that a state of affairs calling for investigation exists, that the present is the appropriate time for holding such an investigation, and that the method suggested is the most suitable and effective. The first of these propositions is readily admitted by most fair-minded persons; and it will probably be conceded even by persons who are responsible for the recent failures. It does not require much arguing to convince one that in the interest of the future of swadeshi banking the causes of the failures should be investigated methodically, jointly by judicial, financial and commercial experts, and that India is too poor a country to trust to the expensive method of buying experience by repeated periodical failures as in other countries.

"Equally self-evident are the other two propositions. The judicial proceedings now in progress cannot be relied upon for many reasons.

* * * * *

"It is unwise and imprudent to rely exclusively on the value of judicial proceedings. At present there are before the public two such completed proceedings, those which relate to Arbuthnott & Co., and the Bank of Burma. The disclosures made in them have failed to profit the public and are not deemed enough to assist Government in preventive legislation. That being so, we fail to see any wisdom in opposing an inquiry by a commission. It is only an expert commission of inquiry which can help to throw light on the hidden methods of unscrupulous adventurers. If this is admitted, as we expect it will be, no object is gained by putting off such an inquiry in the vain hope that legal proceedings will detect frauds.

"Not less important is the duty of the Government to openly educate public opinion by means of a commission of inquiry and to make available a trustworthy report on the known causes of failures for the benefit of *bona fide* workers who are anxious to promote banking on safe and sound lines avoiding the pitfalls of previous enterprise. It can hardly be contended that posterity will have access to the scattered literature in the liquidation proceedings, even supposing that as a means of education and guidance those proceedings are as helpful and reliable as a report of an expert commission

* * * * *

"If the object of the Government be to prevent and not merely punish financial raids, there should be no hesitation in ordering a commission of inquiry by experts on the lines recommended. Sir Gangadhar has also quoted English, American and Continental precedents justifying an expert inquiry of the kind the object of which is as much popular education as administrative scrutiny for legislative activity.

"So far Indian public opinion will be with the Hon'ble Sir Gangadhar Chitnavis. But he goes further than this. He suggests the desirability of special legislation for deposit banking on the lines of the German Deposit Law. He tries to make out the inapplicability of the English law of non-intervention to Indian conditions and cites the Canadian precedent of State regulation. Sir Gangadhar cannot expect any support from his countrymen for these of his recommendations. The reason is obvious. India is neither Germany nor Canada. In Canada the interests of the law makers are indentical with those of the people, and until such indentity is established no question of Canadian analogy can arise. In this respect we regret to say his enthusiasm has overrun his discretion."

Paucity of Muhammadan officials in the Canal Department, Delhi.

28. The *Watan* (Lahore), of the 13th February 1914, publishes from 'One in the know' a communication headed "Overlooking of the rights of Muhammadans in the Canal Department of the Delhi Division: worthy of attention by the Chief Engineer, Delhi Circle." The writer deplores the paucity of Muhammadans and says that all important and responsible posts in the division are held by Hindus; and he invites the prompt attention of the Chief Engineer and the Superintending Engineer, Delhi Circle, to the matter, expressing a hope that these wideawake, just and kind officers will take steps to appoint Hindu and Muhammadan officials in their departments in their due proportion.

The confiscation of the *Zamindar* press.

29. The *Hamdard* (Delhi), of the 12th February 1914, publishes from one Saiyid Qamar-ud-din Ahmad, *Qamar*, of Sandela, a poem headed "Ah! *Zamindar*: O Hafiz! Thou art a beggar living in seclusion; thou needst not make any noise." The writer deplores the fate of the *Zamindar* and makes the following observations:—

"There was no other fault of the *Zamindar* than this;

"Its great sin lay in not being a traitor to the community, "We had heard the adage 'Truth is always victorious (*lit.* there is no injury to the truth);'

"If Government was in the habit of hearing truth, it also exerted itself in the cause of truth.

"O despotism! You are vainly intimidating it with death;

"The martyrs of the community live by carrying about a winding-sheet on their shoulders."

After remarking that the Press Act has unnerved every sensible person the writer says that while Great Britain suppresses slavery, she makes slaves of us (the original is not clear).

The *Zamindar* Newspaper.

30. The *Zamindar* (Lahore), of the 20th February 1914, publishes from its assistant editor a poem headed "A hundred thanks (to God) that the *Zamindar* has (re-) appeared."

In it the author praises the efforts of the Muslim community on the paper's behalf and lauds the self-sacrifice they displayed to the admiration of the world The paper he says, is the organ of a living community and so no efforts for its suppression can ever be successful. He gives a short sketch of the vicissitudes through which the paper has passed and concludes by attributing its survival to the special intervention of Providence.

Congratulatory telegrams and letters to the *Zamindar*.

31. Under the heading "Congratulatory telegrams and letters," the *Zamindar* (Lahore), of the 20th February 1914, publishes several congratulatory messages received on its re-appearance:—

1. Mr. Mazhar-ul-Haq, writing from Bankipur, offers hearty congratulations to the Proprietor on the re-appearance of the paper. He prays God to keep the *Zamindar* alive, and expresses a hope that its articles will attain to a very high standard of morality, that its taste and tone will meet with general approval, and the paper create feelings of self-respect and self-reliance among Indian Muhammadans.

2. Hakim Saiyid Abdullah Shah (? Editor of the *Afghan*), writing from Peshawar, heartily congratulates the Proprietor, and expresses a hope that the *Zamindar* will continue to serve the country and the community with the same freedom and moderation as before. The liberality and self-sacrifice of Muhammadans gives reason to hope that they will be full of zeal in removing any further difficulties (from the path) of their communal newspaper.

3. In a letter to the paper, Hakim Muhammad Amin (of Peshawar) says that it is to be hoped that both Muhammadans and the Government of India will experience equal pleasure in the re-appearance of a newspaper which is not only the guardian of the rights of the Muhammadan community but also a loyal counsellor of Government. The Muhammadans of Peshawar, he adds, are making strenuous efforts to preserve the existence of the *Zamindar*.

4. The Anjuman-i Zia-ul-Islam, Bombay, heartily congratulates the paper on its re-appearance, and prays that the *Zamindar* may serve Indian Muhammadans with greater strength, power and determination than before.

Security from the *Nur Afshan*.

32. The following is from the *Observer* (Lahore), of the 21st February 1914:—

"The dissatisfaction caused in the Punjab by the demand of securities under the Press Act from several Muhammadan religious newspapers will diminish a good deal by the announcement that security of Rs. 2,000 has been required from the Ludhiana Mission, Steam Press where the *Nur Afshan*, a Christian missionary weekly, is published in Urdu The Muslim Press, including this journal, drew the attention of His Honour the Lieutenant-Governor to the scurrilous attacks on Islam which appeared in that paper some time ago. The response made to the appeal by Sir Michael O'Dwyer is most gratifying, and bears eloquent witness to His Honour's impartiality and freedom from religious prejudices. Considering the influences which missionaries can bring to bear upon the Government, influences which led Sir Louis Dane to grant special concessions to the Salvation Army in the matter of the settlement for convicts near the Lahore jail, which are responsible for the extraordinary orders, not improbably due to the recommendations of our late Lieutenant Governor, that convert a non-agriculturist of Gujranwala or Sialkot district into member of an agricultural tribe as soon as he adopts Christianity, under these circumstances the moral courage shown by Sir Michael O'Dwyer in demanding a security from the *Nur Afshan* and promising equal facilities to Hindus or Muhammadans prepared to start convict settlements on the lines of Danepur is most commendable. We hope His Honour will realise that, in view of the amount required from the Christian journal, the securities demanded from the *Ahl-i-Hadis* and the *Badr* are excessive, as the *Nur Afshan* articles were more irritating and provoked the rejoinders. Now that the real offender has been found out, it is to be trusted that His Honour will either remit the securities of the two Muslim journals altogether or reduce them much below the amount required from the *Nur Afshan*."

LAHORE:

The 28*th February* 1914.

J. SLATTERY,

First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

426 SB—175—7-3-14—SGPP Lahore.

[Confidential.]

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25. Gambling in Amritsar (*Khalsa Advocate*) ... *ib.*

(c) *Municipal and Cantonment affairs*—

Nil.

(d) *Education*—

26. Primary education in India (*Panjabee*) ... 243
27. Indians in the Educational Service (*Panjabee*) ... 244
28. The Medical College strike (*Panjabee* and *Observer*) ... ... *ib.*
29. Medical School strike in Agra (*Panjabee*) ... 245
30. An objectionable book (*Desh* and *Vakil*) ... *ib.*

(e) *Agriculture and questions affecting the land*—

Nil.

(f) *Railways and Communications*—

31. Grievances of 3rd Class Railway passengers (*Khalsa Advocate*) 246

(g) *Postal matters*—

Nil.

(h) *Miscellaneous*—

32. Journalism as a career (*Panjabee*) ... 246
33. The Punjab Provincial Service (*Paisa Akhbar*) 247
34. The *Zamindar* and the *Paisa Akhbar* (*Zamindar*) ... ... *ib.*
35. The *Zamindar* newspaper (*Hamdard* and *Zamindar*) 248
36. The re-appearance of the *Zamindar* (*Shamsher-i-Islam*) 250
37. Security from the *Nur Afshan* (*Hamdard* and *Vakil*) 251
38. Complaint against the *Loyal Gazette* (*Akhbar-i-'Am*) 252

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE [illegible] MARCH [illegible].

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	Daily.				
1	Tribune ...	Lahore ...	S. Ayangar ...	Bihari Lal ...	2,000 copies.
	Tri-weekly.				
2	[illegible] ...	[illegible] ...	K. S. [illegible] ...	Mul Chand ...	2,250 copies.
	Bi-weekly.				
3	[illegible] ...	Lahore ...	K. s Abdul Aziz, B.A.	Muhammad-din ...	1,200 copies.
4	[illegible] ...	[illegible] ...	Jiwa Ram ...	J. R. Thapar ...	300 „
	Weekly.				
5	[illegible] ...	Lahore ...	[illegible] Kishan, B.A. ...	Salig Ram ..	500 copies.
6	Comrade ...	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	3,000 „
7	[illegible] ...	Lahore ...	Durga Parshad ...	Feroze Din ...	250 „
8	Khalsa Advocate ...	Amritsar ...	...	Khalsa Advocate Committee.	700 „
9	[illegible] Weekly ...	[illegible] ...	S. H. Liddell ...	S. H. Liddell ...	500 „
	Fortnightly.				
10	[illegible]* ...	Lahore ...	Bhagat Ishar Das ...	Ishar Das ...	700 copies.
	Monthly.				
11	D. A.-V. College Magazine ...	Lahore ...	Ram Rattan, B.A. ...	Saraswati Nath ...	2,000 copies.
12	Durbar ...	Amritsar ...	...	Kesar Mal ...	300 „
13	Forman Christian College Mirror*	Lahore ...	...	...	...
14	Practical Medicine ...	Delhi ...	Ram Narain ...	Madho Ram Narain ...	1,000 copies.
15	Punjab Educational Journal	Lahore ...	R. Tydeman ...	R. B. Mohan Lal ...	500 „
16	Punjab Mission News ...	Do. ...	H. E. Clark ...	Mr. H. E. Clark ...	500 „
17	[illegible] ...	Do. ...	R. M. Jones, B.A. ...	Mr. S. Robson ...	500 „
18	Review of Religions ...	Qadian (Gurdaspur) ...	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia...	800 „
19	Science Grounded Religion...	Lahore ...	Dev Rattan ...	Dev Rattan ...	500 „
20	Teacher ...	Dinga (Gujrat) ...	Kalyan Singh ...	Kalyan Singh ...	600 „
21	Union ...	Lahore ...	P. J. Richards, B.A. ...	P. J. Richards, B.A. ...	400 „
22	Vedic Magazine and Gurukul Samachar.	Do. ...	Ram Dev, B.A. ...	Devi Chand ...	500 „
	URDU.				
	Daily.				
23	Akhbar-i-'Am ...	Lahore ...	Hari Kishen ...	Govind Sahai ...	1,000 copies.
24	Desh ...	Do. ...	Dina Nath ...	Dina Nath ...	2,000 „
25	Hamdard ...	Delhi ...	Muhammad Ali ...	Muhammad Ali ...	...
26	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	3,000 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH MARCH 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
27	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
28	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
29	Zamindar	Lahore	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
30	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Husain	Rajab-ud-din	...
	BI-WEEKLY.				
31	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
32	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
33	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
34	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280
40	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200
41	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500
42	Bharat Samachar	Rawalpindi	...	Badar-ud-din	...
43	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies
44	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
45	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900
46	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
47	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
48	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
50	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
51	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
52	Himala	Lahore	Dina Nath	Dina Nath	...
53	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
54	Hindu Sabaik	Delhi	Bishen Sarup	Bishen Sarup	...
55	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
56	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
57	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
58	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH MARCH 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
59	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
60	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
61	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
62	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
63	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
64	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
65	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
66	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
67	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
68	Musalman*	Amritsar	Ilm Din	Ilm Din	425 „
69	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
70	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
71	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
72	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
73	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
74	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
75	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 „
76	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
77	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
78	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
79	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
80	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
81	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 „
85	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
86	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
87	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
88	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
91	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH MARCH 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
92	Mister Gazette	Rawalpindi	Ali Bakhsh	Ali Pakhsh	100 copies
93	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
94	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
95	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
96	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
97	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 „
98	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
99	Fasana†	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 „
100	Indar	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 „
101	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
102	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
103	Kakezai Social Reformer*	Lahore	Fazl Din	Fazl Din	400 „
104	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 „
105	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	800 „
106	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 „
107	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 „
108	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 „
109	Zaban†	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	WEEKLY.				
110	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
111	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
112	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 „
113	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
114	Punjab Reporter†	Do.	Ganda Singh	Ganda Singh	400 „

*Not received during the week.
†Temporarily ceased to exist.

I.—Politics.

(a)—Foreign.

England, Germany and Turkey.

1. The *Paisa Akhbar* (Lahore), of the 19th February 1914, publishes a translation of the leader which recently appeared in the *Near East* under the heading "Britain, Germany and Turkey" in which the latter paper refers to the question of the Ægean Islands and deplores the conduct of European powers in allowing Greece to take possession of those islands which are situated very near to the Turkish coasts.

Commenting on this article the paper says that important political and economical interests of Turkey and Great Britain demand that the two countries should be allied together and the supreme influence of Germany in Constantinople is injurious to both countries. It is a matter for extreme regret for Indian Muhammadans that the fresh proposal regarding the solution of the question of the Ægean Islands should have emanated from Great Britain, while Germany has shown herself a well-wisher of the Turks by diplomatically delaying their acceptance.

England and Turkey.

2. The following is from the *Observer* (Lahore), of the 28th February 1914:—

"It is the heartfelt desire of every Indian Musalman that there should be an *entente cordiale* between England and the Khalifate, a defensive alliance between the 'greatest Muhammadan Power' and the only surviving Muslim monarchy in the world. It is the subject of his thoughts by day, of his dreams by night. Some years ago only Muhammadans advocated it, now we are glad to note that Englishmen have also begun to second their efforts. The Ottoman Association has been founded in Great Britain for this very purpose and has already commenced its propaganda. * * * * *

"But to be candid we must say that the Musalmans do not hope for a very early fruition of their efforts in the direction of the alliance. Liberal ministries in England have of late been conspicuous for their dislike of the Turks. Mr. Asquith and some of his colleagues have given expression to flagrantly anti-Turkish sentiments. It would, therefore, be futile to hope for the fulfilment of the Indian Muslims' wishes from the present Cabinet But in years to come when English public opinion has been fully acquainted with the ins and outs of the question, when the Liberals have freed themselves from their illiberalism towards the Turks or been succeeded by others of more tolerant views, the consummation so devoutly wished for by the Indian Musalmans is sure to be realised. The unsceptical may ridicule their convictions, but they firmly adhere to the belief that their dream will not take very long to materialise."

Islam and Turkey.

3. The following appears in the *Observer* (Lahore), of the 28th February 1914:—

"According to some Turkish papers Enver Pasha has ordered the strict observance of prayers by all soldiers and officers in the Turkish Army. The relaxation of this rule after the deposition of Abdul Hamid not only led to indifference in matters of religion but adversely affected the discipline of the army, many Turkish generals being of the view that it was one of the causes of the Turkish reverses during the Balkan War. Moreover, steps have again been taken to impress on the Turks in general and the army in particular that they are Muslims first and Ottomans afterwards. Verses of the Holy Quran calling upon the True Believers to lay down their lives in defence of their religion and their hearths and homes have been included in the curriculum prescribed for the Turkish military schools and other measures are also being taken to inspire the love of Islam among the Muhammadan soldiers. The policy of putting the "homeland" before Islam has proved highly prejudicial, a base advantage having been taken during the Balkan War by hundreds of the European subjects of the Sultan who deserted the Turkish army and supplied confidential information to their co-religionists that invaded the Turkish territories. Under these circumstances the reforms introduced, or rather re-introduced, by the new War Minister are even on the lowest plane calculated to be fruitful of beneficial results."

Indians abroad.

4. The *Khalsa Sewak* (Amritsar), of the 18th (received on the 26th) February 1914, publishes from Harnam Singh, Victoria, Canada, a Punjabi poem headed "Have courage":—

"Arise (ye) brave lions! Why are you lying asleep stretched at full length? Those who were behind you have gone ahead and have reached the sky.

"Arise (ye) brave lions! Take daggers in your hands. Carry your drowning community to the other bank (of the river).

"We are lagging behind the rest of the world and are repeatedly knocked down. It is now time to realise (that) this (*lit.* the) state will pass away.

"We are not allowed to go to foreign countries and (all the) islands have been shut (to us). Understand, ye Indians! that an inauspicious moon has risen.

"The world is scoffing (at us) and we have fallen into the pit of the lower regions. And yet we do not feel ashamed. Indeed, the messenger of Death has left nothing.

"Our leaders are enjoying every comfort (but) the poor people have lost everything and their future is dark."

(*b*)—*Home.*

The revival of Islam.

5. The *Zamindar* (Lahore), of the 21st February 1914, publishes from Maulana Abdulla-ul-Imadi a Persian poem headed "A Melody over the resuscitation of the *Zamindar*." After praising the might and greatness of the Almighty, the writer says that He infuses life into dead bodies and (even) into pieces of wood. He dragged the might of Nimrod into a pit and the rigours of Shaddad into hell. Next he addresses those who are adept in the art of telling lies and carrying tales as follows :—

"Wait (*lit.* stay) till the time comes when the back of oppression is bent.

* * * * * *

* * * * * *

"Wait (*lit.* stay) till the Army of Pharoah is conveyed by water to the fire of hell.

* * * * * *

* * * * * *

"Wait (*lit.* stop) till Islam manifests itself and the standard of the everlasting faith (Islam) waves boldly.

"Wait (*lit.* stay) till unitarianism (Islam) manifests enduring punishment* over the head of the Trinity.

"Wait (*lit.* stay) till the old and infirm *ummat* (Muslims) again becomes an heir to the country and riches."

In conclusion the writer thanks God for the resuscitation of the *Zamindar*.

In its issue, dated the 24th February 1914, the paper publishes a "Correction," according to which the word *'azab* (punishments) is *'azb* (string or fringe) and the word *chu* (= like) has been, by a printing mistake, omitted before *'azb*. This makes the metre complete and the meaning (?) of the line will be :—

"Wait (*lit.* stay) till unitarianism (Islam) manifests itself over the head of the Trinity like an enduring string (or the extremity of a turban)."

India; past and present.

6. The *Sanatan Dharm Parcharak* (Amritsar), of the 16th February 1914, publishes from one Pandit Bashambar Das, *Garwa*, of Panipat, the following poem :—

"*Speaking picture of India.*"

"Our India was a garden of paradise;

"Our rose garden has been rendered waste.

* * * * *

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*NOTE.—The word appears to be *'azab* (=punishments). But it has been printed as *'azab* in which *alif* (*a*) is omitted. If, however, the word is read as *'azab* the metre is incomplete.

"(India) has now lost her former art, industry and ability.

"Why should then our name be not effaced from off (the face of) the earth?

"The foreigners have made away with the entire stock of (our) knowledge and art.

"We have now only one hundredth the share of the same.

"The infidel wine has taken possession of all the red colour of our face.

"Indians themselves are the enemies of India;

"With what audacity (*lit.* face) Indians say that India is theirs."

After deploring the disunion prevailing among Indians, as also their lethargy, the writer says that it is a pity that "our" dwelling-place which once was higher than the sky now occupies the lowest place.

Government and the people.

7. In its issues, dated the 25th, 26th and 27th February 1914, the *Zamindar* (Lahore) publishes a leader headed, "The form of Government: what do the people want?" Eastern countries, says the paper, have always had one or other of the following four kinds of Government:—

(1) The subject people were ruled by their co-religionists who had the same usages, customs, morals and traditions.

(2) The subject races were ruled by people of a different religion, but who administered the country in conformity with the laws of the former.

(3) The subject races were ruled by people of a different religion, who introduced their own systems of administration and law, but respected the religion, nationality and laws of their subjects and allowed them complete freedom in regard to these.

(4) The subject races were ruled by races of different religion and nationality who destroyed their religion and nationality.

The paper gives instances from history to show that all the forms of Government that have ever appeared in the East fall under one or other of these heads. Even in the present times Muhammadans in Russia, the Balkan States, Bosnia, Herzegovina and the Phillipine Islands are ruled by their Governments in accordance with the dictates of Islam or are permitted in religious matters the jurisdiction of the Sheikh-ul-Islam or are permitted to manage their own *Wakfs*. In India, however, the British Government is not a Government by the people: it is an alien and foreign Government. Its higher authorities and members possess this distinction, that, in spite of the lapse of over a century (since the advent of their rule here), they continue as much strangers and aliens to the Indians as ever. Nevertheless, the British Government is a constitutional Government, its laws are just and no injustice is allowed to be perpetrated intentionally. Indeed, both Hindus and Muhammadans consider it as their own Government. This Government consists of two elements, *viz.*, (1) the law which is in force throughout the country and 2) the members of the civil service who enforce the law.

(1) When the Official Secrets Act was under discussion, even the *Pioneer* raised its voice loud in protest against this encroachment on the rights of the subject and particularly of the press. That law, however, touched the press only indirectly. But what will be said about the all-embracing Press Act, which not only held the expression of truth to be an offence, but has proved itself of universal application by making it an offence even to speak the truth by hints and allusion? "We" do not know how, in the face of the existence of such a law, the word "law" can be respected. Is not the public justified in making comments on the Press Act similar to the following which were made by the *Englishman* on the Officials Secrets Bill:—

"The Bill appears to have been drawn up by some military man who is enamoured of the Russian form of government, but (*lit.* and) is an utter stranger to the British traditions of liberty and freedom."

"Look," adds the *Zamindar*, "at this special feature (*lit.* aspect) of (this) law and then observe the statesman-like attitude of those who get it enforced" of those whom every Indian firmly holds a favourable opinion, but of whom the *Pioneer* has been known to write in terms the reverse of complimentary for their methods of administration. After quoting in proof of the last statement some remarks published by the Allahabad daily in 1907, it says that in his budget speech of 1906, Lord Morley made a reference to the conduct of (British) officials in India. Although, it adds, there was nothing very remarkable in it, it will, on careful analysis, appear pregnant with meaning. The remark is as follows :—

"If the details of the Indian administration were laid before this House for supervision and criticism, the Indian Government would be exposed and there would be done more harm than good."

It is for the leading men of Great Britain to decide whether the complaints which they made 5 or 6 years ago against British officials in India and their methods of administration, have been attended to or not under the present state of affairs. Certain it is, however, that every new Viceroy declares in his speech that India will continue to be governed in the same way as before. Be that as it may Indians are sincerely devoted to British Government. "We" are of opinion that this sincere devotion and attachment (to Government) should be the sacred duty of every child of the country. The question, however, arises whether the stability and strength of Government itself do not depend upon the stability and strength of those elements which it declared to be the constituents of its administration (*lit* empire), whether while maintaining its prestige, there should be no efforts to make it universally popular by introducing suitable reforms.

Proceeding, the paper says that India still remembers the admission which the late Right Hon'ble Sir George Hamilton (a former Secretary of State for India) made in the House of Commons on the 16th August 1910, when he declared, "I admit at once that if it could be shown that India has retrograded in material prosperity under our rule, we stand self-condemned and ought no longer to be trusted with the control of that country." India, however, is by no means desirous of being deprived of the protection of the British Government, although it certainly desires a satisfactory reform of its administration. After remarking that it need not discuss the way in which this reform should be effected, the paper says that Macaulay's lucid and sweet speeches still remind Englishmen that it would undoubtedly be highly imprudent for them to render India useless, worthless and burdensome in order to keep it under their subjection, and to prevent crores of Indians from purchasing British manufactures in order to keep them their slaves. Continuing, it says that the people cannot but have complaints and grievances against the prudent Government which does not hesitate to spend 10 crores of rupees for the construction of new Delhi but cannot provide a few crores in its budget for making Primary Education free and compulsory in India; against the generous Government whose treasury provides travelling expenses for those Englishwomen who may wish to come out here to marry Indian civilians but whose exemplary frugality does not allow any arrangements to be made for filling the stomachs of the 4 crores Indians who, according to Mr. William Digby, can barely provide food sufficient to maintain their lives; against the equitable administration under which 8,000 European officials receive Rs. 80,00,000 annually as their salaries but one-lakh and thirty-one thousand Indian officials are paid only Rs. 71,00,000; against the principle of justice according to which the well-known firm of Blackie and Sons, London, enjoys the right of selling in India a book like the Illustrated Continental Geographical Readers in which the grossest abuse and contempt have been heaped upon the nationality and character of Indians, while Indians do not possess the right even of publishing a translation of (Sir) Adam Block's book "Come over to Macedonia and help us" describing the oppression practised on Muhammadans in the Balkans; and (against) those conscientious officers who are in every way justified in preventing the performance of a religious duty [*i. e.,* sacrifice on the occasion of the *Bakr' Id*] in the face of the law prohibiting interference in religious affairs, whilst Indians are not allowed to criticise the order, even to safeguard their (religious) rights. Although fear of the Press Act may stand in the way of these things being openly expressed "where is the heart that is not filled with this pain?" Nevertheless nobody (in India) entertains or should entertain the idea that, God forbid, Government itself is responsible for all these defects Still the public in India sees, feels and realises that the existing administration has made Indians fit only to bow low in greeting English Collectors and Magistrates. In spite of this, however, every Indian feels confident that the British Government is a source of blessing to their country and that as soon as this miserable state of things is brought to its notice it will mend matters and change the condition of India for the better in a few seconds. This belief is based on "extremely strong, weighty and noble occurrences," in which the magnificent British Government changed its policy for the sake of its subjects and very generously redressed the grievances of the people. Indians can never forget Macaulay's words that the English should never consent to administer opium, as some base tyrants used to do to ruin the bodily and mental vigour of spirited and able men among their subjects, to the (Indian) communities, simply in order to keep them under subjection, to destroy their intelligence and to weaken their faculties; that their (English nation's) freedom and civilisation could be of no use if they proved themselves niggardly in awarding equal freedom and civilisation to any section of humanity. These sacred promises and noble aspirations are fraught with truth and the British Government has undoubtedly been endeavouring always to fulfil them. And if the public at the present moment complains of any lack of principle (on the part of Government), it should rest assured that Government itself will remedy the state of affairs. "Our" duty is simply to continue inviting its attention to these matters and not to keep silent till the end in view has been ganied.

Government and Hindus and Muhammadans.

8. The *Darbar* (Lahore), of the 13th (received on the 20th) February 1914, publishes from 'a liberal Hindu,' a poem entitled "Let the laws of administration be praised." The writer says that there was a time when Hindus were accused of being rebellious and the Government showed vigour in arresting them, but this order of things has ceased since the Muhammadans have girt up their loins to (assert) their self-respect (Since then) Government has closed the doors of its bounty and generosity to them; and their awakening has begun to be suspected of sedition. To-day the existence of Muhammadans is an eye-sore to Government although only yesterday it relied upon their help. It has now come to remember Hindus who were once *mardud* (wretches), and the loyalty of Muhammadans has become suspect. Steps were taken at one time to please Hindus, and at another Muhammadans. Let the laws of Government be praised.

Indians in British Parliament.

9. The *Desh* (Lahore), of the 26th February 1914, remarks that so long as one or two non-official Indians are not appointed members of British Parliament there appears to be no hope of the grievances of the people being fully represented there.

It is, therefore, necessary that an agitation should be organised in both India and England to secure their admission.

The Sub-Divisional system in the Punjab.

10. Under the heading "The Sub-Divisional system in the Punjab," the *Tribune* (Lahore), of the 3rd March 1914, publishes the following extracts from a communication from "A valued correspondent":—

"I may respectfully point out that it is a mistake to suppose that a local enquiry is necessary or even desirable in each and every case. An opinion was once expressed by a very learned civilian judge, who has an extensive experience of the administration of justice in this country and who now adorns the bench of the highest court of this province that a local enquiry by a magistrate, instead of helping to reveal truth, very often results in miscarriage of justice, for after all the Judge or the Magistrate has to derive his knowledge or information of the facts of the case from other persons. He cannot examine all the inhabitants of the village or make a house to house enquiry about the truth and so his judgment takes the colour of the view which persons with whom he comes chiefly into contact during his halt in the village present him with. It again depends on what sort of persons he comes across in his personal investigation—a friend of the complainant will always lend support to the prosecution while a sympathiser of the accused will represent him to be the innocent victim of some grievous grudge. So in cases heard near or at the place of occurrence the cause of justice pure and simple does not advance much and the trying magistrate has to fall back and depend upon the same sort of evidence, after local enquiry, as would be supplied to him if he had not moved from his place of sitting.

"By this, however, I do not mean that a local enquiry is altogether an unnecessary step in all cases. Far from it. I do admit that there are certain kinds of cases, both civil and criminal, which seem too intricate when heard away from the scene of their happening, but become quite clear and easy to understand if heard on the spot. Civil suits of boundaries, &c., and criminal cases of security are instances of such cases which it is most useful to enquire into on the spot. But these and similar others in which, in the opinion of the trying judge, a local enquiry is desirable, are heard on the spot even by judges, who hold their court at the head-quarters. The advantage in their case is that as they move out only on special occasions, they fix only the one case for that day which is usually a holiday and so *their* local investigation while benefiting the case in every way does not cause the least trouble or inconvenience to any one not connected with the case in hand.

"Viewed from this standpoint also this Sub-Divisional system is entirely an unnecessary step involving greater waste of public money in the shape of payment of heavy travelling allowances to the touring officers without securing to the litigant public any extra advantage."

The late Lord Minto.

11. The *Panjabee* (Lahore), of the 3rd March 1914, has the following:—

"The news of the death of Lord Minto will be received with universal regret in this country where only the other day he filled a conspicuous place in men's eyes. Opinion will doubtless differ as to the value of many of the measures of Lord Minto's administration, and in regard to some of them the educated community have never hesitated to speak out their minds. Among the merits of his rule were the Council reforms, which, in spite of their drawbacks introduced a new era in Indian history and for which the people of India will ever be grateful to his memory, and the generous policy which he initiated in the Supreme Government's dealings with the Feudatory States. Among the demerits were the deportations, the Seditious Meetings Act, the Press Act and other repressive measures. Lord Minto was in no sense a great Viceroy, but he had the gift of imagination which so many Viceroys have lacked, and he displayed an insight into the Indian situation which many a Viceroy of great general abilities might have envied."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

A poem by Lord Headley.

12 The *Observer* (Lahore), of the 28th February 1914, publishes the following:—

"It had been said we could not meet,
Or join in prayers for further grace,
Together reach thy mercy seat,
Or mingle praise in the same place.
O Heavenly Father, Thou hast shown
To us, thy loving faithful sons,
How brotherhood has quickly grown
Insep'rable while time still runs.
In all the ages of the past,
In all the future years to come,
Thy name alone can bind us fast,
Whilst we can say, "Thy will be done."
Great Allah, Lord, our God, our King,
Who knowest what for us is best,
We praise Thy name and loudly sing
The fusion of the East and West."

Islamic Review (London).

El Farooq (Lord Headley)
January 5, 1914.

An objectionable pamphlet.

13. The *Haq Pasand* (Amritsar), of the 21st February 1914, has a note entitled "*Niyog* in the golden temple." The paper dwells on the sanctity of the Golden Temple, Amritsar, and says that a local correspondent writes to report that for the last few days a dumb woman who sits in the garden adjoining Baba Atal, has been selling tracts entitled *Hai hai niyog* to both male and female visitors to the Temple. This pamphlet (*lit* book) is obscene in the extreme and contains such words as are not only harsh and offensive but are also calculated to foment mischief among the people. The sale of a mischievous book like this in a sacred place visited by people who regard it with great respect and love (on account of its sanctity) is highly improper and against law, and it behoves the Golden Temple authorities to suppress its sale, within the four walls of the Temple.

The Rikab Ganj *Gurdwára* affair.

14. The *Akhbar-i-Am* (Lahore), of the 22nd February 1914, publishes a communication in which the writer says that the question of pulling down the wall of the Rikab Ganj *Gurdwára* has been laid before Government (by the Sikhs) with as much obstinacy and force as the Muhammadans used over the dismantling of the bath-room attached to the Cawnpore Mosque. "We," however, adds the writer, regard the former dispute as much the outcome of religious fanaticism and childish obstinacy as the latter. Nevertheless, there are many bigoted and foolish persons among Sikhs; and the Tat-khalsas of Genghoi, Jhelum District, passed a resolution to the effect that, before pulling down the walls of the *Gurdwara*, the Government should bear in mind the consequences of the Cawnpore mosque affair. This, says the writer ironically, is an act of bravery and plain speaking which cannot be too highly commended! In making this declaration they have surpassed even Muhammadans. They should certainly act in the present case as the Muhammadans did in connection with the Cawnpore mosque affair. It is a pity, he adds, that these men of religious frenzy cannot see what brave Sikhs will gain by an act of the kind from which the Muhammadans of Cawnpore gained nothing but suicide.

A Sikh marriage.

15. The following appears in the *Khalsa Advocate* (Amritsar), of the 28th February 1914:—

"Our readers will be very much gratified to learn that the repeated efforts made for contracting matrimonial alliances irrespective of caste distinctions have not proved futile altogether. To the extent the public mind is growing to feel for freedom from the bondage, the castehood is relaxing its hold upon the Panth. The proceedings of the Gujranwala Dewan which was expressly held for this purpose have not reached us as yet, however we are confident that something tangible must have been done in this direction.

"To-day we have come to know that Sirdar Jogendra Singh B.A., has been married to the daughter of Sirdar Jit Singh, Sub-Divisional Officer, Ramnagar, irrespective of any such distinction. Let the excellent example set by these gentlemen inspire all those who feel an eager desire for this reform. We heartily congratulate both the parties on this happy alliance."

The girl-martyr of Bengal.

16. Under the heading "Snehlata, the Bengali girl-martyr," Mr. N. Gupta contributes the following poem to the *Panjabee* (Lahore), of the 26th February 1914:—

"In the red glare stood the maiden,
"The hungry flames lapping her round and round.
"Slowly she sank while eager hands held her
"And put out the blaze. So she died
"A virgin protest against the tyranny of greed.
"And, lo, the angels acclaim her as of the blest,
"And a nation's lamentations speed her to heaven,

"To peace and joy everlasting. Hers the sacrifice,
"Hers the glory undying. Ours the shame,
"And the repentant resolve to undo the wrong."

VI.—LEGISLATION.

The Press Act.

17. The *Zamindar* (Lahore), of the 24th February 1914, publishes from Hakim Amin-ud-din, Barrister-at-Law, Lyallpur, the following poem:—

"Cry of the afflicted heart."

"(If) I should not cry or complain against the times (*lit.* day and night).
"O tyrant! tell one what else should I do?

• • • • •

"The physician has been bent upon injuring me from the very first day;
"Tell me, how can I have my madness cured?
"The tongue is here cut out for giving expression to a heartache,
"To what land should I go to mourn and sigh?

• • • • •

"The law (? the Press Act) has reduced me to great straits,
"It is cruel to complain against the fertility of (my) mind.
"O King George V of England! help me,
"I pray for thee even in my present helplessness.
"May God destroy him who is rebelliously disposed towards thee.
"(But) why should I not openly speak the truth?"

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial*.

Ante-trial confessions.

18. The *Desh* (Lahore), of the 13th February 1914, publishes a leader headed "The new law in India regarding confessions of crime." The despatch, says the paper, which the Government of India has submitted to the Secretary of State for India on the above subject has created extreme despondency and dis-appointment in the minds of the (Indian) public, because, instead of paying a just consideration to favourable and unfavourable opinions on the subject, it has paid especial attention to the views of Magistrates and Judges. Indeed, it can easily be conjectured that Government called for the opinions of Judges and Magistrates alone, although for a just consideration of both sides of the question the prominent pleaders and barristers in India should have been consulted as well. It is a pity that this right (of consultation) has been wholly neglected. It can, therefore, be said that the opinion given by the Government of India is the opinion of these officials who have mostly kept in view only those matters calculated to afford them facilities (in the disposal of cases). It is also a matter for regret that in preparing their despatch the Government of India paid no regard to those cases which have occasionally been brought to light in which the Police have been found to employ force in obtaining confessions and attached no importance to the desirability of promptly suppressing such improper doings. Next the paper refers to the restrictions recommended by the Government of India in regard to confessions, characterises them as ordinary and trivial and says that there is every likelihood of their being weakened still more in the office of the Secretary of State for India, although, in view of the general complaints against the

Police, many of which have been proved (to be well-founded), the practice of obtaining confessions should have been abolished altogether. The best time for recording the confession of a crime is when the criminal is placed before a Magistrate, and any other restriction is full of danger and open to serious objections and can in no way lessen the complaints of Police oppression.

The Hindustani shoe.

19. The following is from the *Panjabee* (Lahore), of the 26th February 1914 :—

"Some of our readers may be aware that at a recent meeting of the Bihar Planters' Association a resolution was adopted approving of the action of a European Magistrate, who did not permit a man wearing Hindustani shoes to enter his *ijlash* until he had taken off his shoes. The resolution took most people by surprise and evoked strong criticism in a section of the Indian Press. The following paragraph, which we cull from the *Planters' Gazette*, will show that the condemnation of the resolution is not confined to Indian journals, but is fully shared by an organ representing the same interests that the Planters' Association does :—

> "We fail to see how the shoes question comes within the province of the deliberation of the Planters' Association. It is surely an issue only between public servants sitting in rooms to which the public have right of access and a certain small section of the Indian public who are conservative enough to persist in wearing footgear of the uncomfortable Indian design. It is open to every private person to debar entry from his room to any person whatever, and whether for good reason or without it. The Government of Behar and Orissa can hardly require the support of the planting community—with their excellent body of Light Horse and their formidable machine guns—upon what is in truth an insignificint point which is best left to subside of itself instead of forming the subject of a solemn resolution of the Planters' Association."

"It is gratifying to learn, on the authority of the *Amrita Bazar Patrika*, that an hon'ble member of the Bihar Council has given notice of a question to be put at the next meeting of the Council, asking the Government to state 'what material and information the Government have before them to support and warrant the answer regarding the alleged custom.' The point may be insignificant in itself, as the *Gazette* observes, but it involves a sacred principle—the principle of the equality of all men in the eye of the law."

(b)—*Police.*

Remand to police custody.

20. The *Tribune* (Lahore), of the 3rd March 1914, has the following :—

"We venture to draw the attention of the authorities to the injudicionsness of allowing lengthy remands to police custody of fifteen days at a stretch in the case of political suspects without allowing the latter any opportnnity to see their friends or even their legal advisers. We make no imputation or insinuation against the police, but in view of the actueness of the situation we beg of the authorities and of the District Magistrate to see that everything done in connection with political offences is above board and not liable to be misinterpreted. We are informed that the young men recently arrested at Lahore on suspicion of being implicated in political offences have been denied all opportunity to see friends or relatives. While we are as anxious as the authorities in the detection of political crime, we are afraid that this shutting up of the accused persons altogether for a long spell of fifteen days without any access of outside air is liable to be misconstrued. In some cases the relatives of the accused persons are said to have not been allowed even to supply them food. We have every confidence in the fairness of the District Magistrate and we hope he will make it a point to see that the process of law is not abused and that while the police should have all reasonable facilities for investigation they are not exposed to the temptation of letting their zeal overrun their legal powers. We need hardly remind the authorities of the clear and forcible observations made by the highest judicial officers in connection with confessions made by prisoners while in police custody."

House searches in the Punjab.

21. The *Parkash* (Lahore), of the 22nd February 1914, has a note entitled "Continued showers of searches." Writing about the searches recently conducted in certain parts of the country, the paper says that it is true that with the exception of house-searches Government and the Police have no other means of tracing crime. But at the same time it will be interesting to know how many houses are searched on the report of the Secret Police in the course of a year and how many searches prove to be justified. Indeed, if the news recently published is trustworthy, it must be admitted that in most cases nothing is found to convert the suspicions (of the Police) into a conviction. On the other hand, these searches are calculated to lead to highly injurious consequences so far as Government is concerned. If the house of a person already hostile to Government is searched no harm is done; but if a house is searched on an unfounded (*lit.*

wrong) report, the seed of mistrust is sown in the owner's mind. In these circumstances, it is advisible that house searches should be conducted with great care and caution.

House searches in Lahore.

22. The following appears in the *Tribune* (Lahore), of the 27th February 1914 :—

"With reference to the note on the searches which were conducted in the boarding house attached to the Training College, Lahore, we have been desired to state that nothing incriminating was found in the premises and that no books or papers were seized. In this connection attention may be called to a peculiar difficulty to which students living in boarding houses attached to colleges are subject. The rooms in the boarding houses are usually shared by several students. They cannot, therefore, be locked up during the absence of students elsewhere. But by the time they return it appears they find leaflets or pamphlets mixed with their books or thrust underneath their bedding. They are under obligation to bring every such leaflet to the notice of the College authorities, and they fulfil their obligations to the letter and in absolute trust. The College authorities in their turn communicate the fact to the police but by so doing they unwittingly invite from them domiciliary visits and search warrants ! There is something very clumsy in all this. The character of the boarders is generally known to the College authorities. If they can undertake to watch the behaviour of such of them as may appear suspicious the police may be informed that there is no need of subjecting the students wholesale to a humiliating search. In any case the students should not be exposed to such searches because they loyally carry out instructions and bring to the notice of the authorities every objectionable leaflet they come across."

The same paper of the 28th February 1914, has the following :—

"An esteemed correspondent writes to us :—That a man of Lala Hans Raj's character and position should have been subjected to the indignity of a house search in connection with any political offence has shocked the entire Indian community. Nobody is safe, is the common comment heard from everyside. Hindus and Mahomedans are equally alarmed and are feeling highly indignant at the insult offered to one who by his selflessness and devotion to the cause of humanity occupies a unique position in every Indian heart. It is to be deplored that Lala Hans Raj's spotless life and his studied avoidance of politics of every shape and form, could not save him from the suspicions so recklessly cast at his loyalty. His son may be innocent or guilty of the charge pending against him and that is another matter altogether. Nor is it suggested that Lala Hans Raj's position should protect his son from the consequences of any act which may be proved against him. What I strongly protest against (and in this I am voicing the unanimous opinion of my countrymen) is that the existence of a charge against his son should have been made an excuse to insult and humiliate a man who, not for his worldly possessions, but for his high character and sacrificing spirit, is rightly regarded as the *first citizen* of the province."

The *Punjabee* (Lahore), of the 3rd March 1914, publishes the following :—

"In our issue of Saturday we commented upon the manner in which houses are being searched both at Lahore and at other places. If we revert to the subject, it is because we feel it our duty to bring to the notice of the Government the state of alarm and uneasiness which these proceedings have created in the public mind, and which is bound to be accentuated if things go on as they have been going for the last few days. No one objects to a house-search when the police have reliable evidence before them that the search is likely to lead to the discovery of clues to crimes either intended or perpetrated. It appears, however, that in some cases at least houses have been and are being searched on mere suspicion. Where this is the case, the public have every right to object to the proceeding. Nothing can be more indefensible whether in principle or in practice than that a house should be invaded for insufficient reasons, and merely because a certain member of the C.I.D. chooses to suspect that incriminating documents or other material may be found in it. We appeal to the Government to see that in no case is a house searched unless the Police have at least some amount of evidence before them tending to show that the search may result in the discovery of what they seek. That this has not always been done, the result of some of the searches abundantly shows. In one case the Police have actually had to admit that they found nothing incriminating. In another case they have carried away some innocent publications, presumably to justify the search. There are other cases in which, so far as the public is aware, nothing incriminating has been found. It is an eminently unsatisfactory state of things that men, in some cases the most respectable and highly placed, should be put to the indignity and humiliation of having their houses searched, and the Police should at length have to admit that the search proved abortive. The admission may or may not cost the Police anything; it is certainly no adequate reparation to the gentelmen concerned for the wrong that has been done to them. We earnestly hope the authorities will look into the matter.

From all that one can see an epidemic of house-searches is upon some parts of the country, and innocent people have every right to look to the Government to protect them from the consequence of unjust and unmerited suspicions which some of its officers or men in their employ may, for one reason or another, entertain against them."

The Allahabad house search.

23. The following is from the *Panjabee* (Lahore), of the 3rd March 1914 :—

"The Vakils' Association, Allahabad, has acted very properly in entering its strong protest against the action of the Police in searching the house of Mr. Jogendranath Chaudhury, President of the Association, and thus subjecting a man of the distinction, character and unblemished record of Mr. Chaudhury to unmerited indignity. The Association has also placed on record the continuance of its entire confidence in Mr. Jogendranath and his son and its sincere respect and genuine admiration for the life and character of the former which has been an inspiration to all his colleagues. It is well that overzealous members of the Police and the C. I. D. should know what the country thinks of some of the gentlemen whom they have recently sought to humiliate. The time is gone by when any section of the public in India would take the character of a public man at the valuation of the Police. The tendency some years ago was just the other way about. Men were beginning to think that no man was worth anything whom a section of the Police did not think worthy of their attentions. It would truly have been a bad day for India if the tendency had gone on developing. Fortunately things are no longer what they used to be, thanks to the Royal visit and the presence of a large hearted statesman at the head of the Government of India. Everybody now thinks that the recent regrettable occurrences are the survivals of a state of things which, in the main, is passing away. We can only hope that the search at Jogendra Babu's house and the house of at least one gentleman in our own Province, Lala Hansraj, who is held in universal esteem and respect by his countrymen, alike for his unselfish and distinguished services and for the loftiness of his private character, will awaken the Government of India and the Local Governments to the necessity of speedily and effectively terminating a state of things which is nothing if not a source of weakness to the administration, because it is responsible for much of the discontent."

Gambling in the Punjab.

24. The *Observer* (Lahore), of the 28th February 1914, publishes the following :—

"We draw the attention of the Punjab Government to the rapidity with which the *Satta* form of gambling is spreading in Eastern Punjab. The evil has assumed alarming proportions in Ludhiana. Not only men of all classes of society but even women and children have been siezed with the mania. Many people waste their daily earnings on *Satta* and take to burglaries and other forms of vice to make both ends meet. Women sell their ornaments and children steal from their own homes to indulge in the game. The whole society is being demoralized. The problem is no doubt one for social reformers to tackle, but unless their efforts are openly countenanced by the authorities, there can be little hope of relief. The increase in crime which the practice entails is a further argument in favour of official intervention. A question on the subject was lately asked in a meeting of the Punjab Legislative Council, but the reply given on behalf of the Government was most unsatisfactory. Now that the evil has grown so widespread, we trust that the authorities will give up their policy of *laisses faire*. Deputy Commissioners and Superintendents of Police can do a great deal in checking *Satta*."

Gambling in Amritsar.

25. The *Khalsa Advocate* (Amritsar), of the 28th February 1914, publishes the following :—

"Sutta is in its full swing now-a-days in Amritsar. The gambling-house is seen crowded to suffocation every day. Several families are being ruined by this disgraceful game. Even the students have not escaped the ruinous temptation of this cursed house, and put at the altar of Sutta whatever they get from their parents. If the practice continued for some time in the same strain, the consequences would be awfully disastrous. We hope the City Fathers will see their way to put an end to this speculation and earn the blessings of the whole Amritsar public."

(*d*)—*Education.*

Primary education in India.

26. The *Panjabee* (Lahore), of the 28th February 1914, has the following :—

"It is when we consider the very slow rate at which things have been improving that we cannot help strongly deprecating the attitude of every Local Government and Administration in the country except one in regard to Mr. Gokhale's Elementary Education Bill. The quinquennial report itself describes that Bill as a very cautious measure which, if adopted, would have made permissive the introduction of compulsion. Why such a Bill should have been opposed, in some cases with an excess of warmth, we have never been able to understand. The grounds for official opposition are thus stated in the report :—there had been no popular demand for the measure ; the Local Governments were opposed to it ; the weight, though not the majority, of non-official opinion, was also hostile ; the idea of additional local taxation was strongly opposed ; the estimate of the cost was too low ; and there was still room for the voluntary system. Every one of these arguments is worthless. It is not true that there had been no popular demand for the measure. It is not usual in this country, where the people have no effective voice in legislation, for the public to demand legislative measures ; but there is not the least doubt that the people had demanded both free and, within some limits, compulsory education, while the demand for a much wider, if not universal, elementary education, was all but universal among the educated community who alone could be expected to have an opinion on the subject. The opposition of the Local Governments was only to be expected, for the Local Governments have as a rule been opposed to every important measure of reform in this country. The weight of non-official opinion was most certainly not against the measure, though there were many who thought the measure was too cautious. The idea of additional local taxation was strongly opposed only in certain quarters and not generally. And it was never proved that the estimate of the cost was too low, or that the Bill was unacceptable merely or even mainly on this ground. But the most astonishing argument was the last. No one denied that there was still room for the voluntary system. We are quite sure there will be room for it till Doomsday. The point was, and it is still the point, whether progress was not and was not bound to be too slow under the voluntary system. One has only to read the chapter on primary education in the quinquennial report to see how abnormally slow it is and has always been. Must things continue at this rate ? It is for the country to say that it must not. We trust the country will say it in no uncertain accents."

Indians in the educational service.

27. In the course of an article the *Panjabee* (Lahore), of 26th February 1914, makes the following remarks :—

" After having heard *ad nauseam* from so many European witnesses of the superiority of every European to every Indian member of the Service, it must have been refreshing to the Commission to hear from the lips of an Indian witness what he and his countrymen thought of their own qualifications as compared with those of Europeans. Mr. Paranjpye has done for the Indian members of the Educational Service what Mr. J. N. Gupta and some other witnesses did for the Indian members of the Civil Service. Like them he has helped to restore the equipoise which was in danger of being violently disturbed by the one-sided statements of so many European witnesses. It would have been a great pity if the Commission had left India without having had any opportunity of seeing the other side of the shield, with nothing else in their possession than the picture of the lion painted by himself. If the Commission had on one side the evidence of European witnesses talking as loudly as they could of their superiority and on the other the evidence of Indians who contented themselves with under-stating their claims, it is not difficult to imagine what the effect on their minds would have been. Moderation, even affected moderation, may be a good thing in its way, but it does not always pay in controversy. Far less does it pay when it is pitted against confident and dogmatic assertions. From this point of view it would have been better if more Indian witnesses had paid to the European witnesses the compliment of imitating the confident tone of their assertions about themselves. We can only hope that the Commission will find in Mr. Paranjpye's evidence the much-needed antidote against the exaggerations of the majority of European witnesses which the majority of Indian witnesses failed to supply."

The Medical College strike.

28. In the course of an article headed "The Bradlaugh Hall meeting" the *Panjabee* (Lahore), of the 26th February, makes the following remarks :—

" In what precise direction the Government of India should move was indicated in these columns a few days ago. We are glad to find that the meeting adopted a resolution advocating the very step that we suggested. The second resolution ran as follows :—

> " That this meeting respectfully urges upon the Government of India and the Secretary of State for India the desirability of excluding from the Indian Medical Service those students of the London Hospital who are responsible for the malicious attack on Indian character contained in the resolutions passed by them, and the necessity of refusing them permission to practise in this country on account of their bigotry and dangerous views which are calculated to excite racial animosity.

" We do not see how the Government of India can avoid taking some such step. It cannot possibly be denied that if any body of men in India had acted in the way the London Hospital students did they would have made themselves liable to prosecution. The fact that the thing was done in London makes those participating in it immune from prosecution. But surely the Government have other ways of showing their high displeasure, and they ought to show it in every way open to them."

The paper in its issue of the 3rd March 1914, has the following :—

" Sir Michael O'Dwyer, on his part, has justified the confidence which the students and the public amply reposed in him from the beginning. Incidentally he has set an example to other provincial rulers which, we feel sure, they will not be slow to follow, when they have to act in similar circumstances. It now remains for His Hononr to hold the promised enquiry into the grievances of the students, and to hold it under conditions and in a manner which will meet the requirements of the case and the demands of public opinion. It would be wrong to mistake the strike for the disease and to think that because the strike is at an end, there is nothing else to be done. The strike, after all, was only a symptom. The root of the disease lies in the grievances, the existence of which led to the strike, and nothing is of greater importance, now that the strike has ended, than to hold an independent and impartial enquiry into the allegations made by the students in their first representation to the Principal. It will not do, as we have already said more than once, to hold a merely official enquiry. His Honour has already prepared the ground by deciding that the Principal and the staff shall have nothing to do with the enquiry. The decision will, we hope, be followed up by a declaration to the effect that the enquiry will be entrusted to a mixed commission of officials and representative non-officials. Nothing else will, we fear, inspire public confidence."

The *Observer* (Lahore), of the 28th February 1914, publishes the following :—

"Though more than two weeks have elapsed, the strike of the students of the Lahore Medical College still continues and the precious time of the young men is being wasted through the obstinacy, if not worse, of the Principal. On Tuesday the students saw Dr. Sutherland at his bungalow at his own request. They were assured, we understand, that not only steps would be taken to redress their grievances but also no student would be punished in such a way as to affect his future career. The Principal told them that he would inflict some sort of punishment on them all, short of rustication, expulsion or damaging remarks on the character certificate, but the exact form of puuishment would be decided by the College Council on the following day. Upon this the students expressed their grateful readiness to rejoin the College, but the next day the Principal wrote to them that they could join the College only on the conditions previously laid down by the College Council, that is to say each student should apply for re-admission by the 28th instant, it being in the discretion of the Principal to admit the applicant or reject him. This report, if true, would mean that Dr. Sutherland has gone back upon his word. We must confess that it has staggered us. The Principal of the Medical College is well-known for lack of sympathy with his pupils, but we would fain believe that he has not been guilty of the un-English act of breaking his promise. For his reputation's sake we would like him to show in practice that the above version of the affair is unfounded. Let him take back the students on the conditions stated to have been laid down on Tuesday and the whole affair will have been brought to a happy ending, creditable to himself as well as his pupils."

Medical School strike in Agra.

29. The following is from the *Panjabee* (Lahore), of the 28th February 1914 :—

"The Principal of the Agra Medical College has carried out his threat. He declared a few days ago that if the students persisted in continuing on strike the School would be closed for a year. What he has done is not, indeed, to close the School for a year, but, to expel practically the whole body of male students of the School for a year. To say that the order of the Principal is extraordinary is to say little. It is outrageous. Unless it is promptly cancelled either by the Principal himself or by superior authority, the school will virtually have to be closed for a year or at any rate to be reduced to insignificant proportions and a situation will arise which is without a parallel in the history of this country. We must confess we were not prepared to see the utterly irresponsible suggestion of the *Pioneer* thrown out in another connection so speedily carried into effect by a responsible official. Least of all did we expect this to be done in a province under the rule of so wise and so large-hearted a statesman as Sir James Meston. We feel almost sure that His Honour knows nothing about the matter, and that the thing has yet to come officially to his notice. If we are right in this surmise, we earnestly hope the action of the Principal will rouse His Honour to a sense of the emergency, and that he will intervene without any avoidable delay to put an end to a state of things which is unsatisfactory in the extreme. That His Honour will not allow so large a body of students to be punished in so drastic a fashion for no other offence than that they absented themselves from school to secure the redress of their grievances, no one who knows Sir James Meston will doubt. But the intervention ought to come speedily to satisfy the demands of the situation."

An objectionable book.

30. In an article headed "What are English children taught about India ?" The *Desh* (Lahore) of the 17th February 1914, attributes the lack of sympathy for the noble aspirations of their Indian brethren, which is displayed by Englishmen who now-a-days come to India, to the kind of instruction which they receive in England. In this connection Messrs. Blackie and Son's geographical publications, says the paper, are particularly hostile to Indians.

The "*Vakil*" (Amritsar) of the 18th February 1914, writing on the same subject says that the Indian public would be much indebted to the Government of India, if the latter were to invite the attention of the Home Government to the objectionable passages in these Geography Readers published by Messrs. Blackie. It is not at all surprising, it remarks, that officers, whose minds have been steeped in an attitude of contempt, should treat Indians as they would a semi-civilised people. The object of these books is obviously to impress on English children the fact that they are superior to Indians.

(*f*)—*Railways and Communications.*

Grievances of third class railway passengers.

31. The following appears in the *Khalsa Advocate* (Amritsar), of the 28th February 1914:—

"It is a general complaint that the comforts and conveniences of the Third Class Railway Passengers are not attended to by the Railway Authorities adequately, in spite of the fact that the major portion of the money brought into the coffers of the railway department comes from the pockets of these Third Class Passengers only. It is seldom the case that water is supplied in the latrines of Third Class compartments. Passengers are packed up to suffocation without paying the least regard to the number specified for each compartment. On the occasions of fairs which are so extensively held in this province, the less said of these troubles, the better. The poor fellows are huddled up in coal and horse wagons to their utmost capacity. There being neither foot board nor, at some stations, even the raised platforms the passengers have to clamber up to get into these carriages. In summer season these troubles assume alarming proportions when these iron houses get unbearably heated by the sun. At some stations the sheds made for Third Class passengers are quite insufficient for this purpose. Does justice demand that these passengers when they are charged full fares should be treated like animals? Is it fair and just that no attention should be given to the complaints of this dumb class of passengers?

"To take up only a single instance, it is a well known fact that Tarn Taran Temple is visited in thousands by the pilgrims from far and wide on the *amavas* day of every month. Innumerable persons, male and female, come to pay their adoration to the sacred Durbar Sahib; but the inconveniences to which they are subjected every month are objectionable in the extreme. On the occasion of *amavas* of the last month special trains composed of ordinary passenger carriages were supplied to meet this rush of traffic from which the people were led to think that full facilities would be given in future to the pilgrims and most of their troubles would be things of the past. But on this *amavas* we were much surprised to see again the relapse to the old practice. The same coal and horse wagons were resorted to to overcome the rush of traffic. The wonder of wonders is that all the high officers of the Railway Department were present on the spot during these days.

"The masses being generally steeped in illiteracy, do not know how to bring their grievances to the notice of the authorities, and therefore they are taken for granted to be contented with their lot. Representations so often made on behalf of the Tarn Taran public have also not attracted adequate attention of the authorities. We again take this opportunity on behalf of our pilgrim brothers to invite the pointed attention of the Railway authorities to these serious inconveniences with genuine hopes for their full redress."

(*h*)—*Miscellaneous.*

Journalism as a career.

32. The following is from the *Panjabee* (Lahore), of the 3rd March 1914:—

"If, as Mr. Blair (of the *Statesman*) observes, newspapers are a great educative influence as purveyors of news, it is obvious that they are even more of such an influence as commentators. It is especially necessary to bear this in mind in India where men too often 'purchase their opinions for an anna or less a day,' just as men used to do in so many Western countries some years ago. The change that has recently come about in this respect in the United States and in some European countries is due to the operation of forces which have yet to be brought into existence in India. Nor is comment needed only to educate the public. The Press in India has to exercise some of the functions that representative institutions, parliaments and ballot boxes exercise in the West. It not only helps to form public opinion, but is at present the most effective, if not the only medium, for the expression of public opinion. And from this point of view it is as useful to the Government as to the public. It has been shrewdly observed that a Mutiny like that of 1857 is an utter impossibility to day. Among the causes that contribute to this impossibility, the most powerful admittedly is the existence of a newspaper Press, which not only serves the purpose of a safety valve but keeps the Government in touch with the changing moods of the people. An Indian newspaper which did not fulfil these functions with tolerable ability would speedily cease to exist under present conditions, however much it might excel as a faithful and diligent purveyor of news.

"Here we can profitably say a word or two regarding another observation made by Mr. Blair, namely, that newspapers unify the race. To our mind there is no more important, no more sacred ideal which a newspaper could place before itself than that of helping to unify the diverse races that make up the human family. But is it true that newspapers do fulfil this function—even in the West? Mr. Blair cites one instance to show what they sometimes do. But for one instance he can cite in support of his proposition, at least half-a-dozen might be cited against it. Who does not remember the part which certain English newspapers played only the other day in bringing about the Boer War? In our own country who can read a single issue of certain well-known Anglo-Indian journals without being forced to the conclusion that those journals do far more to divide the race than to unify it? The truth is that here as elsewhere we are passing through a preparatory stage and that the synthesis is yet to be evolved.

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"Speaking of Indian journalism generally Mr. Blair observes that there is not much constructive statesmanship in their columns. The criticism in which the Indian Press indulges, we are told, is generally not helpful and does not make any allowance for the difficulties of the administration. Of one paper in particular Mr. Blair says that it is never betrayed into a momentary spasm of appreciation of the successes as well as the failures. The criticism is not wholly just. And so far as there is truth in what Mr. Blair says, whose fault is it, we ask, that the criticism in the Indian Press is not always helpful? So long as the constitution of the Government remains what it is and the people have no real or effective voice in the determination of their affairs is it not only natural that the Indian Press should in regard to every important question, voice the Indian point of view, and that in doing so they should often appear to indulge only in destructive criticism? If even in England the Opposition and Opposition journals too often indulge in mere destructive criticism in regard to questions of principle and policy, how much more natural is it that the Indian Press should do the same thing in this country? And apart from this vital consideration, there is the further fact that criticism to be helpful must be based upon adequate information, and that the Indian Press is often denied information by heads of offices and departments which is freely supplied to the Anglo Indian Press When these difficulties are borne in mind, the wonder is not that much of the criticism in the Indian Press is destructive, but that more of it is not so. It must not be imagined that Mr. Blair is lacking in appreciation in a general way of Indian journalists. 'I have come across a great many Indian journalists of all grades,' he says, 'and I can honestly say that there is not one of them whom I have not found cause to admire.'"

The Punjab Provincial Service.

33. The *Paisa Akhbar* (Lahore), of the 24th February 1914, remarks that it has come to know that the members of the Punjab Provincial Service complain that their salaries are not sufficient in consideration of the exigencies of the times. In these circumstances Government should throw open the posts of Director of Land Records, Registrar of Agricultural Banks and Under-Secretary to the Government of the Punjab to the members of the Provincial Service. It is to be hoped that the wide-awake Lieutenant-Governor of the Punjab will give this matter his special consideration.

The *Zamindar* and the *Paisa Akhbar*.

34 The *Zamindar* (Lahore), of the 27th February 1914, publishes from a Muhammadan, "who carefully reads the *Paisa Akhbar* as well as the *Zamindar*," a communication in which the writer congratulates the *Zamindar* on its re-appearance and says that it is a pity that in dealing with the *Zamindar* the *Paisa Akhbar* has not shown that generosity and lofty courage which are expected from a noble-minded enemy. Indeed, the *Paisa Akhbar* still indulges in captious and venomous attacks on the *Zamindar*. But what is more deplorable is that the *Zamindar's* enemies have given currency to the rumour that Maulvi Mahbub Alam is receiving threatening letters from persons who are said to be readers of the *Zamindar*. After remarking that even the *Paisa Akhbar* itself has made this allegation, the writer says that if Maulana Mahbub Alam really believes that readers of the *Zamindar* have sent to him such letters he should fear God in making (*lit.* for) the above stupendous allegation.

Commenting on this communication the paper says that nothing can be more cowardly and impure than such allegations against the readers of the *Zamindar*. What can we do more, it adds, than pray God to grant Maulvi Haji Mahbub Alam power to see into the hearts of the thousands of the *Zamindar's* readers. "We" well-remember the day when, in its enthusiasm to show unbounded loyalty to Government, one of "our" respectable contemporaries (the reference is to the *Watan*), characterised "our" articles as of the greatest danger to the community and the country. It published article after article under this heading, till finally the authorities began to look askance at the *Zamindar* and the foundation of misunderstanding became strong. "Our" belief is that in the present discontent in the country the greatest service "we" can render Government is to lay before it clearly but respectfully all that "we" feel in "our" hearts. When such is "our" attitude towards Government—and God being willing, it will continue to remain so—"we" cannot believe for a moment that any reader of the *Zamindar* has given proof of his moral weakness by sending threatening letters (to the Editor of the *Paisa Akhbar*). But this story of threatening letters is quite on par with that about "the greatest danger to the community and the country." The time is fast approaching when the Government itself will admit that (the so-called) "perverse," "violent," "freedom-selling" and "unbridled" *Zamindar* is more valuable than those papers which consider that their loyalty to Government and their own well-being consist in only publishing articles calculated to please the authorities. It should, however, be borne in mind that it is a dangerous pastime to keep Government in ignorance and to practice deception on it. The times have changed and laws have assumed a new aspect. It it a pity that the practices of tuft-hunters and the loyalty of deceiving loyalists have undergone no change.

The *Zamindar* newspaper.

35. The *Hamdard* (Delhi), of the 17th February 1914, publishes a communication from Hasan Nizami, of Delhi, in which the writer referring to the case of the *Zamindar*, says that the severity (*lit.* drought) of the Press Act has exceeded all bounds. He congratulates Nawab Viqar-ul-Mulk on his efforts to resuscitate the paper and wishes him success. He himself had given up journalism, but felt that the occasion was one when Muhammadans must exhibit proof of their being alive or incur the imputation that freedom had ceased to exist among them. By the grace of God there was plenty of life in him yet, and if, God forbid, any mosque or mausoleum should be demolished as was done at Cawnpore, he would promptly emerge from his shell repeating "*Kahotakbir*" (the heading of the writer's famous speech). Muhammadans had suffered much in the past 2 or 3 years but there was more to come. They should not lose heart, however, but, after invoking God's help, should begin to draw water for irrigating the field of the *Zamindar*.

The paper in its issue of the 18th February 1914, publishes the speech which Khawaja Hasan Nizami delivered at a meeting held on the 31st January 1914 in Chauri Bazar, Delhi, expressing sympathy with the *Zamindar*. The Khawaja says that those who have been deeply grieved by the confiscation of the *Zamindar* Press and its security have already given expression to their feelings. Those who were burning with the desire of avenging themselves on the *Zamindar* now find that their ardour has cooled. In this state of affairs the speaker has been asked to move a resolution, expressing regret over the stoppage of the *Zamindar*. It is the fashion of the age to move and support resolution. "As we live in the cage, how can we give up this perch?" It is essential for us to follow the customs, habits and fashions of the country in which "we" live. After exhorting Muhammadans not to be perturbed by this change in the habits and customs of the time and to exercise patience, the speaker moved the resolution expressing sympathy with the *Zamindar*. He then spoke as follows:—

"I begin in His name to whom no section of the Indian Penal Code can apply. I begin in His name whom the Press Act cannot bind by words, by implication, by visible representation, directly, or by signs, or allusion, or otherwise. I begin in His name before Whom our King Emperor George V stands with folded hands on every eighth day and repeats the words 'My Lord, My Lord' and before Whom our Viceroy, Lord Hardinge, bows his head and repeats the words 'My God, My God;' the Being before Whom Sir James Meston respectfully bows his head and before Whose strong hands even those who drafted the provisions of the Press Act, are humble and powerless creatures." The speaker then asked the audience whether all the resolutions (passed at the meeting) would be sent to Simla or whether some would be sent to *Kibla* (the direction in which the *Kaaba* is situated and towards which Muhammadans turn their faces while offering their prayers). After explaining that he means by this that some of the resolutions should take the form of prayers, the speaker says that during the Tripolitan and the Balkan wars when all Muhammadans were greatly disappointed and perturbed and there appeared no means of gaining success and when the aliens, standing by (*lit.* over) their dining tables with rice in their mouths and rubbing their knives on their forks observed that Constantinople was about to fall, the prayers of Muhammadans achieved (*lit.* manifested) some result, the difficulties were removed and their enemies were left in blank surprise. Continuing, the speaker said that the Government, to which he suggested that the resolutions of regret should be sent, was the Government which had promised beforehand to accept them (resolutions). Why, therefore, do "you" not complain to such a Government and why do you murmur entreaties before a people who have never promised to accede to "your" wishes. The speaker, therefore, moved that that meetings and all other (similar) meetings in India should, to express their anxiety and discontent, humbly offer their prayers to God. As the *Zamindar* was the newspaper of poor Muhammadans whom the big men called low and ordinary Muhammadans and as the speaker was also, by the grace or God, a low and poor Muhammadan, this resolution appeared to be proper and opportune.

The *Zamindar* (Lahore), of the 20th February 1914, publishes a leader headed "The new turn in the life of the *Zamindar*." The article gives at some length and with great detail a history of the paper from its inception. It thanks the Deputy Commissioner, Lahore, for the kindness and sympathy he showed to the petition to restart the paper and adds that all its troubles would have been avoided if only it had been afforded earlier such an oppotunity of explaining its position. Continuing the paper says that although the *Zamindar's* body, *i.e.*, its press, was rendered lifeless by the fatal blow of the Press Act, its soul was still alive and, if it pleases God, it will continue to live for all time. The *Zamindar* has shown that it possesses vitality. When "our specially kind friends" feel the necessity of showing special kindness to the poor *Zamindar*, they attribute to the personality of Maulvi Zafar Ali Khan the chief and most potent reason for the papers success, or, in the very words of the great men under reference, for its disquieting popularity. But the paper is in reality a mirror in which lakhs of Muhammadans see a true reflection of their sentiments, and where is the Muhammadan who does not wish to see (the feelings of) his mind expressed in words? It was dinned into the ears of the authorities in every possible way that the *Zamindar* was an ill wisher of the British Government and that if steps for its suppression were not taken, the devotion of the Hon'bles and Khan Bahadurs, who can display the charms of their loyalty without using a sword or gun, will lead to no result. "We" too have seen such loyalty displayed by an Hon'ble member before a full assembly of the Legislative Council. Would that the Hon'ble Member knew the value in the European market of the pearls of loyalty which fell from his blessed lips and at what price European jewellers valued them in his very presence. "We" too possess the quality of devotion and loyalty; but how can "we" show this to Government? Yet "we" feel confident that the time is fast approaching when Government will regard the existence of the *Zamindar* which is the outcome of the sweat of the brow of crores of Muhammadans, as essential for the stability of its Empire.

Continuing, the paper says that the confiscation of the press must naturally have led some of "our" readers to think that the paper's policy would perhaps undergo a conspicuous change. Thus "we" consider it necessary to inform the generality of Muhammadans, especially "our" readers, that, so far as the representation of the heartfelt sentiments of Muhammadans and regard for truth are concerned, the paper will maintain the same attitude and dignity that have so far been its prominent features and will not suffer them to undergo the least change. "We" know, and know well, that a particularly select class (of men) in "our" community cannot bear the sight of the self-respecting *Zamindar* and of the great honour which it enjoys. It is owing to their special, albeit secret, attentions that the paper has incurred the wrath of Government. But as we have loudly maintained, the truest loyalty and the greatest service to the British Government consists in not allowing complaints to secure lodgment in our heart and in thus avoiding the laying of the foundations of permanent unrest or misunderstanding. Nay, like every true Muhammadan and loyal subject "we" should, with freedom and in a straight-forward manner, respectfully lay before Government all that is in "our" hearts.

It is a matter for extreme shame and regret that while justice-loving Europeans admit that Muhammadans are entitled to special praise for the marvellous patience and forbearance displayed by them (during the Tripolitan and Balkan Wars and the Cawnpore mosque affair), some of "our" tuft-hunting and kind friends should consider a paper belonging to their own community a rebel and seditious, simply for the reason that it is necessary for "silvery and golden expediencies" that the *Zamindar* be declared rebellious and seditious.

They think that they have destroyed the tree of the *Zamindar*, whose name is surrounded by the halo of prayers of men and women of all ages, by uprooting it and they are sure that it has withered for all time. They have been working for the extirpation of this tree for an unkown period and they should be glad that their unecasing labours have been crowned with success. But behold the effect of the prayers and tears of Muhammadans! The huge and magnificent tree, whose lofty top they levelled to the earth, has miraculously grown again and the hands which were foremost in raising it are those of His Honour Sir Michael O'Dwyer and Mr. H. P. Tollinton, Deputy Commissioner, Lahore. The confiscation of the *Zamindar* has marked the last struggle between certain self-constituted leaders and Muhammadans and it is a matter of great thankfulness to God that the conflict has for ever destroyed the despotic rule of these leaders.

In a note entitled "The popularity of the *Zamindar*," the same paper of the 22nd February 1914, reproduces the *Desh's* note in which the latter paper says that the extraordinary popularity of the *Zamindar* can be judged from the fact that 6,000 copies were sold in the city in one day. The most important question which arises on the re-appearance of the *Zamindar*, says the *Desh*, is whether the paper will continue to hold the same policy with regard to the British Government, European countries and Christians as it held before and by which it endeared itself to Muhammadans but incurred the wrath of Government. After remarking that the public will critically examine its columns for some days in order to secure a reply to the question, the *Desh* says that it understands that the life of the *Zamindar* very largely depends upon the solution of this question.

The re-appearance of the *Zamindar*.

36. The *Shamsher-i-Qalam* (Lahore), of the 19th February 1914, reproduces certain verses from the poem composed by *Khaliq*, of Delhi, and read out by him at the meeting recently held at Delhi in aid of the *Zamindar*. The writer says that it is a matter for double congratulation that the hope of the (Muslim) community has been realised (inasmuch as) the well-wisher of the country (the *Zamindar*) has made its re-appearance. The communal triumph has excitingly reached Zafar (Ali) and (the news of the re-appearance of the *Zamindar*) has brought, as if by post, happiness and rejoicing to the house of every Muhammadan. They know that their voice is (represented) by the *Zamindar* and that its writers are their sympathisers and the respositories of their secret,

Indeed, it is a paper whose faith is to serve the (Muslim) community and every man in the world who cares for this community, loves it. Good heavens! the *Zamindar* has become the topic of conversation among Muhammadans because its editor is always obedient (to the Muslim community). (It is the editor of the *Zamindar*) who represents the legitimate complaints of Indians and who at one time went to Turkey and at another to London for the defence of his community. May God preserve (the *Zamindan*) for infusing new life among Muhammadans! Its tone is extremely mild, it displays no anger, nor does it abuse others. If it continues to exist, it will put an end to the practice of tyranny and will by one stroke of the pen destroy ignorance in the world. Continuing, the writer says:—

"There is an outbreak of joy on all sides over the re-appearance of the sympathiser of Islam,

"India has been set agog by the *Zamindar*'s return.

* * * * * * *

"The paper which we anxiously awaited and for the sight of which our hearts have always longed has appeared (again).

"The crescent and stars are glittering before the crown.

"The helper of the Sultan (*lit.* Shah) of Turkey (*i.e.*), the *Zamindar* has re-appeared."

Security from the *Nur Afshan*.

37. In a note entitled "Security from the *Nur Afshan*," the *Hamdard* (Delhi), of the 19th February 1914, says that the delay in demanding security from the *Nur Afshan* is astonishing. Does Government, it asks, take Islamic papers to task first of all, and only when a noise is made turn its attention to other newspapers? "We" have always demanded from Government that the Press Act should be enforced without any distinction (of religion or race) whatever. "We" have occasionally invited the attention of Government to writings in English which are calculated to hurt the feelings of the people. Are "we" entitled to ask Government why security is not demanded from newspapers publishing writings of this nature? From the present circumstances no one can help entertaining the idea that Anglo-Indian (*lit.* English), newspapers are exempted from the operations of the Press Act.

In a note entitled "security from the *Nur Afshan*," the *Vakil* (Amritsar), of the 18th February 1914, says that if Government had not demanded security from *Nur Afshan*, feelings of doubt and suspicion would naturally have been created in the minds of the people. It is, however, a matter for pleasure that Government has acted very justly in this case. Continuing, it says that the *Ahl-i-Hadis* has submitted a memorial to the Lieutenant-Governor of the Punjab, against the demand of security from it, in which it points out that in religious controversies several sects, Christians for instance, very frequently make attacks on Islam and the Prophet and Muhammadans are forced to reply to them. There can be no denying the fact that the article for which the *Ahl-i-Hadis* has been called upon to furnish security, was written by way of reply to a highly objectionable article on the doctrine of atonement by the Reverend Thomas Howell. This being the case, as security has been demanded from the *Nur Afshan*, there appears to be no reason why steps should not be taken against the Reverend Howell's articles. Proceeding, the paper says that the Anglo Indian newspapers publish articles which are calculated to insult Islam and Government should prohibit their publication. For when no notice is taken of their appearance by Government, Urdu newspapers publish their translations and replies under the impression that they are not considered objectionable, and often suffer thereby. It is desirable that so long as the Press Act is in force in the country it should be employed without any distinction whatever, otherwise misunderstandings are likely to arise in the minds of the various sections of the people.

Complaint against the *Loyal Gazette.*

38. The *Akbar-i-Am* (Lahore), of the 15th February 1914, publishes from "*Ulfat*, a lover of the *Akbar-i-Am*," A communication in which the writer says that the cup of life of the discourteous *Loyal Gazette*, which is a disgrace to the Khalsa community, appears to be nearly full to the brim. After remarking that he has been deeply pained by the attitude of the paper, the writer characterises its editor as an Akali and says—

"The rudeness of your being an Akali proves you to be the child of anarchists. It is for this reason that you secretly eat, behind a veil, the night-soil of the *Akbar-i-Am* and those connected with it. Do you not feel ashamed ? * * *

* In spite of your (name) being Amar Singh (Amar-immortal) you are raving in the shape of Ṇarak (hell) Singh. Come, let me tell you what the *Akbar-i-Am* is and what position insignificant men like Amar Singh hold before it. Continuing the writer gives the history of the genesis of the *Akbar-i-Am* and says that notwithstanding the fact that all respectable Sikhs regard the *Akbar-i-Am* as their communal paper and take pride in it, the youthful editor of the *Loyal Gazette* characterises it as a worthlesses sheet. This unrestrained and foul-mouthed editor, who is cast in the mould of scurrility and "selling of conscience," is now attacking those who are engaged in editing the *Akbar-i-Am*. But he should bear in mind that if he continues as discourteous as he is now, "we" will not hesitate to expose his personal qualities and character.

LAHORE :
The 7th March 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

459 SB—156—12-3-14—SGPP Lahore.

[Confidential.]

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INDIAN NEWSPAPERS
PUBLISHED IN THE PUNJAB.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 "
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 "
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 "
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 "
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 "
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 "
13	Forman Christian College Notes.*	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 "
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 "
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 "
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 "
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 "
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 "
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 "
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 "
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
24	Desh	Do.	Dina Nath	Dina Nath	2,000 "
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Hindu	Lahore	Hari Lal, Sharma	Hari Lal Sharma	...
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH MARCH 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
28	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
29	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
30	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies
	TRI-WEEKLY.				
31	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
32	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies
	WEEKLY.				
33	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
34	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
35	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
36	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
37	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
38	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
39	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
40	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
41	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
42	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
43	Bharat Samachar	Rawalpindi	...	Badar-ud-din	...
44	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies
45	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
46	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
47	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
48	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
49	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
50	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
51	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
52	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies
55	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
56	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
57	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
58	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
59	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH MARCH 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
60	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
61	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
62	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
63	Kashmiri Magazine	Lahore	Muhammad Din Fauq...	Muhammad Din Fauq	1,300 „
64	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
65	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
66	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
67	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
68	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
69	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
70	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
71	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
72	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
73	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
74	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
75	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
76	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies
77	Rajput Gazette	Do.	Thakur Sukhram Das...	Thakur Sukhram Das	3,284 „
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
79	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
82	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
83	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
84	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
85	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 „
86	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
87	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
88	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
89	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
90	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah...	6,200 „
91	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
92	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH MARCH 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
93	Mister Gazette	Rawalpindi	Ali Bakhsh	Ali Bakhsh	100 copies
94	Mohyal Gazette	Kals, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
97	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
98	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 „
99	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
100	Fasana†	Lahore	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 „
101	Indar	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 „
102	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
103	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
104	Kakezai Social Reformer*	Lahore	Fazl Din	Fazl Din	400 „
105	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 „
106	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
107	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 „
108	Sadhu	Do.	Suraj Narain	M. Suraj Narain	1,200 „
109	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	6,000 „
110	Zaban†	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 „
	GURMUKHI.				
	WEEKLY.				
111	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
112	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
113	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 „
114	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
115	Punjab Reporter†	Do.	Ganda Singh	Ganda Singh	400 „
	MONTHLY.				
116	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

Indians in America.

1. The *Zamindar* (Lahore), of the 3rd March 1914, has a note entitled "How are Indians regarded in America." The paper quotes an extract from an American newspaper which takes exception to the emigration of Indians to the New World, and suggests that the doors of America should be shut in the face of Indians. Commenting on this, the *Zamindar* says that it means that Indians should be so "shut up in the box of India" that they cannot come out of it and breathe (the air of) independent countries. "We," however, consider that these humiliations and insults to Indians are attributable to their own oversight and indifference as well as to those of the British Government. While, therefore, "we" ask "our" brethren to shake off their lethargy and prepare themselves to safeguard their rights, "we" also respectfully request the Government to safeguard the rights of its poor Indian subjects as fully as it safeguards the rights of the English people, so that Indians, like other British citizens, may pass their days in ease and comfort and no opportunity be afforded to Americans to look down upon them with the same hatred and contempt as Australians.

Indians in South Africa.

2 The *Arya Patrika* (Lahore), of 7th March 1914, has the following ;—

"The following extract from a letter from the Rev. Mr. Andrews from Natal, published in the *Modern Review*, describing a journey by train with Mr. Gandhi, will be read with painful interest by Indians as well as all true Englishmen :—'We had everything arranged to travel together by what is called the 'Kaffir Mail' as we wished to travel third class; but when we reached Phœnix station we found that the Railway strike was just beginning and it was only possible to get through on the earlier European mail. I do not think we could have done otherwise on this train. As it was, we were the gazing-stock of most of the Europeans at the stations on the way. Sometimes there were as many as twenty or thirty round the carriage gazing at us as though we were two caged animals. The language some of them used made me ashamed of my own countrymen. I cannot describe in words the race contempt that appeared in the faces and voices of that crowd: it was a bitter experience for me as an Englishman. It was, by itself, sufficient evidence to me of what Indians have to suffer in this country; and, after what I have seen and heard, I could imagine almost any cruelty happening when Indians, literally by thousands, are put completely at the mercy of persons nourishing such contempt for them in their hearts.' Comment is superfluous."

Indians in Canada.

3. The *Tribune* (Lahore), of the 7th March 1914, has the following :—The article is "communicated" :—

"There is an impression in friendly quarters in England that on the whole the Indians in British Columbia are not a credit to the country of their origin. Competent and sympathetic observers are said to deplore their lack of fairness and straight dealing, and even their lack of personal cleanliness, and of course there are many who are by no means so measured in their language. It is difficult to say from this distance whether our brethren across the sea give reason for even the unsympathetic criticisms which are made as to their ways of living and their business methods. Indians abroad have quite enough to bear in the shape of sheer injustice to run the risk of laying themselves open to charges of unfairness and underhand dealing; and if they so far forget the tenets of their own religion as to neglect the ordinary standards of decency, they deprive themselves of the last shred of claim to sympathy and support. Still, it must be admitted that these things are the natural outcome of perfectly natural causes. The Indian in Canada is far from his own country and the restraints which residence among his own people entails. He is in a land of freedom, where even his white neighbours put a very wide construction on the word—is it much wonder then that he, sometimes mistakes freedom for licence, and shakes himself free of the bonds which India imposed on him?

"But that, of course, does not in any way lessen the responsibility of the Canadian Government, or lighten its task of turning into good Canadian citizens people who are flocking into the country from every part of the world. The problem which faces the authorities in Canada in dealing with the flowing stream of immigration is a gigantic one. Every week hundreds and thousands flock into the country from every part of the world—British, Italians, Galicians, Russians, Jews, Hindus, Mahomedans, Japanese, Chinese, Doukhobors, and

Mormons. If the country were an old one, with settled laws and firmly established institutions, the problem would be a big one; but to have an avalanche of humanity rushing from every quarter of the globe into a new country where society is for the most part in its raw state, little wonder that the Canadian Government is appalled by the magnitude of the task.

* * * * *

"The authorities in Canada, civil and religious, are doing what they can to make a nation out of this heterogeneous mass, and are endeavouring to ensure that all shall have at least justice, but in view of the immensity of the task it would be little wonder if some injustice were done, and some oppression and intolerance allowed to go unchecked. Fortunately, there have been few really serious complaints about the treatment of Indians in the Dominion, and such as there have been have in many cases arisen probably through a lack of understanding of the true state of affairs. But there is this thing to be learned from the state of things in Canada. Indians should be very chary of leaving their own country in the hope of finding the streets of the West strewn with no thorns. There is still, fortunately, a wide field for India's sons and daughters within her own borders, without the necessity of joining in the scramble for wealth in the newer countries of the world."

England and India.

4. In a note entitled "On whom falls the responsibility of (creating) racial hatred?" the *Zamindar* (Lahore), of the 28th February 1914, says that it has been repeated times out of number that, in the words of Lord Curzon, the Indian agriculturists constitute the back-bone of the Empire, inasmuch as it is the essence of the perspiration of this section of the Indian population which keeps the tree of the magnificent British (Empire) green and flourishing. An estimate can be formed of the real condition of this section of the population from its ignorance, illiteracy and voicelessness. Lord Curzon himself compares the crores of this class to deaf and dumb persons. But will they remain deaf and dumb for ever? Can nothing be done to raise them from their fallen condition? Indeed "our" hearts involuntarily heave a sigh when "we" cast "our" eye on the existing state of affairs. The Royal Agricultural College of England was the last object of the ambitions and aspirations of Indian agriculturists. But the following incident will show that it is extremely difficult, if not impossible, to tread the road leading to it. On the 27th January 1914 Mr. P. H. Gupta of King's Inn, Dublin, asked the Registrar of the Agricultural College to furnish him with a copy of the prospectus, and was told that there was no vacancy for Indians in the College. Nothing could be more regrettable and disappointing than this. Indians, also, are not allowed by British manufacturers to enter their factories, lest their trade should suffer injury. The Medical College(s) of England have also expressed their hatred of the unfortunate Indians; and the doors of the Indian Civil Service are already narrow. Where should Indians go now? This is a question which needs the attention of the Hon'ble Members of various Councils and especially of the kind-hearted Lord Hardinge. "We," it adds, sincerely desire the stability of the British Government, and for this reason criticised in good faith the doings of certain officials. But "our" good faith and "our" solicitude for the well-being of Government have been rewarded by the confiscation of "our" (*lit.* the) press. While such is the state of affairs in this country, "we" find that the Principals and Professors of Colleges in England intentionally commit offences which have been described by section 4 of the Press Act. There is, however, a great difference between the strong and weak. While an offence makes the latter liable to punishment, it constitutes in the former an ornament of his manly and communal qualities. A weak person is crushed (*lit.* killed) for moving his lips, but a strong person wins praise by carrying his ideas into practice.

Writing under the heading "An attack on Indian students; the results of communal and racial bigotry," the *Vakil* (Amritsar), of the 28th February (received on the 7th March) 1914, says that unfortunately a certain section of Englishmen has of late become so arrogant that it can think of no virtue higher than (that of having a) white colour and considers all intellectual superiorities and excellences as the natural heritage of its colour. The resolutions passed by the students of the London Hospital contained accusations against Asiatics, especially Indians, which are so insulting, mischievous and painful that it is impossible for a noble-minded and respectable Indian not to realise their bitterness. It was, therefore, quite natural that the students of the Medical College, many of whom have to go to England to receive training in this Hospital, should have raised a protest against these absurd accusations. Indeed, there are now-a-days in England some short-sighted persons who do not wish to maintain British traditions of justice and equality and who do not desire to see Oriental students, especially Indians, working shoulder to shoulder with Europeans in the acquirement of education and claiming equality with them. They are, therefore, trying to make it impossible for Indian students to gain admittance into all the higher educational institutions (in England), and their success is shown in the reply sent to Mr. Gupta by the Principal of the Agricultural College. Indians are being expelled from the British Colonies and the United States of America, and if Government cannot effectually stop British Colonists from according such unjustifiable treatment (to Indians), it should at least issue a special *firman*, informing those who are in the habit of disgracing and humiliating Indians of the dreadful consequences of their mischievous conduct. It should also announce that it can under no circumstances tolerate any section of its subjects being treated in such a way. The paper believes that a proclamation of this nature would not only prove beneficial to Indians and Asiatics but would also strengthen in the minds of the Indian people their feelings of loyalty towards the British Government.

Pilgrims to the Hedjaz.

5. The *Observer* (Lahore), of the 7th March 1914, has the following :—

"Keen must be the disappointment of the Muhammadans at the cavalier fashion in which the resolution of Sir Ibrahim Rahmatullah recommending the re-opening of Calcutta to Haj traffic was dealt with by the Government of India on Monday last. The speech made by the mover was a most convincing one. He pointed out how pilgrim traffic is steadily increasing and leading to a heavy rise in the passage rates at Bombay, how insufficient accommodation on board the pilgrim vessels makes the intending Hajis, especially from Bengal, return to their homes keenly disappointed and much poorer than when they leave, and how Bombay is being over-crowded and congested during the Haj season. As for the last year's letter from the Government of Bengal stating that the leading Muhammadans consulted on the subject were not in favour of the proposal, Sir Ibrahim declared that as their names were not given, he did not attach any importance to their views. The re-opening of Calcutta, he concluded, would not entail much cost and would be of great use to the Bengal pilgrims. His arguments were reinforced by Mr. Ghaznavi, who stated that if Government would consult Bengal Muhammadans a few months hence, they would all be in favour of Sir Ibrahim's proposals. The resolution was further supported by all the Musalman members present. Even Malik Umar Hayat Khan, who sometimes seems to delight in opposing measures of public utility, endorsed the views of the mover, and so did several Hindu members. Sir Harcourt Butler was, however, adamant and insisted that no new arguments had been adduced, as if the practically unanimous support of the non-official members constituted no ground for a reconsideration of the question. Sir Ibrahim expressed his readiness to withdraw his resolution if Government would give an undertaking that leading Muhammadans would be consulted in deciding the question. But the Education member *refused to give any such assurance.* The motion was put to the vote and of course lost, the official majority in the Council being overwhelming. We fail to understand why the Musalmans should not be consulted about a matter which concerns them so nearly. But if the Government is unwilling to invite the opinions of the prominent Musalmans of Bengal, the duty can be undertaken by the Muhammadans themselves. We hope Mr. Ghaznavi will do so, and after obtaining the views of the leading Musalmans of Bengal and Assam move a similar resolution a few months hence. This is the only way of securing a redressal of the grievance."

(*b*)—*Home.*

The Delhi outrage.

6. The ***Paisa Akhbar*** (Lahore), of the 7th March 1914, has a note entitled "A new clue of the author (*lit.* guilty) of the Delhi bomb outrage." The recent searches and arrests, says the paper, have again strongly diverted the attention of the Indian, as well as the British, public to the dreadful incident of the Delhi bomb outrage and diverse rumours are rife in different places. The paper says that Mr. Broadway, Government Prosecutor, opposed the application for bail submitted on behalf of Master Amir Chand and Sultan Singh of Delhi on

the ground that the chief offender was yet to be arrested; and he even announced the name of the culprit, which is Rash Bihari Ghosh, a resident of Chandernagore. According to the *Sanjh Vartaman* a rumour is current in Calcutta that half an hour after the Delhi bomb incident a Hindu entered the Railway Refreshment Room, Delhi, and ordered a glass of wine which was accordingly given to him, but he was so agitated that he could not raise the glass to his lips. There were three Europeans in the Refreshment Room at the time and they made him over to the Police; but the culprit managed to secure his release. Commenting on this, the paper adds that it cannot be said how far the rumour is well-founded. But it is the heart-felt desire of every patriot that the Police may succeed in bringing to book the criminals responsible for the Delhi bomb case.

The present situation in the country.

7. In the course of a note the *Tribune* (Lahore) of the 7th March 1914, makes the following remarks ;—

"The Finance Member says that the failure of rain in the parts most affected in the tract is worse than in the famine of 1907-08, but 'stocks are ample and people are in a better condition to face the misfortune.' This may or may not mean that the local stock of food-grain is ample in each one of the administrative districts and divisions. In any case the sufficiency is due, if not to the ability of the producer to hold a stock of grain to tide over a bad time, at least to the foresight of the trading classes in obtaining supplies and to the facilities which now exist for obtaining such supplies as well as for depleting them. Similarly, where the people, that is, the producing classes, have not laid by enough to tide over a famine, their ability to face the misfortune is due to the watchful and beneficent efforts of the Government in helping them to tide over their distress. The liberal system of granting *taqavi* advances at the risk of losing a considerable portion is a feature of the famine policy in the United Provinces and it has effected a wonderful change in the cultivating classes. They do not give themselves up to despair and wander away from their homes in search of relief work. They retain their self-respect, bear their misfortune with fortitude, and try to derive the fullest advantage possible from the Government assistance. Further, they are aware of the demand for labour in industrial centres and manage to send their grown-up sons to such places to help themselves and their family. Whatever the staying power to which the Finance Member refers may be, it cannot be gainsaid that to the conditions described above is also due the comparatively small number of persons on test works and relief works."

Government and the people.

8. The *Zamindar* (Lahore), of the 28th February 1914, publishes a leader headed "The form of Government: what do the people want?" In continuation of its previous remarks on the above subject (*vide* paragraph 7 of selections No. 10), the paper says that the ancient rulers of India are said to have been highly tyrannical, oppressive and unjust, and that they used to exact exorbitant tribute from the people, leaving very little of the produce of the soil for their maintenance. Indeed, one of the chief causes of the decline of their kingdoms was the feeling of abhorrence with which they were regarded by the subject people on account of their heavy demands of land revenue.

On this account the people gladly welcomed the advent of British rule which was solicitous for their welfare. This is a tradition which is embodied in the English Histories of India as a well-known fact, the veracity of which is beyond dispute. And if this is a correct statement, India cannot be more fortunate. But while India is happy under its just Government, the latter is also none the less happy that it has been afforded an apportunity of spreading pleasure and happiness throughout the country. After remarking that in the opinion of a girl of the Ommeyyad family the fall of her dynasty was due to the injustice of its caliphs, and the advent of the Abbasid dynasty was due to the justice which its caliphs dealt to their subjects, the paper says that on the 16th May 1907, Mr. Hobhouse, Under-Secretary of State for India, replying to a question asked in the House of Commons, stated that "It is unquestionably a fact that our assessment for land revenue in India is anything from 15 to 30 per cent. lower than that of the native rulers who were there before our time." These words have been repeatedly reiterated during the last six years and reference is still made to them when reasons are advanced against the introduction of permanent settlement in the country. Verily, India will be highly ungrateful if it still continues to murmur complaints after such a big concession as this. But even after hearing all this, she very humbly begs leave to point out to her generous benefactors that—

"Friends! I have no desire to weep, but

"When weeping becomes excessive it makes one to complain."

During the whole of the Muhamadan rule in India the law of levying land revenue (*lit.* tribute) was the same, Government claimed one-tenth of the produce of the land, leaving nine-tenths for the cultivators. If then the rate at which revenue is assessed by the British Government is lower than that of its predecessors, it must be less than one-tenth of the produce. It is, however, extremely regrettable that the facts are quite otherwise. It is difficult to say whether this is attributable to our defective eye-sight or to the figures compiled in official reports being wrong. But "we" cannot be unjust to "our" kind Government. Although it is true that the rate at which revenue is assessed in India is more than half the produce of the soil and that, in answer to the question put by Mr. C. J. O'Donnell, Mr. Morley had stated in the House of Commons in 1908 that "The rule at present in force, under the orders of the Government, is that the assessment should not be less than 50 per cent. of the assets and should not exceed 60 per cent., but in exceptional cases, if the existing assessment has hitherto exceeded 65 per cent. and been paid without difficulty it is provided that the assessment shall be fixed at 65 per cent.," still there can be no denying the fact that in the assessment of land revenue there has been an increase of 38 per cent. by which the rate of assessment in certain places has risen to 77 per cent. It is also an admitted fact that the poor agriculturists pay 10 shillings in the pound in meeting all the demands (*lit* taxes) of Government. But in spite of these admissions, "we" should be just to Government, seeing that its expenses are very heavy and it is impossible for it to make up in any way the deficit in its Budget without this increase in its assessment. The agriculturists, says the paper, belong to an extremely patient, docile, voiceless and hard-working section of the population of India. They are subjected to rigourous treatment by the police and the *tahsil*, the irrigation and settlement officials, but through their natural silence and their spirit of patience and forbearance they endure these hardships without any protest. Why is this so? Has the agriculturist no life? Does he not deplore his helplessness and degradation? As a matter of fact, the agriculturists do deplore their lot and are filled with pain and grief. They have, however, become impotent through repeated settlement operations and assessments of land revenue. They are bent upon giving up the profession of agriculture, but either they do not find any other means of earning their livelihood or the influence of society is (so) overpowering that, even although, according to Mr. Rogers, "there may be in 11 years sold by auction for the collection of land revenue 1,963,364 acres of land held by 840,713 defaulters in addition to personal property to the value of Rs. 2,965,081," they will not admit any change in their present style (of living) and will never voluntarily give up the possession of their lands. These poor agriculturists have every confidence in British justice and equity and magnificent traditions. They live in the hope that that the noble British Government, which suppressed slave trade throughout the world, will sooner or later pay heed to them and will save them from their degraded life of slavery. Is it not a life of slavery which they are leading? Can there be a more dreadful picture of life than this that while even sparrows enjoy freedom in their nests, human beings should be deprived of it in their homes? There can be no denying that this is a very painful spectacle. But when "our" Government participates in "our" sorrows and happiness, there is no reason why "we" should feel distracted. Government will of its own accord reform this state of affairs and will relieve the distressed. "O England! Thou hast always upheld the cause of the weak. We are also weak and are looking for help to thee."

The paper, in its issue of the 6th March 1914, publishes a leader headed "Relations between the subject people and Government." Thepaper begins by referring to the movement in favour of autonomy in Epirus, and says that even those Powers which are opposed to it are now anxiously deliberating how they can turn their face away from this movement for liberty. Again, in republican France where the people have votes, a debate was recently held over Government's income-tax proposals. In the course of the debate Mr. Briand strongly attacked the general policy of M. Caillaux, and it was decided by a majority of votes that the Government demand on land should be rather decreased than increased. In Trans-Caucasia, however, where the people have no power, the Russian Government "took delight" in keeping the Province in a ruined and wretched condition. The people loudly prayed for a reform of the administration and submitted many memorials on the subject between the years 1892 and 1901, but without effect. These poor people had no tangible power strong enough to put pressure on Government, but they believed that if a people, relying on their innate strength, were to unite to demand concessions from Government, they would surely succeed. Accordingly, they made a united representation of their grievances to the Imperial Government at St. Petersburg with the result that in the end they gained their objects. Next the paper refers to the Mongolian imbroglio and describes how the Mongolian ruler in spite of being friendly to Russia had to bow before public opinion and refuse to receive the Russian diplomatic representative at a *darbar* held on the (Mongolian) New Year's day; though the Mongolian Government had to apologise to Russia for this act. The incident shows that the Government is the protector of its subjects, and has to respect their demands, and that, whatever its personal opinion may be, it must give way to public opinion.

These incidents are of recent happening, but their nature is ancient. The world has seen a thousand times that many brilliant Governments, many strong and powerful empires and many magnificent administrations, which were a veritable "fire" for others, have been converted into "water" before their own people. Indeed, it is the first duty of Government to respect the feelings, sentiments and aspirations of its people. It should bear in mind the ancient adage that the subjects are the roots and the king the tree, and that a tree can only stand (if) the roots (are firm). The paper refers to the deposition of Caliph Welid, son of Yezid, who would not hear and redress the grievances of his subjects, and of Sultana Razia, and to the decline and fall of the Khilji dynasty, and says that the cause underlying these political changes was the revolution which invariably takes place in a country where the people are discontented and oppression has brought into existence the materials of confusion and anarchy. Such incidents have occasionally occurred in ancient India, and this country has witnessed many changes when despotism has reigned supreme for some time but finally succumbed, and when a Government which was ruining the people has been destroyed by them. But the old days of luxury, trouble and suffering have gone; and India is now under the beneficent sway of British Government which has afforded the people every opportunity of making the greatest progress. Indeed, "our" Government is prepared to regard "us" and "our" honour and prestige with respect. It is desirous of listening to, and acting upon "our" views. But what remedy can we have if "we" do not represent "our" pain and grief to it. Those people whom "we" have appointed as a means of communication between Government and "us," give it wrong information, so that all the good intentions of Government are nullified and the people mistakenly believe that Government does not participate in their pain and grief. This is a state of affairs which is as painful as it is dangerous. The "foolish friends" of Government are by their conduct not only injuring the people but proving inimical to Government itself, because they are desirous of placing the Government in an extremely unsympathetic form before the public. This is a fundamental mistake, says the paper, which it is "our" duty to remove, although those who try to remove it are stigmatised as the enemies of Government. But ought we to be so intimidated by the policy pursued by Government in the matter) as to abstain from wishing well to "our" country, "our" nation and "our" Government? If the reply to this question is not in the affirmative, "we" should unite to try to overthrow (the plans) of the deceivers, so that (*lit.* and) the country may clearly see that her beneficent Government is really sympathetic to the people from the bottom of its heart.

Writing under the heading "Arise so that we may give up (*lit.* set free) the practice of sycophancy," the same paper, of the 8th March 1914, describes how, in spite of the fact that the times were so critical that rigour and oppression, bloodshed and murder were rampant in the country and the speaking of truth lead to destruction, the fearless Shaikh Sadi, in an interview with Ahaqa Khan (the descendant of Halaku Khan the Mongol) openly remarked:—

"If a king has a regard for his people,

"He is entitled to revenue as the wages for protecting his people.

"Otherwise, the people would loudly say that (the revenues) might have the effect of poison on the king,

"Inasmuch as whatever he eats (is procured) from the *jazia* imposed on Muhammadans."

This truth-speaking led to a change in the government and the new ruler Sultan Ahmad turned Muhammadan. Again when the government of Sultan Ala-ud-din became determined to ruin the people, Ala-ul-Mulk, regardless of his life, bitterly expostulated with him; and subsequently the Sultan had to give way before the truth. So long as Muhammadans were gifted with the virtue of speaking the truth they dominated the world; but, when they lost it, there was no possibility of maintaining their past magnificence. Continuing, it asks whether its readers have ever ruminated on the fact that Europeans do whatever they think good for their nation, no matter how much opposition may be expected from Government. These people do not shrink from uttering the truth and from severely criticising the acts of Government. "You" are afraid of the Press Act; but these people were never intimidated even by the Inquisition which punished truth-telling with death. No European power can act against the will of the people, and Governments there exist only so long as they secure the support of public opinion. Cabinets can be preserved only so long as the subjects are pleased with them. The ministers can retain their portfolios only so long as they are not opposed by the Press and the people. If public opinion is against a Government, the latter must explain its policy and disarm opposition or must resign. Indeed, whatever may be the attitude of the European powers towards others, they regard their own subjects as a trust to them from nature and they consider it their duty to respect this trust, safeguard and save it. Far from considering themselves to be all-powerful over their subjects, they consider themselves to be inferior chowkidars, ordinary guardians, entrusted with the work of protecting the people. They always bear in mind that the public service is meant not to overawe the people but to remove the feelings of fear from their minds, and civil servants are the servants of the people and receive salaries for their service. If "we" are to make progress and to rise from "our" degraded condition, we must not hesitate to adopt the proper methods of speaking the truth. When the degraded subservient policy and the habit of servilely agreeing (with the authorities) have ruined (*lit.* drowned the boats of) a good-hearted Sultan like Jalal-ud-Din, Khilji, and a famous statesman like Malik Nusrat, who can say that they will not also ruin India? If "you" desire the Great Powers to regard "you" with respect, conform to "your" public opinion, and not disregard "your" wishes, "you" should take care of "your" own affairs, so that those whose conduct leads (Government) to feel displeased with "you," should cease to exercise the right of representing "you." Religion has taught "you" that there is no partition (*lit.* wall) separating you from God; why do "you" then consider a certain section (of the community) a barrier between "you" and the powers that be? Why do "you" not represent "your" own affairs "yourselves" with truthfulness, so that the world may duly honour your self-respect?

"Do not give up truthfulness under any circumstances; because this is a virtue.

"Which is a staff for the aged and sword for the young,"

Islam and sedition.

9. The *Paigham-i-Sulah* (Lahore), of the 8th March 1914, publishes a leader headed "Islam and Sedition." The paper quotes verses from the *Quran* to show that God enjoins the authorities to accord just treatment to their subjects whether in Africa, Turkey or Tripoli, to be impartial in meting out justice and to use for the good of their subjects part of the wealth bestowed on them by God. Continuing the paper quotes more verses from the *Quran* showing that God enjoins Muhammadans to abstain from sedition. These commandments of Almighty God should be obeyed, and it is due to some people having appeared in this country who do not act in conformity with them that there is no family in India which is not at the present moment involved in deep anxiety. Sedition is a very dangerous disease; and if short-sighted people do not abstain (from their evil practices), India will be thrown into chaos like that of the last day of judgment. The Mutiny of 1857 has shown how revolutions set back the country. The country is not owned by Englishmen, but by God alone who has entrusted it to them. So long as they are fit to govern the country, whosoever tries to wrest it from their hands is fighting against God and the result of such warfare is well-known to Muhammadans. When Englishmen become unfit to rule the country and practise oppression on God's creatures, the Owner Himself will look after His country. If Muhammadans believe in God and the *Quran*, they should try to understand this and be ready to obey God. They should not follow the example of rebels and bomb manufacturers, but take as their guide the *Quran* through which the illiterate Arabs became masters of the world. Thus will they progress in everything. Instead of frittering away their energies and money on undertakings opposed to the teachings of Islam, Muhammadans should employ them in propagating their religion. If they do this, they will find, after the lapse of 40 years, the Islamic banner flying over all the countries of the European Powers and Europe converted to Islam. Muhammadans should cherish this desire only and should eschew all desire of conquering countries.

How Muhammadans can rise.

10. Writing under the heading "How do fallen nations rise? What should Muhammadans do?" The *Zamindar* (Lahore), of the 7th March 1914, says that rise and fall have always gone together. There is no nation on earth which has always occupied an exalted position. Nations fall and then rise: they go to sleep and again awake. This cycle of rise and fall existed everywhere and at all times. Next the paper describes the rise of Seljuks, Turks and Tamerlane from an inferior position, and says that the darkness of night does not continue long and that every night is followed by the dawn. If Indian Muhammadans are, at the present moment, in a state of anxiety and perplexity, there is no reason for them to abandon hope and to give way to despair. If they try to create in their community a desire to live and to live with honour, they will see how the materials of life are collected and how their community is inspired with vigour. If nature is so generous towards a tinker like Yakub (Jacob) as to make his nation a conquering one, there is no reason why Indian Muhammadans, who recall to mind the memory of the Arabs, should not rise under the shadow of *Koran* and prove useful to their community and Government. We, however, do not desire that Muhammadans should imitate Europeans. We only wish them steadily to conform to their religion and to strengthen their community with the strength of Islam. It is unbecoming of Muhammadans to take part in seditious practices, and we are thankful to God that they have never done so. It is quite sufficient for us to act in conformity with the injunctions of Islam; and the *Koran* teaches "us" that "we" should be loyal to God, then to His Prophet, and then to Government. It is true that "we" must strengthen the foundations of "our" community; but "we" cannot gain

this end by following other methods. Islam has pointed out the way and history has taught "us" the methods "we" should adopt, methods by which, through the blessings of Islam, fallen nations have before now risen and gained perfection. But what are these methods? They aret hat "we" should become true Muhammadans and true human beings, and that living in the embrace of Islam and humanity "we" should attain the life of peace and tranquility. Indeed, "we" should keep "ourselves" aloof from all seditious movements and live a life of loyalty (to Government). Besides this, "we" should always bear in mind that nations are made from within and not from without.

The Indian budget.

11. The *Tribune* (Lahore), of the 6th March 1914, publishes the following:—

"The Finance Member says that the falling off in the Imperial share of Land Revenue to the extent of £656,000 in the revised budget is due partly to the falling off in the United Provinces and partly to the 'additional' assignments made to some other Provinces. The falling off in the United Provinces amounted to £337,000 and the 'additional' assignments to £319,000. These 'additional' assignments were not brought under discussion in the Council during the budget debate; and under the present rules the Council is debarred from raising a debate on the revised budget. The 'additional' 'unforeseen' assignment of £319,000 for the favourite Provinces is as sacrosanct as the miscellaneous allotment of £200,000 for the repayment of the surplus revenue of the Mysore Assigned Tract which relates to the affairs of a Native State Thus a sum of over half a million pounds sterling has been disposed of without any reference to the Council. Otherwise the surplus of the current year, in spite of the famine in the United Provinces and the bank and business failures, would have amounted to nearly two millions sterling. It is quite time that the Council protested against such irregular appropriation of funds which is calculated to obscure the main financial issue, *viz.*, the maintenance of an unnecessarily high level of taxation. A surplus of close upon two millions in a year of no abounding prosperity is unprecedented and is due wholly to high taxation. It is most unfortunate that Mr. Gokhale is not able to attend the Council to raise a debate on this aspect of the question. The Finance Member has, however, afforded an opportunity for raising a debate on the direct issue by making dispositions to the extent of £240,000 out of a surplus of £1,280,000 which he anticipates in the ensuing year.

These are:

£100,000	non-recurring grant for Burma, which is the same as in the current year;
£40,000	(recurring) towards remission of contributions by local bodies to Local Governments for the service of Provincial establishments;
£60,000	(recurring) for education and
£40,000	(recurring) for sanitation.

"Last year Sir Fleetwood Wilson announced a grant of Rs 30 lakhs to Burma for communications. This year without the knowledge of the Council £208,000 sterling or more than Rs. 30 lakhs have been appropriated towards the same object in Burma and Assam. Again in the ensuing year a sum of £100,000 or Rs. 15 lakhs is proposed to be appropriated for the benefit of Burma. Without stating that the grant is recurring it is being made recurring. There must be some limit to the lavishing of funds on Burma, at any rate some method, order and procedure. Equally unsatisfactory is the manner of appropriating funds for the scheme of redistributing districts and sub-divisions in the Madras Presidency, albeit it is a scheme with which the name of the Hon'ble Finance Member is connected. It is altogether inconceivable why such appropriations should not be made with the knowledge and consent of the Council, as in any case the standing official majority ensures the acceptance of proposals."

The financial statement.

12 The *Panjabee* (Lahore), of the 7th March 1914, has the following:—

"The Finance Member, we observe, takes credit to himself and the Government of India for the fact that the scale of expenditure under the heads of Education and Sanitation has largely increased during the last couple of years. That may be so, and the Government doubtless are entitled to congratulate themselves on the fact. But there is another point of view from which the thing can be looked at. The country has been loudly and insistently demanding a reduction of military expenditure and equally loudly and equally insistently demanding an increase of educational and sanitary expenditure. What the Government appear to have done during the current year, however, was to reverse the order in dealing with the estimated expenditure under the several heads. They increased the estimated expenditure under Military charges and curtailed the estimated expenditure under the heads of Education and Sanitation. It is not enough to say that the Provincial Governments have not yet developed their capacity to spend the full sums allotted to them. That argument might be very forcible, if the only two parties to be considered were the Provincial Governments and the Supreme Government. But there is a third party who is more deeply interested in the matter than either—the tax-payer - and to him both the Governments represent one and the same authority. Is he not entitled to ask how it is that actual expenditure under the very heads in which he is more deeply interested than in any other should stand at a lower figure than the estimate while in other and more questionable cases it should stand at a higher figure?

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"* * * Every year for some years past the Government has incurred heavy capital expenditure on railway and irrigation works, and to these has now been added the construction of new Delhi. It has been urged again and again by Indian reformers that the capital expenditure incurred on railway works should bear a more just proportion to the financial condition and the actual requirements of the country, and that in any case it should be met not from current revenues, but from loans. It is pointed out, and with a good deal of force, that these are works from which a whole series of generations will derive benefit, and it is only fitting that they should all contribute towards their construction in some equitable proportion. In these circumstances it is rather unfortunate that even the small Imperial surplus of £1,280,000 is to go to asssist the Government in their capital establishments instead of being utilised either for the remission of taxation or better still to finance schemes of Education and Sanitation. As a matter of fact, the Government have to incur large loans to enable them to carry out their railway and other programmes. The Secretary of State is to raise 8 millions sterling instead of 3 millions budgetted for in the current year. And the Government of India themselves hope to borrow 5 crores in India as against 3 crores in 1913-14 They have also decided to take steps to attract increased deposits through the postal savings banks. All these are measures which, given the need for them, would command varying degrees of approval, and so far as the last is concerned would be welcome in any case. But the need itself is not equally apparent in every case. The need for the maintenance of the railway programmes at £12 millions a year, for instance, is one of those things in regard to which the country has yet to be convinced. But so far as the principle itself is concerned, that of utilising in a larger measure than hitherto the borrowing power of the Government, especially in India, for the financing of reproductive works, there can, we think, be no feeling in the country except that of approval."

The following appears in the *Observer* (Lahore), of the 7th March 1914:—

"The Budget is not a prosperity Budget. That, however, is no fault of Sir William Meyer. What with the disappearance of the opium revenue, the worsening of the agricultural situation and the banking crisis, both of which affected the earnings of railways, we should thank our stars that there has been no deficit necessitating the imposition of some new tax."

The poverty of India.

13. The *Zamindar* (Lahore), of the 3rd March 1914, published a leader headed "The cry of the poor! O destroyer of the garden, root and branch, (throw) something to this side also." The suppression of cruelty to animals, says the paper, has been considered necessary in India, and with this object in view a royal society has been founded in London under the patronage of Their Majesties the King-Emperor and Queen Empress of India The paper praises the motives of the society, and adds that Indians are at the present moment exercised by another anxious consideration. They naturally take delight in preserving animals, but they ask whether the time for preserving men also will ever come? Next the paper quotes an extract from the speech delivered at Bombay, more than half a century ago, by Sir John Malcolm, who was Governor of the Bombay Presidency at the time, in which he admitted that, by neglecting to make our native subjects of the higher classes prosperous and honourable, "we" have lost a strong means of keeping "our" empire flourishing and stable. Anyone wishing to know what improvement has been effected since then and what change there has been in the treatment which the civil authorities (accord to the people), should read Mr. Montagu's speech on the need of reforming the civil service which he delivered in London after his tour through India. After remarking that Mr. Ramsay Macdonald (? in the course of an interview) had characterised the English authorities as wanting in statesmanship in dealing with Indians, the paper asks how pitiable and painful must be the helplessness and suffering

of those unfortunate people who, during the last decade of the 19th century, died to the number of 1 crore and 90 lakhs from famine, scarcity and starvation, and to the number of 10 lakhs from plague. Famine, it may be borne in mind, is still rampant in the United Provinces, so much so that the poor people there cannot obtain food sufficient to fill their stomachs after doing manual labour the whole day long. The rice crops have totally failed, and a good wheat crop is not expected. As a result, they now feed their animals with the branches of trees and themselves eat the leaves. These heaven-stricken helpless people are writhing in death and are casting longing looks on the luxurious life of those Englishmen who are being enriched by the wealth of India and are spending annually some 50 million pounds on sport and amusement alone. But look at the zeal of their devotion (to the Crown). Despite their grievous condition and their total ruin they are still praying for Government. They are poor and yet they are devoted (to the British Government). They do not eat, but they sing songs in praise of Government. Can there be a better example of noble loyalty in any part (of the world)? The building of "our" loyalty, adds the paper, is not founded on the surface of the Ganges and the Jumna but on the lofty peaks of Simla and Siwalik. Indeed, "we" do not care whether the authorities call "us" disloyal or loyal people. "Our" loyalty is not confined to "yes (my) lord," but is such that when "we" hear that the English are taking pity on the animals of India "we" naturally express the thought :—

"How canst thou deprive men of (your generosity)
"When thou hast a regard for animals."

British manufactures and Indians.

14. The *Shamsher-i-Qalam* (Lahore), of the 4th March 1914, publishes from Abul Rashid Mirza, Ghulam Mohy-ud-din, *Barq*, Hall Bazar, Amritsar, an Urdu poem entitled "The lamentation of *Barq*." The writer deplores the present state of India and says that he cannot understand why all the higher appointments from Extra Assistant Commissionership (*lit.* Deputy) to Governorship are everywhere held by Europeans. Are our countrymen, he asks, destitute of ability (to hold such posts)? Is there nobody among "us" endowed with any capacity? Or is no one to be trusted to keep his word? Continuing, he says that western civilisation is on the ascendant and Europe now-a-days enjoys the full vigour (*lit.* double) of youth. Every sensible person is anxious to purchase articles manufactured (in Europe) although they may be costly. European arts and industries have sucked the life blood out of "us" like leeches, yet they secretly cast the same covetous eye on "our" flesh and skin. Those (Indians) who were always cheerful have now become cheerless, while those Europeans, who were nobodies before have now assumed importance; those (Europeans) who had never dreamt (even) of cottages are now-a days living in palaces.

The Indian National Congress.

15. The *Tribune* (Lahore), of the 5th March 1914, has the following :—

"In another column we have reproduced from this week's *India* an article of considerable importance to future political work. It appears over the initials B. H., believed to be those of Mr. Bernard Haughton, and suggests that the Indian National Congress should now be turned into a political party. The present course, the writer thinks, is lacking in movement and action and therefore fails to inspire confidence. 'What seems to be required now,' he says, 'is not so much an educative influence as a definite, organised movement on political lines. There stands ready a great mass of cultured Indian opinion, discerning, critical, eager for political and social reform. The time has surely come when this great mass of opinion may be welded together into a political party. Unless the Congress seizes the occasion, one fears that not only may the cause of reform in India suffer, but that the Congress itself may sink to a subordinate place, honoured, venerated, no doubt, but of lessened weight in the practical politics of the day.' That there is a great force in this observation cannot be gainsaid, and opinion in India is now practically unanimous that the Congress should prepare briefs for the elected members of the Council. This view was forcibly given expression to by the Hon'ble Mr. (now Justice) Sheshagri Iyer in his Presidential address at the Madras Povincial Conference two years ago and was whole-heartedly supported by Congressmen in all the provinces. So far then the suggestion put forward in the columns of *India* is quite acceptable to the country; and what is required is the formulation of a workable scheme with adequate financial backing to carry on the propaganda all the year round. Whether it does not answer the present purpose to found an organization on the lines of the Liberal Publication Department is deserving of consideration. But we are not prepared to abandon the present work, the educative value of which can hardly be overstated. If it is decided to abandon it, there will spring up some other organization the activity of which may hamper the constitutional movement. We trust this aspect of the question will be fully considered before it is decided that the Congress should now make over its deliberative and educative functions to another organization."

16. The following is from the *Observer* (Lahore), of the 4th March 1914 :—

The late Lord Minto.

"The Seditious Meetings Act, the Explosives Act, the Newspapers Incitement to Offences Act, the Criminal Law Amendment Act and the Press Act were the measures adopted by his Government for dealing with active disloyalty in Bengal and elsewhere. That they have not extirpated anarchism from India is now evident, but it is beyond dispute that they have in large measure checked the spread of the movement : Indian Muhammadans will ever hold the late Viceroy in grateful remembrance for the most sympathetic reply given by him to the famous Simla deputation, a reply which the Indian Mussalmans regard as the charter of their rights and liberties. What, however, will keep his memory ever green in the hearts of the community at large is the reform scheme which gave Indian members to the Governor-General's Executive Council and to the Council of the Secretary of State and rendered the Provincial Legislative Councils more representative and less officialised. His death is mourned throughout India as the loss of a far-sighted statesman and a noble ruler of men."

Writing on the same subject the (*Tribune*), of the 5th March 1914, makes the following remarks :—

"The task in India to which Lord Minto succeeded was not an easy one. Lord Curzon, his predecessor in the office of Viceroy and Governor-General, had left the county in a most unsatisfactory condition. * * * * *

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* * * "His Lordship had to discharge the highly important and equally difficult and responsible task of pouring oil over troubled waters. A couple of years showed that His Lordship was fully qualified by ability, training and temperament to undertake this noble task. From the outset he adopted a policy of conciliation. His speeches in public showed how anxious he was to bring about peace, and those among our countrymen who came into contact with His Lordship in private were deeply impressed by his generosity of heart, by his benevolent nature, by his kindliness of disposition and his ardent desire to conciliate all classes of the people. He was freely accessible to all and he did everything that he could to conciliate the people.

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"Although the future historian of India will not refrain from blaming Lord Minto for his participation in repressive legislation, he will not fail to give him his due credit for the reluctance and hesitation that had marked his consent. Another matter in connection with which Lord Minto had not the courage to take a bold and independent line and in which he even allowed his cool and impartial judgment to be influenced by the voice of what is called diplomacy and statecraft refers to the Council Reforms. It is now an open secret that Lord Morley's original proposals would have proved far more beneficial to the country had they been allowed to be carried out in their entirety. The Indian bureucracy was allowed to modify the proposals very considerably, more especially in the direction of granting the Muhammadans a preferential and differential treatment. Special communal electorates constitute perhaps the weakest point of the Council Reforms. Some people even go the length of fearing that they might ultimately detract considerably from the successful fruition of the entire scheme. It is well-known that the Private Secretary of the late Lord Minto, Colonel Sir James Dunlop Smith—an officer with known pro-Muhammadan sympathies—had much to do with the inception as well as the organisation of the famous Muhammadan deputation which waited on the Viceroy at Simla in 1907 and to this deputation the country owes more than one measure or step which greatly complicate the political situation."

The *Arya Patrika* (Lahore), of the 7th March 1914, has the following :—

"The news of Lord Minto's death has been received with widespread and sincere regret in India. His name is associated with a period of India's modern history which, though the darkest, saw the first streaks of dawn, and the high-minded and genial English gentleman who directed our destinies for five fateful years threw the windows open to the coming light, instead of more closely shutting them up, as his more gifted predecessor would undoubtedly have done. Repression and Reform went hand in hand during his eventful

Viceroyalty; and though the healing hand did not go far enough, the point to which it went marks a distinct prelude to further advance. The Feudatory States will cherish his memory with equal gratitude for bringing their relations with the Supreme Government on a more satisfactory footing."

The *Zamindar* invited to be published in Calcutta.

17. The *Zamindar* (Lahore), of the 3rd March 1914, publishes from Hakim M. Rukan-ud-Din, *Dana*, of Calcutta, a communication headed "Let the *Zamindar* be published in Calcutta instead of Lahore." The *Zamindar*, says the writer, was a voice of truth and the tongue of loyal Muhammadans. It represented "our" feelings with extreme boldness and in a loud voice. Its voice resounding in the wide universe in lamentation for "our" afflictions awakened those sensitive people who felt for the community. "Our" friends listened to its voice with interest and our enemies had to do so also. Its voice was a torture, as it were from heaven, for the enemies (*lit.* sellers) of the community. It made their heart and soul (*lit.* liver) uneasy, and they employed their traitorous exertions to their utmost against it. In the end their sustained efforts gained so much success that the *Zamindar* (*lit.* the cry of the Muslim) was suppressed for a month. But (the voice of the *Zamindar*) was not the melody of a harp which ceased to sound when its string was broken. It is the voice of truth and the wave of pure feeling which rises again though stopped every now and then. Next the writer apostrophises the paper as follows:—

"O *Zamindar*! this temporary cessation of thy life is a whip of warning and is an exemplary lesson for thee. If thou continuest to espouse the cause of truth, God will help thee and thus no secular power can harm thee!"

Continuing, the writer says that the *Zamindar* is the property not only of the Punjab Muhammadans but of Indian Muhammadans as well, and a Bengali, Behari or Madrasi has as much claim on it as a Punjabi. It is, however, to be seen what part of the country is congenial for the publication of the *Zamindar*. It is true that the signs of life are visible in the Punjab, but the destructive forces also are at work there. In the Punjab the *Zamindar* will appear over and over again, but will be pruned repeatedly by those who are striking (at it). It is true that it will not be destroyed, but its whole time will be occupied in falling and rising again and it will have no opportunity of letting people taste its delicious fruit. The land of Bengal, however, is a fountain of life. The awakening in India had spread over the country through narrow channels from the surging sea of Bengal. In Calcutta, its capital, the destructive forces are comparatively unknown. Here the Government is endowed with great courage and wide outlook. Here the number of the Hon'ble (Members of Council), who are inimical to their community and poison the ears of Government, are few and far between. It is this land which is undoubtedly congenial for the development of the *Zamindar*. In conclusion, the writer says as follows:—

"And so, O *Zamindar*! invoke the name of God and emigrate from the Punjab, and, coming to Bengal, lead a peaceful life in the loving embrace of Calcutta. 'O! leave Mecca and come to Medina.' Then see how successfully thou wilt develop after thy flight. Thou art the upholder of the cause of Islam and flight is the foundation stone of Islam's growth. Such flight will also, through Islam, be as effective for thee (as the flight of the Prophet). See the people of Medina, the devoted Ansars (those who gave an asylum to the Prophet after his flight from Mecca), are intensely longing for thy (arrival) and are ready in every way to accord brotherly treatment to the exile."

In its issue, dated the 4th March 1914, the paper, in reply to the above article, thanks the writer for the suggestion and says that "we" leave it to the trend of the times to decide which is the best place for the publication of the *Zamindar*. There can be no denying that the *Zamindar* is the organ of the entire country and that it is its foremost duty to serve the whole of India, but if it is true that destructive forces are at work in the Punjab, this Province has the greater need of the *Zamindar* in order that the country and the nation may be protected.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Hindu Sabha.

18. Writing under the heading "Is the Hindu Sabha an injurious movement? Frivolous writings (*lit.* talk) of a fatuous Hindu newspaper of Calcutta," the *Desh* (Lahore), of the 8th March 1914, quotes an extract from the *Indian World* (Calcutta), in which it takes exception to the organisation of Hindu Sabhas and says that their establishment at a time when Muhammadans are making overtures of unity to Hindus, is injurious in the extreme. It severely takes to task the *Indian World* for making these remarks and says that it would have been better if, before writing on the subject, the Babu (editor of the *Indian World*) had gained more extensive knowledge on the subject, when he would have found that this movement is not a new one, but was initiated five years ago and that the Hindu Sabha has never wantonly molested Muhammadans nor has it fanned the flame of disunion (in the country). Moreover, it does not appear (from the proceedings of the Hindu Sabhas) that they will ever throw obstacles in the way of Hindu-Muhammadan union in the country. The Congressmen in the Punjab and the United Provinces are second to none in India in holding lofty views about their country. It is surely wrong to accuse these persons of trying to prevent Hindu-Muhammadan unity. Nevertheless, a Hindu as a Hindu should not show such indifference to the interests of his co-religionists as to suffer without protest all their rights being trampled down for the sake of others merely to win their good opinion. Moreover, if the Babu editor of the *Indian World* had some knowledge of the real situation in the United Provinces and the Punjab he would have been obliged to admit that the movement for the establishment of Hindu Sabhas in these Provinces is the result and not the cause of Hindu-Muslim disunion. It should also be borne in mind that the Muslim League, which preceded the establishment of the Hindu Sabha and forced the Hindus to bring it into existence, is responsible for the differences which exist or are growing between the two communities. The attitude adopted by the Muslim League obliged the Hindus to adopt measures to safeguard their rights and this led to the establishment of Hindu Sabhas. The Hindu Sabha is a rejoinder, as it were, to the Muslim League and the responsibility of its establishment lies on Muhammadans and not on Hindus.

The Chamar Conference.

19. The following is from the *Observer* (Lahore), of the 7th March 1914:—

> "The resolutions which were passed by the Chamar Conference held recently in a village in Karnal district should open the eyes of the Muhammadans. The Chamars belong to an untouchable class of Hindus whose traditional occupation, according to the Punjab Census Report, is 'leather workers and menial servants,' and thousands of them are included in the class of beggars, prostitutes, etc. They pollute caste Hindus by their touch and have hitherto not hesitated to eat things prepared by Musalmans. Only a few months ago they could be seen buying *kababs* of beef from Muhammadans and eating them in some parts of province. These low caste Hindus, however, have held a Panchayat and decided that no Chamar should eat anything cooked by a non-Hindu, and that every Chamar (their traditional occupation of workers in leather is to be remembered) should regard the protection of the cow as his first duty. For this purpose Rs. 110 were subscribed on the spot and a resolution passed for the opening of a school for Chamar boys. These decisions constitute a sign of the times. They show in an unmistakable manner how Hindus of even the lowest classes are realising the obligations of their religion and advancing along the path of progress. The Musalmans have of course no right to take exception to their resolve to boycott edibles cooked by Muhammadans, as every one is free to purchase things from whomsoever one likes. The lessons conveyed by the Conference are, however, such as who runs may read."

VI.—LEGISLATION.

The Press Act.

20. The *Tribune* (Lahore), of the 5th March 1914, has the following:—

> "It is noteworthy that the number of cases in which proceedings have been taken has in no way tended to decrease. This proves one of two things. Either the press is

defiant and courting action or the existence of the Press Act is a temptation to some of the executive officers to treat the press harshly. Considering that the administration reports of the Local Governments are unanimous in the opinion that the tone of the press has improved, the only reasonable conclusion is that the Press Act is a powerful instrument in the hands of officials to curb the independence of papers. That is one interpretation of the increase of proceedings from 48 in 1910 to 80 in 1913. It should be noted that, as explained by Sir Reginald Craddock, this number does not include the informal warnings administered to the editors and proprietors of the papers. 'When the Press Act was passed,' he says, 'the Government of India impressed upon Local Governments the desirability of giving warnings to offending newspapers or presses before taking definite action against them and they have every reason to believe that these instructions are generally followed. Such warnings may be formal or informal and in the latter case no record is kept of them.' On one occasion a certain District Magistrate sent for the editors of some papers to administer to them individually a general warning on the tone of their writings. Though he could not proceed against them under any section of the Act he seemed to have had 'instructions,' to administer a general warning, which, of course, being 'informal,' is not recorded, but that the Act has served to keep newspapers in eternal dread of warnings cannot be gainsaid."

The *Desh* (Lahore), of the 7th March 1914, publishes a leaderette headed "The attacks of the Press Act on newspapers." The paper reproduces the statistics which Government furnished in reply to the question put by the Hon'ble Mr. Asa'ad Ali showing the number of newspapers brought under the operation of the Press Act during the last four years and says that it is high time that regular efforts were made to get the Press Act repealed. If, however, this is not possible, the Act should at least be so amended that its provisions may not be brought into operation with such severity as hitherto. Moreover, the Appellate Courts should be empowered to judge the validity of the order passed under the provisions of the Act. It is very satisfactory that "our" sympathisers in England have taken up the question with great energy and earnestness; and every possible lawful (*lit.* proper) help should be given them by Indians, so that the movement may be carried to a successful issue.

Writing on the same subject the *Zamindar* (Lahore), of the 7th March 1914, says that, excepting the *Herald of India*, all English newspapers owned by Europeans have so far enjoyed immunity from the operation of the Press Act. "We," however, do not consider "European" newspapers as angels and "we" can "somewhat confidently" say that the Anglo-Indian newspapers are to a great extent responsible for the existing unrest and (racial) bitterness in the country. But it is evident from the writings (*lit.* conduct) of the *Civil and Military Gazette* and other Anglo-Indian papers of its ilk that they believe that the Press Act is meant for Indian newspapers only. But is there any Anglo Indian newspaper which does not publish in all its issues writings which can be held objectionable under section 4 of the Press Act? The paper says that the authoritative tone adopted with impunity by the *Civil and Military Gazette* in respect of the *Zamindar* strengthens its views on the subject, and asks whether the colour question now regulates even the expression of ideas.

The Town Planning Bill.

21. The *Tribune* (Lahore), of the 8th March 1914, has the following :—

"The Bombay Government has introduced a Town Planning Bill and a similar measure seems necessary in other provinces where the development of towns and cities is hampered in various ways. In the meanwhile town planning methods have to be adapted to Indian conditions which are naturally much different from English conditions. An association of suburban residents of Bombay has sent a memorial to the local Government pointing out certain defects in the town planning methods. 'In England,' says the memorial, 'arms are allowed to any one while in India it is not so. The only defence of Indians against robbers, thieves, &c., is the living in juxta-position so as to help each other against such outrages. At least such a living carried with it a sense of security in the absence of fire-arms.' This argument will be better appreciated in the Punjab than in Bombay. Nevertheless overcrowding and close-building against the laws of sanitation cannot be permitted and town planning and extension schemes must include special measures to protect the life and property of people dispersed from any area improved. The construction of tramways and other means of easy communication must precede any improvement scheme. It is therefore necessary to give all possible convenience to the people to live in extensions before any town planning scheme is adopted. Naturally people are reluctant to move away from localities and surroundings that are very familiar to them and offer certain protection from robbers, &c. But health requirements are equally strong and every city or town where improvement schemes have been adopted has benefited by town planning even in India. A Town Planning Act is equally necessary in the Punjab with powers to municipalities to extend and improve the old towns whose population is suffering from many diseases and epidemics."

VII.—GENERAL ADMINISTRATION.

(b)—*Police.*

C. I. D. search of the house of Lala Hans Raj.

22. The following is from the *Arya Patrika* (Lahore), of the 7th March 1914:—

"It is most deplorable that the activity of C. I. D. in the Punjab was not sufficiently discreet. Where was the wisdom of searching the house of L. Hans Raj, the President of the Managing Committee of the D. A.-V. College, Lahore? The antecedents of Lala Hans Raj are so well known to high officials that almost everybody at Lahore was taken by surprise when the news spread that the house of Lala Hans Raj was being searched! The rooms of Lala Balraj, his son, were searched on the previous day and this search was clearly made in the room of Lala Hans Raj. It was time that an emphatic protest was entered against indiscriminate searches on the part of the C. I. D. We beg to invite the attention of the Punjab Government, and expect some explanation or disclosure of facts which led the C. I. D. to search the house of Lala Hans Raj. It is most desirable that the C. I. D. should justify their conduct and let the public know the facts which imperatively demanded that a search should be made even in the house of the man who was above suspicion of any complicity in any kind of political intrigue."

(d)—*Education.*

Education in India.

23. The *Arya Patrika* (Lahore), of the 7th March 1914, has the following:—

"The question of the education of the young in India is so important that the Secretary of State for India on behalf of His Imperial Majesty the King Emperor and his Viceroy and the Governors and the Lieutenant-Governors in India are all expected to lay down the educational policy for the guidance of the Indian Universities and the Educational Department; and it may sound somewhat presumptuous on our part to make any suggestions about it, but as one of the exponents of public opinion in this country, we feel it our duty to inform the Government that the system, which compels teachers and professors in schools and colleges to think and act as other Government officers in the Civil, Revenue and other departments of the Government do, is inherently weak and doomed to failure. Take the case of a Collector Magistrate or Deputy Commissioner. The officer is at the head of the district administration; all information about the people he rules reaches him through his subordinates; it is seldom that he sees things as they actually are; he sees them as they are put before him; he is accustomed to see through official eyes and there must be, under the circumstances, some distance between him and the people he rules. His subordinates follow, more or less, his example and, therefore, the ruler and the ruled are seldom in touch. This is answerable for a good many of the difficulties in the way of successful administration which ought to be satisfactory to both but which, as a matter of fact, satisfies nobody. There are no personal relations anywhere between the Government and the governed.

"But for obvious reasons the educational institutions in India cannot possibly be conducted with any hope of success on these principles. Teachers and their pupils must be on most intimate terms. A teacher must have the full confidence of his pupils before they will listen to him, believe in him and implicitly follow his advice or obey his directions. He must love them and for the moment feel that the good of his pupils was the sole aim of his life. The pupils must be made to realise that in the absence of their parents—and this is particularly the case with the college students living most of the time at Lahore, away from home and out of touch with their parents—their teachers were their trusted guardians at whose hands their best interests were perfectly safe. But somehow or other European professors at Lahore, in the professional colleges specially, remain at considerable distance from their pupils and cannot possibly know what is passing in the minds of the young men they have to lecture to from one end of the year to the other. The state of affairs in the present decade is better than the last, but there is no approaching the system of Gurukula where a teacher is able to read the whole heart of his pupils. The policy of the Government must be changed and the European professors in colleges at Lahore made to understand that though excellent as Government officers, they as teachers of the young are failures."

The Medical College strike.

24. The following is from the *Arya Patrika* (Lahore), of the 7th March 1914:—

"Now that the strike of the Lahore Medical College students has come to an end, it is most desirable that reconciliation be effected between the students and their principal and professors. How to do it with the best possible results? The conciliation to be complete should be such as to give satisfaction to both sides of the quarrel. It is necessary to reconcile the principal and the professors in such a manner that they may cheerfully [illegible] the situation and forget what occurred and forgive the students from the very bottom of their hearts. It is equally necessary to reconcile the students to their lot so that they may, taking into consideration the existing circumstances of the country, cheerfully bow before the inevitable.

"No one seems more fitted for the delicate task than His Honour the Lieutenant-Governor who has thrown oil on the troubled water. We suggest that His Honour should invite all the students to Government House and, as a father would, ask them to be sincerely reconciled to the principal and the professors. We believe a few kind words from His Honour will be enough to induce the students to readily accede to the wishes of His Honour. The principal and the professors should be next approached in a manner which His Honour thinks the best. After this has been satisfactorily arranged, the students should apologize to the college authorities in the presence of His Honour, and the principal and the professors should not only forgive them but forget the unpleasant incident as kind parents would."

The London Hospital Students' Union.

25. The *Tribune* (Lahore), of the 6th March 1914, publishes the following communication :—

"SIR,—Since I wrote last, another gentleman's letter has fully criticised the philosophic attitude shown by Bhagat Lakshman Singh of Rawalpindi in his letter of [illegible] February. His eyes might have been opened now. The premier political Association of the province, though rather late in making up its mind to call a meeting, has done its part of the duty to its best, while the clear and masterly speeches of the President and of Mr. Gokal Chand, Barrister, have left little more to be said in the matter so far as resolutions of the London Hospital students are concerned. Of course the Indian Association, Lahore, is the premier political Association of the province, but it chiefly represents Lahore public after all. Other principal cities of the province such as Rawalpindi, Amritsar, Ambala, Ferozepore, etc., also must have an emergency meeting to discuss the resolutions of the 'London Hospital Students' Union' and pass counter resolutions as has been done by the Indian Association of Lahore. Let it not be said of 'the Land of Five Rivers' that while it is able to produce both men and money to compete in foreign lands with those whose position is far more advantageous, it is unable to defend them and consequently Indian national honour when it is being attacked by interested persons. Students of the Lahore Medical College, many of whom go to England for further medical study, do not all belong to Lahore after all, they come from the whole of the province. Then if respectable citizens of other big cities do not come out to protest against the resolutions of 'London Hospital Students' Union' it means they admit that their sons are as bad as they have been described by London Students. As I said in my last letter, those resolutions of London Students could be taken as boyish and beneath notice, but now that they have taken undue prominence in connection with the strike of Lahore Medical College students and the Principal of that College considers that there is some truth in them, there should be a strong protest from every nook and corner if any life is left in the Punjab.

Dated 1st March 1914. R. D."

The strike of the students of the Gordon Mission College, Rawalpindi.

26. The *Kashmiri Magazine* (Lahore), of the 28th February (received on the 10th March) 1914, has a note entitled "These unpleasant affairs are assuredly deplorable." Referring to the strike of the students of the Gordon Mission College, Rawalpindi, the paper says that it is the duty of students to regard the "violence" of a teacher as nothing short of a father's affection. But where contemptuous thoughts like those existing between the rulers and the ruled and the conquerors and the conquered are rife, and where the nationality and country of students are palpably insulted, how can the latter in these days of enlightenment and self-respect abstain from imitating Europe in resorting to strikes. "We" respectfully request the Government to take adequate measures to suppress those views which dishearten Indians, which belittle their community and which are calculated to create distrust between the authorities and the people.

(g)—*Postal matters.*

Postal holidays.

27. The *Observer* (Lahore), of the 4th March 1914, publishes the following communication from "A Punjabee" :—

"The festivals which are to be observed as holidays in the Punjab Postal Circle of the year 1914 were recently notified in the press and it is with regret that [illegible] was omitted from them.

[illegible]

[illegible] of the Indian Medical service. And [illegible] quite rigidly. This is an exceedingly [illegible] state of affairs and we are glad to see that the matter has been ably represented before the Royal Commission on Public Services which left India last week after completing the work of [illegible] witnesses in this country."

The Civil and Military Gazette and the Zamindar.

39. The *Zamindar* (Lahore), of the 6th March 1914, publishes a translation of the note appearing in a recent issue of the *Civil and Military Gazette* (Lahore), in which it says, among other things, that so long as the public is ready to grant material help to those presses whose securities have been confiscated under the Press Act, the guilty under the Act can receive no injury. The *Zamindar* takes the paper to task for this note and says that each and every word in it betrays the pain and chagrin with which it regards the re-appearance of the *Zamindar*. As a matter of fact, the Anglo-Indian daily of Lahore imagined that the Press Act had "mortally wounded" the *Zamindar*. But as God willed otherwise, the Act helped rather in reviving than in killing it. The resuscitation of the *Zamindar*, however, has filled the mind of the *Civil and Military Gazette* with overwhelming surprise, so much so that it is now gnashing its teeth over its "healthy condition and power." It is now advising Government by implication that the *Zamindar's* supporters should be prevented from giving it pecuniary aid as such is calculated to stultify the object of the Press Act.

Continuing the paper says that "we" consider it "our" duty to obey the orders of the District authorities, the Lieutenant Governor of the Province and the Viceroy of India and "we" are prepared to bow "our" necks before Government so far as "our" devotion and loyalty permit. But the *Civil and Military Gazette* should fully bear in mind that the *Zamindar*—the organ of Muhammadans, who have a nice sense of honour, albeit they are poor—regards all its writings which are calculated to wound the susceptibilities of His Majesty's subjects, with feelings of the greatest hatred and contempt and on their account considers it the greatest ill-wisher of the country and Government. Are "we" guilty, it asks, because "we" consider it "our" foremost duty to represent the feelings and sentiments of 7 crores of (Indian) Muhammadans? Are "we" held seditious because "we" try to live? Are we regarded as rebels because "we" freely and truthfully raise "our" voice for "our" rights and that, too, through principles which are a source of pride to (Great) Britain? Are the seeds of hatred and contempt being sown against "us" because "we" are working for a desirable change in the mutual relations between the people and Government? If this conduct on "our" part is considered seditious and rebellious by the *Civil and Military Gazette*, the latter should beat its head; for the germs of such sedition and rebellion have so widely (*lit.* abundantly) spread over India and are increasing with such amazing rapidity that no human power can destroy them, especially as Islam itself repeatedly enjoins their cultivation (on its followers). "We" know it is the pecuniary help given by the Turks which startled the Anglo-Indian paper and which has moved it to write the note under reference. But if it is a good and sympathetic act to raise subscriptions in the London Mansion House for the help of the sufferers of the *Titanic* disaster, etc., there is no reason why the collection of money by Muhammadans (in aid of) their communal paper should be regarded as an offence. If the Turks have contributed subscriptions in aid of the *Zamindar* there is nothing new in it. All Muhammadans are brethern, no matter if they live in China or Java or Arabia or India. So far as "we" are concerned, "we" consider the aid given by the Turks as an auspicious omen for the accomplishment of "our" wishes: that Turkey and England should be bound together by an alliance, because if the former is purely an Islamic kingdom, the latter rules over the largest number of the Prophet's followers. "Our" heartfelt desire is that these two Powers should live like hand and glove. "We" published scores of articles expressing our view on this subject and at last in a state of despondency "we" invited the attention of Sir Edward Grey to it; but, though "we" have so far failed, "we" should not give way to despair.

The Security from the *Nur Afshan.*

31. Writing under the heading "The security demanded from the *Nur Afshan*," the *Hakam* (Kadian) of the 28th February (received on the 6th March) 1914, says that it will be heard with surprise in the world of religious journalism that a security of Rs. 2,000 has been demanded from the *Nur Afshan*. But while there can be no denying that "we" have many complaints against the offensive and provoking writings of the *Nur Afshan*, "we" must say that this method of demanding securities is anything but satisfactory. It is true that "we" were hurt by the *Badr* being called upon to furnish security, but "our" wound cannot be healed by the sight of another newspaper caught in the toils of the Press Act; although it is satisfying to see that the Punjab Government in a question of justice makes no distinction between Hindus, Muhammadans and Christians.

Continuing the paper appeals to Government to consider the past life and conduct of the Ahmadi papers and to see whether Ahmadi papers in general, and the *Badr* in particular, ever committed any fault. The help which these papers rendered to Government during the agitation of 1907 is well-known, while the excellence and moderation with which they are being conducted is evident from a perusal of their files. The Ahmadis are quite justified in expressing the hope that the case in which the *Badr* has been required to furnish security will be reconsidered and that the order of security be cancelled and an opportunity afforded to a great community (Ahmadis) to express their gratitude to Government. The paper in conclusion prays the good-hearted and peaceful Lieutenant-Governor of the Punjab to set aside the order demanding security from the *Badr*.

LAHORE:
The 14th March 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D, and Railways, Punjab.

[illegible] SB—175—18-3-14—SGPP Lahore.

[Confidential.]

[Vol. XXVII.] 113 [No. 12.]

# SELECTIONS
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INDIAN NEWSPAPERS
PUBLISHED IN THE PUNJAB.

Examined up to 21st March 1914.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 „
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 „
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 „
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 „
13	Forman Christian College Notes.*	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 „
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
24	Desh	Do.	Dina Nath	Dina Nath	2,000 „
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Hindu	Lahore	Hari Lal Sharma	Hari Lal Sharma	...
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21st MARCH 1914—continued.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—continued.				
	Daily—*concluded.*				
28	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
29	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
30	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	Tri-weekly.				
31	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	Bi-weekly.				
32	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	Weekly.				
33	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
34	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
35	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
36	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
37	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
38	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
39	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
40	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
41	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
42	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
43	Bharat Samachar	Rawalpindi	...	Badar-ud-din	...
44	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
46	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
47	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
48	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 „
49	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
50	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
51	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
52	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
55	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
56	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
57	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
58	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
59	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21st MARCH 1914—continued.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—continued.				
	Weekly—*concluded*.				
60	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
61	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 ,,
62	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 ,,
63	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 ,,
64	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 ,,
65	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 ,,
66	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	200 ,,
67	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 ,,
68	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 ,,
69	Musalman	Amritsar	Ilm Din	Ilm Din	425 ,,
70	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
71	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
72	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 ,,
73	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 ,,
74	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 ,,
75	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
76	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
77	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 ,,
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 ,,
79	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 ,,
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 ,,
81	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
82	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
83	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 ,,
84	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 ,,
85	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 ,,
86	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
87	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
88	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
89	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
90	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 ,,
91	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 ,,
	Fortnightly.				
92	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 ,,

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21st MARCH 1914—concluded.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—concluded.				
	Fortnightly—*concluded.*				
93	Mister Gazette	Rawalpindi	Ali Bakhsh	Ali Bakhsh	100 copies.
94	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 "
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
96	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
	Monthly.				
97	Adab	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
98	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
99	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 "
100	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
101	Bhatia Sewak	Lahore	Mokan Lal	Partab Singh	...
102	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 copies.
103	Indar	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 "
104	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
105	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 "
106	Kakezai Social Reformer*	Lahore	Fazl Din	Fazl Din	400 "
107	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 "
108	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
109	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
110	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 copies.
111	Prem Bilas	Gujranwala	Mittar Sen	Mela Ram	...
112	Sadhu	Delhi	Suraj Narain	M. Suraj Narain	1,200 copies.
113	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
114	Zaban†	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 "
	GURMUKHI.				
	Weekly.				
115	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
116	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
117	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 "
118	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
119	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
120	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	Monthly.				
121	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—Politics.

(a)—Foreign.

Indians in foreign countries.

1. The *Desh* (Lahore), of the 10th March 1914, publishes from Tara Singh, Secretary, Pacific Coast Khalsa Diwan Society, Stockton, California, America, a communication headed "What struggle are Indians making in America." The writer publishes an account of a meeting recently held at Stockton, when it was decided to send a deputation consisting of Professor Hardial, M.A., Professor Bose and Dr. Bishen Singh to wait upon the American Government to assert (*lit.* demand) the rights of Indians and all Asiatic nations residing in, or emigrating to, America. The deputation left for Washington on the 4th February last and Indians should anxiously await the result of the deputation, seeing that it is a matter of life and death for them. It is no use now delivering loud speeches and adopting lengthy resolutions. The time has now come for taking some practical action. Indeed, "we" should solemnly promise to boycott the goods of all those nations which have thrown obstacles in the way of "our" emigration.

Indians abroad.

2. The *Himala* (Lahore), of the 13th March 1914, publishes from Lala Sagar Chand, at present residing in London, a communication headed "God helps those who help themselves." It is a matter for thankfulness, says the writer, that Indians who are at present residing in foreign countries, have girt up their loins to serve their country. For instance, an Arya Samaj has been established in London where Hindu youths will be afforded an opportunity of meeting each other. Thakar Sri Jasraj Singh Sisodia, editor of the *Rajput Herald*, has rendered the greatest help in its establishment and every English-knowing lover of the country should send for a specimen copy of the *Rajput Herald*; Indians should also subscribe to the *Hindustani Student* which is published in Chicago, and should help the *Sansar* which advocates their cause in Canada and which is published in English and Gurmukhi. They should also send for a specimen copy of the *African Times and Orient Review* which is published in London by an Egyptian young man and which keeps an eye on the rights of the black-coloured communities. Continuing, the writer deplores the fact that while Indian youths residing abroad are doing strenuous work, their brethren in the Punjab and India are asleep. He suggests that a patriotic literary society should be established in Lahore and that steps should at once be taken to translate good English books into Urdu. Indeed, if ten young men were to work half an hour a day they could translate Motley's History of Holland into Urdu in a month. They could translate also the histories of Italy, Holland and Switzerland and distribute them among Indian children. In conclusion, the writer urges Indians to learn to work by going to Europe and America. They should follow the example of Peter the Great of Russia who worked as a labourer for many years although he was an Emperor. They should try to imitate the Japanese, who went in thousands to America and on returning to their homes raised their country to a position equal to that of Europe and America.

In another place the paper publishes from the same writer a letter to the address of Khan Bahadur Akbar Husain, retired Judge of Allahabad, in which the writer says that India at present stands in need of poets who can compose political, social, moral and literary poems and translators of the poems of Shelly, Burns and Victor Hugo. He then asks Khan Bahadur Akbar Husain to give in poetry, for the benefit of Indians, an account of the various European nations, and the lives of the great men of Italy, France and America, to inspire Indians with patriotism by writing verses such as the line "Every particle of dust of my country is a God to me;" and to publish poems exhorting (Indians ?) to help and sympathise with Russian patriots, and thus benefit his country with his divine gift.

3. The *Tribune* (Lahore), of the 10th March 1914, has the following:—

Emigration of Indians.

"It would appear that Indians are wanted as 'coolies' to earn profits for capitalists in the Solomon Islands and Sir William Lever has generously offered an invitation to the coolies in congested India. We are sure the suggestion will not be appreciated. Although the Government of India has not yet abolished the indentured system of labour, there is a very strong opinion that no more Indians should be sent out of India as labourers until more satisfactory arrangements could be made for their proper treatment. In India the problem is not only one of congested population but of increasing proverty and want of employment. Labourers therefore may be easily induced by recruiting agents to go to any country on promises of good wages and liberal treatment. It is necessary to warn the public against blandishments of this kind. The Indian economic problem must be solved by the Government of India and the policy of lending Indian labour for industrial exploitation outside India should be deprecated. We hope that the advances of Sir William Lever will not be encouraged."

Indians in South Africa.

4. The following appears in the *Tribune* (Lahore), of the 17th March 1914:—

"We are getting no news of the Indian question in South Africa. Apparently till the Commission's report is issued and considered by the Government no definite news can be expected. There is however one satisfactory feature of the struggle. General Botha and the South African Union Government seem to be impressed with the attitude of Indians during the railway strike and we believe that the Indian element will not appear after all to be so undesirable a body in South Africa as it was considered before. The Reverend Mr. Andrews is reported to have stated to Reuter's Agency in London that he was immensely impressed by General Botha's sterling character and simplicity and that the South African Prime Minister had informed him that he would do whatever he could to do justice to Indians. We hope that Mr. Andrews' mission will be more successful than Mr. Gokhale's and, whether it is to this or any other cause, the South African Government will treat Indians on a footing of equality with the rest of the citizens."

The *Zamindar* (Lahore), of the 14th March 1914, publishes from Zafar Ali Khan a poem headed "The feelings of the Indian mind," in which the writer makes the following, among other, remarks:—

"Thou hast often heard the coloured story
"Of the oppression which has been practised on thy children in Natal.
"The whites have raised a commotion in Cape Colony
"(O India!) test the power of thy arm too.
"If Botha and his followers were to land on thy coast
"O India! accord them the same treatment (which is meted out to Indians by them).

* * * * *

"Show the scar of thy heart (*lit.* liver) which may put the sun to shame,
"Let thou convert West into East and the earth into sky
"The arrows of hunters who give no quarter find a wrong mark.
"Take out one arrow from thy quiver; for thou too hast a bow.

* * * * * * *

"What exalted dignity (*lit.* what *Surkhab's* feather is worn by) is possessed by the inhabitants of Cape Colony;
"If they are the robe of the Empire, thou art the Crown of the world.
"If the royalty has any regard for the meaning of the term,
"It is incumbent on (Great) Britain to wish India well.
"What land is this, whose inhabitants
"Are involved in trouble and their fault is that they are black (people)

* * * * * * *

"Such is the state of arrogance of the South African authorities

"That one might imagine all of them brothers-in-law of the Kaisar.

"It is our misfortune that the Secretary of the State for India is deaf (to our appeals);

"For our lamentations can reach Saturn.

"How long will this state of indifference (? on the part of Government last) and how long will we be subjected to hardships?

"How long will these oppressions and lamentations continue."?

Indians in Mombassa.

5 The *Tribune* (Lahore), of the 14th March 1914, has the following:—

"The Congress of Indians in British East Africa has passed a resolution 'adopting the fundamental principle of the right of Indians now and henceforth settled here to complete and full equality of treatment.' The Congress also decided to call the attention of the Governor to the absence of an Indian representative on the Legislative Council. The 'Asiatic population' in British East Africa is estimated at 25,000. It is not, however, known what is the actual strength of Indians and how many of them are free Indians. But the Manager of the Railway has openly testified to the fact that the Railway cannot do without these free Indians. Similarly Sir John Kirk when questioned about the value of Indian traders at Nairobi, the capital town of the upland district, said, 'In fact drive away the Indians and you may shut up the Protectorate, I think.' It is only by means of the Indian trader that articles of European use are obtained at moderate prices and therefore the result of his disappearance would be to so increase the cost of living as to necessitate a general rise of salaries, which means a further subsidy from the Imperial Treasury, a contingency which the British tax-payer is not likely to face. Sir John Kirk was emphatic in the opinion that 'but for the Indians we should not be there now,' adding that it was entirely through the Indian merchants that the British were enabled to build up 'the influence that eventually resulted in our position.' It remains to be seen what view the Governor of the colonies is going to take of the representations of the Indian Congress."

Sikhs in Canada.

6. The *Loyal Gazette* (Lahore), of the 1st (received on the 10th) March 1914, has a note entitled "Inflammatory writings about Sikhs in Canada." After remarking that those *goras* who have eaten the salt of India all their lives are insisting now-a-days on the expulsion of the Sikhs from Canada, the paper says that a hard-hearted *gora* named W. McDermot recently contributed a letter to the *New Westminister News*, in which he declared that the settlement of Indians in Canada was extremely dangerous for that country, characterised Indians as selfish traitorous and faithless persons, and made extremely foul and unholy attacks even on the loyalty of Sikhs. Nay, he went even to the length of declaring that the loyalty of the Sikhs during the mutiny of 1857 was based upon selfish motives. Commenting on this the paper denies that Sikhs had any selfish end in showing loyalty (to Government) during the days of the mutiny and says that the Sikhs helped the Government in those days on the repeated entreaties of the authorities and that they (the Sikhs) made it so efficient that it now rules India without any fear. No well-wisher of the English nation should even think of attacking Sikhs because the days are now gone by (when their services are required). Indeed, the loyalty of the Sikhs is extremely essential for all time to come to ensure the stability of British rule in India. It is regrettable that certain foolish friends of Great Britain are, on the contrary, trying to provoke Sikhs by characterising their loyalty as artificial. In these circumstances, it is the duty of British statesmen to bring such persons to their senses, so that no thought should arise in the minds of Sikhs that those, for whom they made so many sacrifices and shed streams of blood, hold that their loyal services (*lit.* doings) are based on selfishness.

Dearth of talent in England.

7. The *Tribune* (Lahore), of the 17th March 1914, has the following:—

"The appointment of an American expert as manager of an English railway company owing to a dearth of rising talent in English railwaymen, has given rise to a great controversy. It is difficult to say whether the pride of Englishmen is hurt by the appointment of an American or by the declaration that there is a dearth of rising talent. One, however, is the effect of another and it is possible that those who oppose the appointment deny that Englishmen have anything to learn from American railway specialists. Yet it is here that an element of unreasonableness is pointed out. No one nation, however able, can refuse to profit by the example of another equally great. The American railways are described to be magnificent and American businessmen have doubtless a great reputation in their own spheres. If there is a dearth of rising talent in England, the importation of an American, admittedly capable, can hardly be regarded as undesirable, especially when there is a considerable body of Englishmen who think that England is losing ground in industrial competition with Germany and America. Even in India, men like Mr. Paranjpe think that we can do without the help of the present type of educationists we import from Europe. It is possible that no country can always produce the best type of men of talent and there must be periods of intellectual exhaustion and recuperation. Seeing that English talent has been employed for decades in India and the various colonies and that its resources in talented men is no more unlimited than in nature, the present departure to import from America does not appear to be so revolutionary. In India whose talent has been fructified by the liberal employment of British intellects, there was no feeling of rivalry for a long time, but of late with the progress of education and training more capable Indians are available for public services than there is encouragement for them. If the English talent now employed in India is to some extent set free, the English people at home will probably find their resources strengthened well enough to prevent the necessity of importing from America. The Public Services Commission may well note this fact."

(*b*)—*Home.*

Government and the people.

8. The *Panjabee* (Lahore), of the 17th March 1914, has the following:—

"Lord Willingdon does not believe that any fair and reasonable minded man can hold that it would be well if the English were to clear out of the country. It will be gratifying to His Excellency to know that his belief or rather want of it is fully shared by the vast majority of the educated community in India. Everybody will, indeed, agree with His Excellency that 'with a better understanding, with mutual respect and regard, with our eyes to the stars of hope and courage and with our feet on the sure ground of principle and honour,' the two races will go forward together for long years to come, if not for all time, to their mutual lasting advantage and to the lasting advantage of humanity. All that is needed is that the union should be based upon self-respect on both sides and that each should regard the other, as His Excellency happily puts it, as necessary to it and itself as necessary to the other."

Government and the *Pioneer*.

9. The *Desh* Lahore', of the 18th March 1914, refers to the question in the United Provinces Council as to the desirability of requiring the *Pioneer* to furnish security for wounding the feelings of Muhammadans and attacking Muhammad in a certain issue of the paper and says that the reply which the Government gave refusing to demand security is exactly what the people already expected. Indeed, it is no joke to demand security from a newspaper like the *Pioneer*. The Press Act cannot so easily be applied to Anglo-Indian newspapers as to their Indian contemporaries.

The Provincial Budget.

10. The *Desh* (Lahore), of the 17th March 1914, publishes, from the pen of a critic, a communication headed "The Annual Budget of the Punjab." The writer says that the Annual Budget presented by the Hon'ble (Mr.) Mant at a recent sitting of the Punjab (Legislative) Council shows an increase of 12 lakhs of rupees in the income of Government. Next the writer adverts to the provision made therein for the increase in the salaries of clerks, and for the construction of the King Edward College and bungalows for (? the Medical College) authorities, and says that although "we" are proud of the financial condition of "our" province, still "we" must say that it is a pity that only a nominal provision has been made for badly needed improvements. It has been admitted in the budget that Government has acquired a substantial sum of money from the sale at handsome prices of a large portion of canal irrigated lands. It now remains to be seen what amount of money will be spent for the betterment of agriculturists, from whom this substantial sum has been obtained. The grant of 6 lakhs of rupees to the Medical College cannot confer any benefit on the agricultural classes nor can the construction of bungalows for English officers. Justice demands that a greater regard should be paid to their interests for they provide the bulk of the income. Excellent hospitals

should be erected on the canal lands and the 6 lakhs of rupees granted to the Lahore Hospital should be utilised for their improvement. Next he asks Government to reserve at least 2 lakhs of rupees for canal hospitals or hospitals needed in other districts. Moreover, in the canal irrigated tracts there is not a single school for miles together; there are no libraries in those *ilakas* where agriculturists may employ their leisure hours in literary pursuits. It is, therefore, desirable that while 4 lakhs of rupees are being spent for the construction of bungalows, 2 lakhs be set apart for establishing, as a tentative measure, 3 or 4 libraries at central places. Government should also open (a number of) Middle Schools in these tracts in which in addition to the general studies, agricultural subjects should also be taught. In case, however, the establishment of agricultural schools is deemed inexpedient at the present moment, Government should open exhibition courts along with libraries at central places to acquaint agriculturists with inventions which would prove useful to them. Provision also should be made for sanitation especially in these days when cholera, plague and malaria are rampant among the inhabitants of the Punjab. Water works should be established in places where cholera generally breaks out, for example Sialkot. Contaminated well-water is a prolific source of cholera, and pipes should be laid down in such cities. Moreover, those cities where cholera is a perennial scourge, should be provided with a system of drainage. The Government has profited by the financial prosperity of the Punjab and it is only meet and proper that its inhabitants also should share in this prosperity.

In the course of a leader headed "The Provincial Budget," the *Panjabee* (Lahore), of the 17th March 1914, makes the following remarks :—

"Military expenditure has gone on steadily increasing, while the Provinces have seldom spent enough on ameliorative services. A surplus in the case of the Imperial thus means a prospective increase of expenditure which the country does not want. A surplus in the case of a Provincial Government, on the other hand, often means that the Government has spent less than it might have done on objects like education and sanitation. In either case, however, a huge surplus is undesirable, not only because it is demoralising, as the Financial Secretary states, but because it shows that either the country is being made to contribute more in taxation than the Government needs for its purposes or that the tax-payer's money is not being properly utilised for his benefit. The Financial Secretary states that the Local Government is in correspondence with the Government of India as regards the best way of utilising the huge Provincial balance. The conclusion which the Government seems to have tentatively come to is that the wisest thing for the Province is to surrender a portion of its surplus balance to the Government of India in return for a permanent annual assignment. By this means, Mr. Mant adds, the present surplus would be founded for the benefit of posterity.

"One obvious comment that will occur to most people is that it is possible to have far too much regard for posterity and far too little for the present generation. No doubt Governments like individuals must look before and after. A Government which did not do so and did not determine its present policy, both financial and otherwise, with an eye to the future would, under modern conditions, speedily come to grief. Nor is there any reason why a Government should not invest a part of its savings for the benefit of posterity. If a private individual invests his savings for the benefit of his successors, a nation can do the same thing with at least equal reason and propriety. But in either case it has to be seen that the present generation gets all the benefit from its resources that it needs for maintaining its efficiency. To seek to benefit posterity at the expense of the present generation is not a wise policy, because it will not really benefit posterity. It will only confer upon it with one hand what is taken away with the other. In the present case the question which the Government and the public have got to consider is whether more is not to be gained by posterity as well as by the present generation from the employment of a part of the huge surplus in substantially extending the area of education, especially primary education, and in improving the sanitary condition of the Province than by investing the same sum in the way proposed by the Financial Secretary. Only the other day His Honour in a remarkable speech at Kapurthala regretted that the Government of the Punjab had not been able to make primary education free. Everybody will share this regret when it is borne in mind that of all the major Provinces the percentage of boys in primary schools to boys of a school-going age is the lowest in the Punjab."

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"There is no question that much has been done in recent years and that the improvement is steady and continuous, but figures show the lee-way that has still to be made up,

> and consequently also the need for additional expenditure, both recurring and non-recurring. Why cannot a part of the surplus be devoted to this all-important object? It may be readily admitted that the rate of expenditure must be proportionate to the spending capacity of the departments of the Government. But we are not sure that an advance cannot be made in the latter respect, if the Government will make up their mind to universalise education within a certain number of years and will draw up a comprehensive scheme with that end in view. We cannot too often or too strongly impress upon the Government the necessity of placing some such definite and inspiring ideal before themselves. It is only after this has been done and the almost equally imperative needs of sanitation have been met, that it will be possible for the country to calmly consider any scheme which the Government may place before it of funding its surplus for the benefit of posterity."

Indians in the Army.

11. The *Akhbar-i-Am* (Lahore), of the 15th March 1914, refers to the speech which the Viceroy recently delivered (? in the Legislative Council) in which His Excellency praised the services rendered by the Commander-in-Chief to the British Government and says that this is merely a case of mutual adulation. "We" would respectfully ask the Commander-in-Chief to say whether, during the tenure of his office, His Excellency has mooted any proposal or scheme to enable Indians to secure higher posts in the Military Department along with their European confrères. His Excellency praises the ability, physique, cleverness and agility of Indians; but why are their virtues not duly appreciated? Almost every Commander-in-Chief and Viceroy in India has admitted that Indians are obedient, loyal and devoted; but it is surprising that none of them has appreciated the loyalty of Indians by reducing the number (*lit.* strength) of European soldiers or has lessened the burden of the heavy expenditure of the Military Department. Next the paper refers to the enhancement of Rs. 13 lakhs in the budget for increase of pay for European soldiers and enquires whether such a liberal provision as this has been made in order to benefit Indian sepoys and their officers? India is safe from external invasions, and the maintenance of so many European soldiers (as at present) in India is tantamount to breaking the backbone of the country by the heavy military expenditure.

Executive Council for the United Provinces.

12. Under the heading "Executive Council for the United Provinces," the *Panjabee* (Lahore), of the 10th March 1914, *inter alia*, makes the following remarks:—

> "We may, therefore, take it to be practically certain that the United Provinces will have their Council before the year is out. The question which everybody in the Punjab is asking at this moment is when is the Punjab to have her dues? An Executive Council is apparently far off. Even the proposal for the creation of a High Court is yet to be definitely formulated. One by one all the major Provinces are going to be placed on a footing of general equality. The Punjab alone is to retain its archaic institutions—no one knows for what length of time! It is largely the Punjab's misfortune that it should be so, but it is also her fault. She is yet to learn that nothing is to be had under modern conditions unless the people show themselves to be in earnest. Agitation, vigorous persistent and ceaseless, backed by a strong, unanimous and active public opinion, is the only condition of success. In the matter of the High Court the people have done something, and however regrettable the delay of the Supreme Government in making up their minds may be, the day cannot be far off when they will have to make up their minds. On the question of the creation of an Executive Council little or nothing has been done. In both cases agitation can only do good; and the sooner the people realise this, the better for them and for the causes so dear to them."

Indians and patriotism.

13. The *Hindu* (Lahore), of the 10th March 1914, publishes from Lala Lal Chand, *Falak*, a poem headed "Our political faith," in the course of which the writer makes the following observations:—

"We have to pull down to the earth those walls of discord which are obstructing our way.

"Our Native land is our faith and our religion consists in serving (our) community;

"(And) we have to show to the world that this is (true).

"We have to tell the King and the subjects those means

"By which the country can make progress and the authorities sleep in peace.

"We have to obliterate from India the unnatural distinctions of Native and *Feringhi*, high and low.

"We have to make the garden of Bharat a thing to be envied by London and Paris.

"We have to get the buds of progress blown with the air of knowledge.

"If some one were to ask thee, O *Falak*, thy name and whereabouts,

"Tell him that India is our native land and we are Indians."

Patriotism and Government honours.

14. The *Observer* (Lahore), of the 11th March 1914, has the following:—

> "The tardiness shown by the prominent citizens of Agra in connection with the Medical School strike stands in marked contrast to the promptitude with which some of the leading gentlemen in the Punjab set to work to end the trouble in Lahore. What is, however, still more deserving of notice is the part taken in terminating the Lahore strike by Raja Sir Harnam Singh and Nawab Zulfiqar Ali Khan The *neo*-radicalism in Muslim journalism, which has of late been coupling together title-holder and treachery to one's country and community, should note that the greatest patriotism was exhibited in the Punjab on the occasion by two title-holders, for Raja Sir Harnam Singh and Nawab Zulfiqar Ali Khan both belong to the 'Khan Bahadur' class, the one being a K.C.I E. and the other a C S.I. Moreover, if the ultra-radicals were not carried away by their prejudices, they would have thought twice before launching on such ridiculous attacks against all title-holders without exception. As a matter of fact some of the most prominent members of the advanced school in Muslim politics, Nawab Mushtaq Husain and Sir Ibrahim Rahmatullah, are title-holders. Patriotism is not the monopoly of men without a title, nor is *jo-huzurship* confined to the titled class It is, however, premature to expect that politicians of the new style will admit their mistake."

Patriotism and Muhammadans.

15. Writing under the heading "The date-tree," the *Zamindar* (Lahore), of the 10th March 1914, tells a story about a lady of an Arabian family settled in Persia who had gone to England with the British Plenipotentiary at the beginning of the 19th century. On her return she highly praised the wealth and magnificence of London, but related sadly that she could find no date-tree there—a fact that filled her relations with pity for England. It was patriotism which excited such pity in the minds of the Arabs, for to a patriotic person a thorn of his own country is better than a thousand flower-gardens (of foreign countries). A man devoid of patriotism does not deserve to be called a human being. He is merely a dog who wags his tail before others for the sake of a piece of bread. If a dog is taken from one place to another, he feels not the least grief on leaving his native land, for he does not possess feelings of patriotism. He merely loves the person who gives him a morsel of bread and is not inspired by any feeling of sympathy for his country and community. Indian Muhammadans, the paper goes on to say, are largely endowed with the faculty of indulging in flattery and sycophancy. Is this so, because they have no specified home, inasmuch as, in the words of Dr. Iqbal:—

"China and Arabia are ours; India is ours,

"We are Muslims and the whole world is our native place?"

During the rise of Islam numerous Muhammadan families settled in different parts of the world; Muhammadans can, therefore, justifiably claim that India, China, Persia, &c., in fact, all countries in which their co-religionists reside or may reside in future, constitute their home. Indeed, the home of Muhammadans has always been, and will always be, free from restrictions of time and place, for their family has spread all over the world. Accordingly, they regard that country in which their co-religionists live as their native place.

Continuing in its issue dated the 11th March 1914, the paper says that all Muhammadans living in different parts of the world are mentally and spiritually related to each other, while Islam has greatly strengthened the bond of their brotherhood. As Muhammadans living in Arabia, Africa, Europe, America and Asia are links of the same chain, their native place cannot be specified as a particular part of the world. As a matter of fact, the whole world should be considered a parade ground for the exercise of their thoughts. But although "we" consider this to be a splendid ideal, still "we" should bear in mind that it does not follow that Muhammadans should not love the country in which they have been living for centuries. In conclusion, the paper says that as the date-tree belongs to the birth place of Islam every Muhammadan should love the date-tree wheresoever it is found. Moreover, the date-tree constitutes an emblem of its Islam and (as such) it is represented on newspapers, buildings and national banners and flags. It is owing to this that every Muhammadan of Arabia, Turkey, Persia, Afghanistan, China, Japan and India has a great and equal regard for the date-tree which serves to unify the ideal of the Muhammadans all over the world.

National Congress.

16. The *Hindu* (Lahore), of the 10th March 1914, publishes from a "Liberal Muhammadan," a communication headed "Administrative defects (*lit.* ailments) of the National Congress," in which the writer refers to an article which appeared in the February number of the *Modern Review* in which the writer—Hassa Ram Vishni Das—finds fault with the Congress and takes exception to the manner in which the General Secretary of the Congress is annually elected. Commenting on this the writer says that the contribution in question exposes the secret of the Congress and discloses the true state of affairs. As a matter of fact, the Congress has lost its former zeal and popularity. After remarking that no sensible man will care to take part in the Congress which only diverts the minds of the people with words and pleasant promises the writer asks Congressmen to make it a national body in the true sense of the term or sever their connection from it.

Need of leaders among Punjabi Hindus.

17. Writing under the heading "Wanted: a leader for the Hindus in the Punjab," the *Hindu* (Lahore), of the 16th March 1914, reports that it has received a letter from a respectable Kashmiri Pandit who feelingly dwells on the need of such leaders for the Hindus of the land of the five rivers as have no desire to gain fame and are prepared to guide, in the true sense of the term, their community and to safeguard their rights. Next it publishes this communication in which the writer says that some incidents of recent occurrence have shown that the Hindus of the Punjab stand badly in need of a leader of high principles to save the boat of the Hindu community from the storm and to strengthen the relation of Hindus with the higher authorities. At present the Hindu leaders are trying only to gain their own (selfish) ends and do not scruple to sacrifice the well-being of their community if their personal ends demand it. Though the Medical College Students' strike involved the question of life (and death) of the students, yet neither the President nor the General Secretary of the Punjab Hindu Sabha stepped forward (to take action in the matter). One Hon'ble Member, who had consented to preside over the (? Bradlaugh Hall) meeting in this connection feigned, illness and absented himself from the meeting; it is strange that when the moment of trial comes several leaders, like Lala Shadi Lal, express their inability to take part (in meetings of the above description) on the plea (*lit.* complaint) of colds and coughs. If, however, there is a meeting in connection with the *holi* festival or a farewell party or a deputation, many people will be found to take part in it. With regard to the search effected in the house of Lala Hans Raj, although the Police then committed many absurdities, it is a regrettable fact that no member of the Hindu community has made any attempt to inform the authorities that this irregularity has cast a blot on the community. The case of Balraj, however, is under investigation and it is premature to express any opinion on the matter. But it is a

matter for extreme regret that the ungrateful Hindu public has so far held no meeting to deplore the affair and to express sympathy with Lala Hans Raj, who is worthy of being worshipped and whose entire life has been devoted to promote the advancement of the Hindu community. But if the title of Rai Sahib is conferred on somebody or if a Hindu is made Judge of the Chief Court, golden leaflets are at once distributed announcing that public meetings are to be held in connection with the affair. This being the present state of affairs, the question arises why the Hindu leaders have renounced the idea of serving the community? The fact is that the present-day leaders are anxious to gain honour by becoming the showy leaders of the community. The conduct of Lala Lajpat Rai in dissociating himself from the leadership of the community is deplorable and "our" respectable leader Lala Shadi Lal is much exercised with the thought of being elevated to the Chief Court Bench. With regard to Lala Ram Saran Das, it may be said that the word "leader" loses much of its dignity when applied to him. Moreover, before he became a member of the Council he passed the whole of his life in servilely agreeing with, and doing obeisance to, the authorities. As a matter of fact well-to-do people cannot become "our" leaders, for they are constantly taken up by the thought of increasing their influence, nor can unprincipled men be our leaders. In these circumstances, the Hindu community stands in need of a leader who will honestly communicate the views of the Hindu public to the authorities, has no selfish ends and does not care for Rai Bahadurships and similar honours. The Muhammadans, also, are loudly declaring that they do not require (the services of Khan Bahadurs) and that they want only those people as their leaders who will act as intermediaries between the community and the authorities.

The alleged deputation of Muhammadans

18. The *Zamindar* (Lahore), of the 10th March 1914, publishes from M. Rukn-ud-Din, *Dana*, of Calcutta, a communication headed "The cloud of loyalty on the horizon of Simla: the preparation of a home-manufactured deputation." Last night when he was half-asleep, says the writer, he heard a voice say that the dark clouds of Muhammadan loyalty were about to pour on the heights of Simla from all parts of India. That community is indeed blessed, the architects of whose destiny are so sincere and sympathetic, that they are ready to defend it without informing or consulting it. But leaving alone foreign affairs, let "us" consider what has compelled "our" leaders to give expression to feelings of loyalty and gratitude (to Government). Among many matters affecting "us" the Muslim University affair and the Cawnpore incident are the most important. But the way in which the hopes and aspirations of Muhammadans in connection with the former were cruelly crushed is known to every Muslim child. Yet "we" have never given utterance to a single disrespectful word against Government. Nor have we done anything worthy of repentance; and as "we" have not gained "our" wishes in regard to the University, there is no reason why we should express "our" gratitude. The Cawnpore affair was of greater importance still. Notwithstanding the fact our minds and faculties were paralysed by the grief and sorrow that filled our brains and we had every excuse for committing short-sighted acts, can anyone say that in obtaining relief we did anything reprehensible or illegal? Have "we" by any deed or act afforded Government an opportunity to suspect "us" of lack of loyalty? As a matter of fact, "we" proved "our" loyalty not in words but in deeds. When the Cawnpore affair was compromised by the Viceroy "we" left nothing undone in expressing "our" gratitude to His Excellency. Indeed, meetings were held all over the country and telegrams were sent and resolutions were passed by the All-India Muslim League to express their gratitude. And now after this exuberant expression of gratitude what need is there of expressing our loyalty in Simla? If there is nothing secret in the affair, the attempt on the part of some persons to take a loyal deputation to Simla is *prima facie* absurd and there is not the least likelihood of the community gaining any advantage from it. On the other hand, there is every likelihood of the community back-sliding on old lines and being infused with the spirit of absolutism after losing all honourable

feelings. Will the organisers show the community the necessity of this deputation? Will Mr. Muhammad Ali or the Raja of Muhamudabad, who are probably the moving spirits or the chief members, permit this need to be shown.

Commenting on the above, the *Zamindar* says that it is quite true that Muhammadans are, and will ever remain, loyal as they have been before. They never have, do, or will entertain any suspicion against Government. It should at the same time be borne in mind that certain leaders of the community consider that opinions have arisen in certain special Government circles which are not to their advantage. It is possible that this view may be wrong, as the paper thinks, and Government may, as heretofore, regard the sincerity and devotion of its loyal subjects with satisfaction. Nevertheless, if the members of the deputation think otherwise, the real and true feelings of Muhammadans may, as a precautionary measure, be represented before Government. But if the deputation does not truly represent the feelings of Muhammadans but gives expression to its own views, the community will undoubtedly regard it with mistrust. Anyhow, the paper does not wish to express premature distrust and so long as definite information is not received it can say nothing on the subject in its present state of ignorance.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Mr. Benton's murder and the murder of Hindu Sahukars.

19. The following is from the *Tribune* (Lahore), of the 18th March 1914:—

"Whether Mr. Benton has been murdered or tried by a court-martial and executed as represented by General Villa is yet to be established. Meanwhile the leading newspapers in England have been writing strongly-worded articles almost suggesting foul play. What impresses us in India is the difference in the British treatment of two different questions involving much the same principle. A number of Hindu Sahukars have been kidnapped and killed by the tribes across the north-west frontier in India. They were all inoffensive men who in no way interfered with the tribesmen or their affairs. Mr. Benton, on the contrary, went to a foreign country. He is alleged to have espoused the cause of the 'enemy.' The *Times* interprets in its own way the telegraphic message which says that Mr. Benton was a 'hot-tempered man' It writes euphemistically that he 'seems to have been of a somewhat passionate character.' This may be the right view for a patriotic paper to take at this stage. The *Time* says that the Washington Government would despise the British were 'we capable for any consideration of overlooking the murder of a fellow subject. To secure the just punishment of such an offence wherever it is committed is amongst the first and most elementary duties of every civilized State.' This is a notable pronouncement coming from that high authority and is of especial value if applied to Indians as well. The reason for its application is all the greater in India where Government attaches undue importance to prestige. It is to be hoped that the Government of India have not in any manner given cause for the tribal outlaws to infer that they are indifferent to His Majesty's Hindu subjects who have for years been the victims of their lawlessness. 'Englishmen,' writes the *Times*, 'have always held it to be the imperative duty of their Government to protect to the utmost of their power any of their fellow-subjects who is engaged in his lawful business in a foreign country and to exact reparation for any illegal violation of his rights.' A number of Hindu Sahukars have been kidnapped, held to ransom and brutally murdered. The case in the Frontier Province is certainly more serious than the solitary case in Mexico which has stirred the entire United Kingdom and has induced the *Times* to write two leading articles in the mail week. The cries of the sufferers in the Frontier Province does not reach His Majesty the Amir as the protests of English newspapers reach Washington. But if the *Times* interests itself in the helpless men in the Frontier Province as it has done in Mr. Benton's case the Secretary of State for India is bound to listen. The Government of India have done what they could, but their action has not been quite successful; and as we write another report reaches us of yet another raid. No descriptive account will impress the Englishman at home better than a Parliamentary return of raids and dacoities since the introduction of the fateful scheme of Lord Curzon. May we hope that some kind friend in Parliament will call for such a return?"

Tribal raids into British territory.

20. The *Tribune* (Lahore), of the 18th March 1914, has the following:—

"In answer to questions put by Sardar Gajjan Singh, Rai Bahadur Ram Saran Das and Rai Bahadur Hari Chand, the Punjab Government has supplied interesting information as regards the measures adopted by the authorities to combat the serious crime of raids and dacoities. The number of licenses for firearms has been increased from 5,500 in 1909 to

7,400 in 1913, and further extension of the policy in disturbed tracts where dacoities are most frequent is now engaging the attention of the Government. In the Rawalpindi district proposals for punitive posts are under consideration and existing punitive police have been armed with weapons of precision. Watching over the movements of trans-border Pathan gangs, bringing up the reserves up to the sanctioned strength, doubling of the mounted police are some other measures already adopted or in course of being adopted for purposes of prevention and detection. The Government at the same time points out by a reference to a couple of instances that possessors of Martini-Henry rifles made no attempt to repel raiders and observes that their conduct is disappointing and goes to show that in many cases little reliance can be placed in the rendering of assistance by license-holders to their fellow-villagers unless actually themselves are the objects of the dacoits' attacks It is to be hoped that the Government will not conclude from these instances that license-holders are generally unreliable or that they are incapable of improvement even in the case cited. Inexperience in handling firearms, unpreparedness to face danger which is due to a want of organization, a general indecision, hesitancy and lack of self-discipline and the dread of vengeance from dacoits—all these are reasons which may have contributed to the disappointing result pointed out by Government. But it rests with the police officers to take them into confidence, to train them in the use of arms and to create in the village folk a community of interest which would induce them to turn out in a body to repel the attacks of the raiders and make an effective use of the weapons placed in their hands. The Government may not be disposed to deny the utter disparity of 7,400 licenses for 74,784 villages in the province which gives the proportion of one license to 10·11 villages. This disparity in the proportion of licenses to villages, the want of confidence in the degree of protection assured by the police, the terror of local badmashes who act in collusion with outside gangs, and the general demoralization of the people must also be taken into consideration. It is to be hoped that the Government will not feel discouraged but will persevere in extending the same generous policy which it has hitherto pursued and will endeavour to make the villagers self-reliant and strong to repel the attacks of the raiders."

III.—NATIVE STATES.

Kashmir affairs.

21. The following is from the *Observer* (Lahore), of the 11th March 1914:—

"We invite the attention of the Maharaja of Kashmir to the outcry raised in a section of the vernacular Press against the depredations of the *sowcar* in the Jammu district It appears that the *Bania*, baulked of his prey in the Punjab by the enforcement of the Land Alienation Act, has betaken himself to His Highness' dominions, and during the last few years has succeeded in depriving hundreds of agriculturists of their patrimony. The poor men who have been ousted do not consist of Musalmans only. A majority of them, on the contrary, are Hindus, as out of a population of 43,000 in Jammu more than 27,000 are Hindus and a large proportion of the latter are agriculturists. Moreover, Rajputs, castemen of His Highness, are among the worst sufferers. Hence it is that the *Kashmiri*, the *Rajput Gazette* and the *Akhbar-i-'Am*, which are considered to represent different interests, are at one in their complaints against the havoc caused in the State by the usurer. The remedy is obvious. A Land Alienation Act should be passed for the State. Such laws are in force in several of the Native States in the Punjab, and in the interests of the agriculturists, both Hindus and Muslims, a similar law should protect them in the dominions of the Maharaja of Kashmir. The *dictum* of the Hindu lawgiver that the amount of interest decreed should in no case exceed the principal is also deserving of consideration by His Highness."

Marwar affairs.

22. The *Musalman* (Amritsar), of the 4th and 11th (received on the 19th) March 1914, publishes from Rahim Bakhsh, Head Master, Larno, Marwar, a communication headed "The possession of Juma mosque, Khatu, and its desecration." The writer says that a rich person has taken possession of this mosque and uses it as a stable for his horses and camels. This act on his part greatly injures the feelings of local Muhammadans. He, therefore, requests every Muhammadan to ask the Muslim League to persuade Government to secure the restoration of the mosque to Muhammadans. In conclusion, he quotes the Arabic verses and the *Kalima* which are inscribed on the arch of the mosque and says that all these signs go to show that the mosque belongs to Muhammadans and has been wrested from them by force

Kapurthala affairs.

23. The *Panjabee* (Lahore), of the 10th March 1914, has the following:—

"Sir Michael O'Dwyer made a very interesting speech at Kapurthala in laying the foundation stone of the new High School at Kapurthala. 'Progress in education during His Highness's rule,' said His Honour 'has been very remarkable; and it had made even greater strides within the few years, a result which was equally creditable to the Durbar and to the Director of Public Instruction in the State. It could stand comparison with that of any part of British India; and in some respects Kapurthala State had even made greater advance than they.' While it is a matter for sincere congratulation that the State should have made the progress in education that it has made, to the people of British India the feeling of gratification can scarcely be unalloyed. Time was when British India prided itself upon setting the standard which Native States deemed it a privilege to follow—sometimes from a distance. With the lapse of time and the growth of the normal forces at work the people of British India would be very glad, indeed, to welcome the States as comrades and equals, but it does offend their pride and their sense of the fitness of things that they should be left behind by any of the States. Here we have the head of the Local Government making what to us is a painful admission that Kapurthala has in some respects made greater advance than we have made. His Honour specified one of the things in respect of which Kapurthala is in advance of us. The State has remitted all fees in primary schools since 1911, an aim, we are told, which the Punjab Government have long had in view, but which as yet they have not been able to carry out. It is perhaps in the relative complexity of the administrative machinery and multiplicity of demands upon the purse of the Government that the explanation of the difference will be sought. But can it be said that we are doing even as much as we could have done? Why was Mr. Gokhale's Bill opposed with a singular unanimity by all the Local Governments and Administrations except one. The Bill was admittedly a cautious one: Mr. Gokhale did not want primary education to be made universal at once. He wanted to proceed step by step, as conditions in each part of the country became ripe. Yet the Bill was thrown out, and on grounds which, as we have so often pointed out, did not bear a moment's scrutiny. And the worst of it is that the Government in throwing out the Bill did not produce an alternative scheme of their own."

IV.—KINE-KILLING.

Cow protection.

24. The *Sanatan Dharm Parcharak* (Amritsar), of the 8th (received on the 18th) March 1914, publishes from Ram Chand a communication entitled "Cow protection in the Chhachha *ilaka*" In the above *ilaka*, says the writer, Hindu *sahukars* are generally in the habit of advancing loans to Muhammadans for carrying on trade in cattle in order to secure exhorbitant interest for themselves. This amounts to one cow being slaughtered in that *ilaka* in return for one and a half pice. The paper reports the advent of a preacher of cow protection there, whose speeches are heard by not only the residents of this *ilaka* but those of the neighbouring villages as well. As a result of his preaching many *sahukars* of that *ilaka* have taken a vow not to lend money in future to Muhammadans. This is the best way to secure the protection of kine in the *ilaka*, and the writer would urge all the other *sahukars* there to take a similar pledge.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The sacred places of Islam.

25. Writing under the heading "Auction of mosques," the *Zamindar* (Lahore), of the 15th March 1914, alleges that Muhammadans have in these days become mosque-sellers and that they attach no importance to their faith. Indeed, if careful enquiries are made, there will be found no big city in the length and breadth of India where mosques and mausoleums are not being sold. Continuing, it reproduces from the *Tajar* the account of a sale by auction of the parts of the mosque situated in *Nil ki Gali*, Meerut, where it appears that the leading men of Meerut have so far taken no part in the matter. The paper appeals to the respectable and wealthy Muhammadans of Meerut duly to consider this, for it is their duty to make both religious and legal efforts to safeguard their House of God. If, however, they remain silently and indifferently looking on they are not likely to gain success in any undertaking. Indeed, the time has come when, before criticising the conduct of the authorities, they should see what kind of Moslems they are, and what is the depth (*lit.* condition) of their faith and how far they are connected with the dismantling and sale of mosques and graves, against which protests are being made in all parts of the country. They should, moreover, bear in mind that if they possessed that religious spirit and feeling, whose talismanic effects have been witnessed by the whole world during past ages, no person, howsoever mighty and brave, would dare cast an evil eye on the sacred places of Islam.

The Cawnpore mosque affair.

26. Under the heading "The Machhli Bazar mosque, Cawnpore," the *Paisa Akhbar* (Lahore), of the 13th March 1914, expresses a hope that Sir James Meston will, during his approaching visit to Cawnpore, be good enough to visit the Machhli Bazar mosque, Cawnpore, and will, after reconsidering all the facts connected with the affair, pass orders regarding the restoration of the eastern portion calculated to obliterate the unpleasant memories of the past event.

The *Observer* (Lahore), of the 14th March 1914, has the following :—

"We have received a copy of a lengthy *fatwa* by the *Ulama* of Bareilly on the Machhli Bazar Mosque, which discusses in detail the settlement arrived at between His Excellency the Viceroy and Maulvi Abdul Bari, the Raja of Mahmudabad and Mr. Mazhar-ul-Haque. The *Ulama* of Bareilly are emphatically of opinion that every portion of land connected with a mosque is sacred ground and that the settlement was, therefore, decidedly against Muhammadan Law. Similar views are held by almost all the Muslim doctors of theology in India and even Maulana Abdul Bari, who suggested the mode of the settlement, is now of the same opinion and confesses his mistake. "Lord Hardinge, as the Raja of Mahumdabad stated at the last session of the All-India Muslim League, is free from all blame in the matter. Had it been explained to him that the Muhammadan Law, like the Ecclesiastical Law of England, forbids the alienation of land connected with a sacred place under any condition whatsoever, we are convinced that His Excellency would have given the piece of land in question to the Musalmans. It is not the Viceroy but the three gentlemen who represented the Musalmans in the discussions with the Government of India who are responsible for the present unsatisfactory state of affairs.

"This, however, affords Sir James Meston a unique opportunity of removing the misconception that he is unfavourably disposed towards the Musalmans. That such feelings are entertained by a section of the community His Honour is well aware of. He himself referred to it while performing the opening ceremony of the Muslim School at Moradabad. All that His Honour need do now to win the gratitude of all Indian Muhammadans is to restore the disputed piece of land to the Musalmans of Cawnpore, and let the A.-B road diverge a little from the straight line. Such a step he can now adopt without sacrificing his prestige. The Municipality of Cawnpore will suffer little loss, but the effect which such action will have in stimulating Muslim loyalty to the British Raj will be simply tremendous. It will enhance Sir James Meston's reputation for justice and statesmanship and remove all misunderstandings between himself and the Muhammadans. His Honour will visit Cawnpore on Monday next and we sincerely trust that he will do the needful on that occasion."

The Lashkarpur mosque affair.

27. The *Zamindar* (Lahore), of the 10th March 1914, describes how when six minarets of the Lashkarpur mosque were pulled down in connection with the extension of the Kidderpore docks in Calcutta, the local Muhammadans protested and, thanks to the interference of the District Magistrate, the mosque was protected against further demolition. The paper calls to mind the fact the noble-minded Lord Hardinge clearly remarked in connection with the (settlement of the) Cawnpore affair that such incidents which are liable to offend Muhammadans would not take place in the future. After enquiring whether the conduct of the Calcutta Port Commissioners was not a violation of the Viceroy's promise, the paper expresses the hope that the minarets will be re-erected at the expense of Government. It is regrettable that no Muhammadan member of the Imperial Council has so far introduced a bill for ensuring the sanctity and safety of the sacred places of Muhammadans and urges them to look into the matter even now.

Writing under the heading "Sacred places near Calcutta," on the subject of the recent demolition of part of a mosque in the course of extending the Kidderpore Docks, the *Observer* (Lahore), of the 14th March 1914, makes, *inter alia*, the following remarks :—

"We are glad to learn that the Magistrate at once deputed a Joint Magistrate to hold an enquiry on the spot. The latter lost no time in proceeding to the scene of the occurrence, ordered a darwan of the Port Commissioners to ask his employers to stop further demolition and posted a Head Constable to keep guard over the mosque." While congratulating the Magistrates upon the prompt steps taken by them for the prevention of further desecration, we feel bound to say that unless the demolished portion is restored and a distinct pledge given that the other mosques and graveyards will not be touched, the indignation aroused among the Muhammadans at this fresh outrage cannot be expected to subside. The *Musalman* is given to understand that the Mutawallis of some of the mosques and burial grounds have accepted compensation from the authorities for the sacred places. But Masjids and graveyards being *Wakf* property and as such inalienable under Muhammadan Law, the transfers are absolutely invalid. Mutawallis are mere custodians or managers of such places. They are not authorised to dispose of them, nor for the matter of that are any other class of people. The only way of ending the trouble, therefore, will be to make the Mutawallis disgorge the ill-gotten money, to restore the demolished portion of the Lashkarpur mosque and to give an undertaking to abstain in future from laying sacrilegious hands on the other Masjids and the burial grounds."

Writing about the Lashkarpore Mosque affair the same paper of the 18th March 1914, makes the following observations :—

"Surely it is time that the Bengal Government clearly defined its attitude in the matter and ended the trouble once for all.

"As for the attitude of the Press, all the Muslim journals have strongly protested against the outrage, but for this they deserve no thanks at all. They have simply done their duty. What is most significant, however, is the policy adopted by the Hindu and specially the Bengalee Press towards the question. The *Musalman* is a Congress organ, but this fact notwithstanding its protests against the sacrilege have hardly evoked any response on the part of the Hindu Newspapers. The silence of the Anglo-Indian Press cannot be complained of, for as a rule most of the journals support Muhammadan demands only when they are calculated to arouse Hindu opposition. As the recent incident could not create bad blood between the two communities, the reason of their reticence is easily intelligible.

"The one lesson inculcated by the isolation in which the Muslims are stranded in connection with this question is that they should rely, not on others, but on their own right arms for the redressal of their grievance. Government can be confidently trusted to remove their complaints if they are brought to the notice of the authorities in a systematic, constitutional and, if necessary, persistent manner. Dependence on others for support is cowardly and the sooner this attitude is given up the better. The cold shoulder of neglect shown by the other communities in the matter of the Lashkarpur mosque and the other sacred places should not fill us with despair. The unanimous voice of the Muslim Press is bound to be heard. The Bengal Government will certainly show respect to Muslim susceptibilities, though the tardiness hitherto exhibited by it is neither prudent nor creditable."

Writing under the heading "The same destruction of mosques again," the *Shamsher-i-Qalam* (Lahore), of the 12th March 1914, reproduces from the *Observer* an account of the desecration of Muslim graveyards and demolition of mosques in connection with the extension of the Kidderpore Docks, and says that the sanctity of places of worship is a question of great importance for everybody, to whatever community he may belong. Indeed, it is a trivial matter for a person to sacrifice his life over (a matter pertaining to) his religion. Other countries apart, even in India Government has found more than once that when actuated by religious frenzy, Hindus, Muhammadans, Sikhs, or people of other religious persuasions do not scruple to commit horrible deeds, of which the Cawnpore mosque affair is an instance in point. Muhammadans are apt to display the greatest frenzy (*lit.* excitement) in religious matters only because they are ignorant and less educated (than others). They have little capacity to arrive at the bottom of an affair. The mere thought that their mosques are being destroyed and that the bones of their dead are being dug out of their graveyards is sufficient to provoke their feelings. "We" wish that Muhammadans would conduct themselves with patience and toleration in religious matters and try to understand the true facts; but the religious frenzy of a short-sighted and illiterate community like the Muhammadans cannot be checked by the efforts not only of the editor but of thousands of advisers as well. In these circumstances, the editor invites the attention of Their Excellencies the Governor of Bengal and the Viceroy of India to the present case and requests that an enquiry be made and the graveyards and mosques still existing in the vicinity of Kidderpore be saved from interference in any way.

The Jumma Mosque, Delhi, and European visitors.

28. The *Observer* (Lahore), of the 14th March 1914, has the following :—

"We invite once again the attention of the Government of India to the necessity of issuing orders prohibiting Europeans from setting foot in the Jumma Masjid of Delhi unless they take off their boots or shoes or cover them with overshoes. The matter has been brought to the notice of the authorities several times, but so far without effect. It was stated that

His Excellency the Viceroy would himself set the example this year by entering the mosque with boots covered with goloshes, but so far the anticipation has not been realised. Seeing, however, that no Indian is admitted to the mosque unless he removes his shoes it is imperatively necessary that Europeans should show such respect to the sacred edifice as the Musalmans have a right to demand. The present practice is reminiscent of the dark days of the Mutiny and the sooner it is brought to an end the better The Musalmans of Delhi may have become inured to the sight, but Muhammadans of other places who visit the new Metropolis are struck with amazement at finding such indignity being offered to their place of worship. It is the duty of the Delhi Muslims to memorialise the authorities in this connection and we have every hope that the grievance will be removed."

The *Shamsher-i-Qalam* (Lahore), of the 12th March 1914, publishes from Muhammad Abdul Aziz, of Jind, a communication headed, "Insult to the Shahi Mosque: worthy of attention by Muhammadans of Delhi." The writer says that although the British Government respects the religious feelings and pays heed to the religious affairs of Muhammadans, the guardians of the Muhammadan places of worship prove themselves quite unworthy of the charge of preserving their sanctity The guardians of the Shahi Mosque, Delhi, take no steps to prevent European visitors from entering the Mosque with their boots on and from treading with their unclean boots over the place where thousands of Muhammadans put their foreheads before the Almighty God. Not only the Managing Committee of the mosque, but the general Muslim public of Delhi also, are to blame for this state of affairs. These Muhammadans appear to have lost all sense of religious shame; and the writer urges them to pay immediate attention to the matter and to request Government to allow them to protect the mosque and to rescue it from the proprietary possession of selfish *mutwallis*.

The Meerut temple affair.

29. Writing about the alleged conversion of a temple into a latrine in Meerut, the *Sanatan Dharm Parcharak* (Amritsar), of the 8th (received on the 18th March 1914), contradicts the remarks of the Secretary, Arya Samaj, Meerut, and says that neither his pen nor tongue has the power to express adequately the ill-treatment accorded by Aryas to the Hindu temple in Meerut. "Our" cowardly Hindu brethren could not save the temple (*lit.* do anything); but if it had been a mosque "our" Muhammadan brethren who are ardent lovers of their faith, would have been ready to sacrifice their lives for it. Are Hindus devoid of spirit (*lit.* soul)? Are "we" destitute of feelings? Will not "our" silence and reticence prove a fatal poison for us? Indeed, they should bear in mind that there can be no remedy if they passively yield to the oppressions and tyranny practised on them. "Our" presence (*lit.* life) can never prove useful to the Hindu community (*lit.* religion) if our temples are subjected to such treatment in our presence, and that too under the sacred rule (of British Government).

Hindus and Muhammadans.

30. The *Hindu* (Lahore), of the 14th March 1914, publishes a communication entitled "The secret of Progress," in which the writer—Pandit Ram Chander, residing in Seattle, America, says that he has received from a Hindu youth in England a letter in which the writer deplores the woeful plight of Hindus and says that while the feelings of nationality, unity and enthusiasm are gradually growing in the minds of Muhammadans, Hindus are gradually falling into the pit of ruin. In the opinion of this Hindu youth there is nothing to hope from the Arya Samaj, the Hindu Sabha and the National Congress; Hindus are negligent of their progress, the Government of India also values Muslim feelings and there is no hope of the Hindu community remaining alive.

Commenting on this letter the writer says that, as a matter of fact, Hindus are either shamefaced or firm and resolute to the extreme. Many nations have risen in this world and passed away, but Hindus, in spite of adverse circumstances, are still alive "in order to swing in the cradle of misfortune and wretchedness." Is the Hindu community so dead to shame that it has lived in order to suffer shoe-beating for centuries! Or, is it firm and resolute to the extreme, so much so that it cherishes a hope of life in spite of being almost dead. The writer is of opinion that Hindus are both dead to shame and firm and resolute. They are dead to shame in that they have learnt no lesson from the experience of centuries and from adverse fate. They are extremely firm and resolute because they produce great men even in their degraded poverty, and stricken and ignorant condition. Next the writer urges Hindus to give up complaining that Muhammadans keep themselves aloof from them and to take steps to spread feelings of nationality in their community. He also urges Hindus and Muhammadans to awake and arise and to take part in the race for progress and requests both Hindus and Muhammadans to bear in mind that all of them are the inhabitants of the same country and are subject to the same laws, famine, malaria and plague. They have lost their wealth over which they used to fight (before). They are no longer in possession of that (physical) strength, on account of which they used to assume a defiant attitude. Why do they then envy each other? Why are they inimical to each other? "Now when they have been ensnared by the curls of one and the same ringlet, wounded by one and the same wound and are enamoured of one and the same Goddess of the West, scientific knowledge," they should concentrate their moral powers in realising their brilliant expectations. They should bear in mind that the Goddess of Progress is invisible to the weak and that she regards cowards, sluggards and indolent persons with contempt. Continuing, the writer emphatically denies that Government values Muslim sentiments simply because they are Muhammadan. The allegation is absolutely unfounded and no Government shows, or can show, partiality to any one section of the various communities in the country; but there can be no denying the fact that Government is, can be, and is obliged to be, partial to (*lit.* support to) those people who are powerful and who exert and can help themselves.

The followers of Agha Khan.

31. The *Arya Gazette* (Lahore), of the 11th (received on the 19th) March 1914, published from R. K. (? Radha Kishen) a communication headed "Does Sir Agha Khan wish to convert his (Hindu) followers into Muhammadans." The writer refers to the answers which the Agha Khan returned to a deputation which waited upon His Highness some time back to enquire if he intended to convert his (Hindu) followers into Muhammadans and says that although His Highness replied to them in the negative, still he is bent upon converting his Hindu followers into Muhammadans. Next he quotes extracts from certain letters received from Ismaili Hindus and says that it appears from them that His Highness has not allowed his Hindu followers to live as Hindus. Indeed, it appears from these letters that His Highness has issued orders that his Hindu followers are to have their "pigtails" cut off, their sacred threads removed and their names changed, with the result that (Ismaili) Hindus are embracing Islam. All hope of reclaiming the Agha Khan's Hindu followers is being lost under these circumstances, and it is high time that "we" worked with great zeal for their reclamation, for his orders have turned many of his followers against him.

A complaint.

32. The *Paisa Akhbar* (Lahore), of the 10th March 1914, publishes from Ghulam Dastgir, *Nami*, a communication entitled "Dismantling of a sacred tomb in Lahore", in the course of which the writer complains that a Hindu woman recently purchased a piece of land near an old tomb close to the Islamia College building, Lahore. On this land she built a house which is tenanted by Lala Lakhmi Narain, Advocate. On hearing a rumour that the latter had had the tomb pulled down and all traces removed the writer went to the spot, where he saw a crowd of Muhammadans already gathered together. Indeed, had not certain police officials and Khan Bashir Ali Khan and others re-assured the multitude and pacified their anger, the result would have been very unpleasant. The Lala is wrong in asserting that there was no tomb on the spot, and if the matter is taken to court, thousands of people will come forward to contradict this statement. Muhammadans regard the tombs of their ancestors with great respect and consider those who slight to them as (evil-minded) persons. Such reprehensible conduct on the part of non-

Muslims cannot possibly be tolerated seeing that Muhammadans themselves were recently prosecuted for a similar offence. Moreover, it is needless to say that mosques and convents are *wakf* properties and cannot be purchased. In conclusion, the writer urges his co-religionists not only to have the tomb stone erected but to secure the release of land, mosque and well attached to it.

Writing on the same subject the *Zamindar* (Lahore), of the 14th March 1914, says that "we" did not publish the news before because "we" were under the impression that the matter would be compromised. But as the matter has now reached the court "we" hope that justice will be done.

The Benares Hindu Sabha.

33. The following is from the *Panjabee* (Lahore), of the 7th March 1914:—

"A very interesting speech was delivered by Pandit Bishen Narayan Das in presiding at a public meeting recently held at Benares. The meeting was largely and influentially attended, and great enthusiasm seems to have characterised the proceedings throughout. The object of the meeting was to inaugurate a Hindu Sabha for the town and district of Benares, for promoting unity among the different sections of the Hindu community and for safeguarding and advancing its interests in all lawful ways. We in the Punjab are in strong and whole-hearted sympathy with this object, not only because we feel that Hindu unity is a highly desirable end in itself,—an end which our special circumstances in the Punjab make it all-important for us to strive to attain - but because the truth is being every day more and more impressively borne in upon us that it is an essential element in Indian unity. We strongly and emphatically repudiate the idea which seems to prevail in some quarters, that a Hindu Sabha must come into conflict with the Muslim League or any other political body. The Hindu Sabha in the Punjab has shown that Hindus do not abandon their age-long traditions of catholicity and tolerance even when they form a political organisation, that even in a Province in which they are in a minority they claim nothing but a recognition of their just *general* rights, and finally that zeal for Hindu interests is not inconsistent with nationalism. There is no reason to imagine that Hindu Sabhas in other parts of the country would be conducted on different lines. We earnestly hope the example of our friends in Benares will be followed in other parts of the United Provinces and of the country."

VI.—LEGISLATION.

Rights of asking questions and moving resolutions in Councils.

34. The *Hindu* (Lahore), of the 14th March 1914, publishes a paragraph entitled "Two public rights in the Councils." The paper expatiates on the various advantages accruing from the rights of asking questions and of moving resolutions in the Councils which have been conferred on the people by the Morley-Minto reform scheme. Indeed these rights are so useful that they can, if properly used, strengthen the (amicable) relation existing between the Government and the people. Looking, however, at the practical working of the scheme it must but be observed with regret that these two rights are being most cruelly trampled upon (by the authorities) in the various Legislative Councils in the country. As an instance in point, the Hon'ble Mr. S. N. Banerji recently asked the authorities in the Imperial Council to lay on the table the Government of India's despatch to the Secretary of State for India on the subject of the separation of Executive and Judicial functions, and all the communications of the Local Governments on the subject, which request was refused by the Financial Minister. If Government keeps even such trivial matters secret from the public and its representatives, what do such expressions as confidence and co-operation, which are trumpeted in season and out, signify? Extremely few resolutions moved by the Indian members of the various Legislative Councils have been so far accepted by Government. In the face of these facts, who can say that the council reform scheme has proved useful for the country and that the rights of asking questions and moving resolutions which are the very essence (*lit.* life) of the scheme, are not being trampled down? But if, under the present circumstances, Government does not consider it proper and necessary to fulfil the expectations of the public and to meet its wishes, it should at least repose some trust and confidence in it.

The Press Act.

35. The *Tribune* (Lahore), of the 10th March 1914, has the following:—

"Mr. Zafar Ali Khan, editor of the *Zamindar*, now in England, has issued in the form of a pamphlet a powerful appeal to the members of Parliament against the Indian Press Act. He describes the Act as 'the most arbitrary collection of tyrannous measures conceived by the malevolent ingenuity of man' and says that: 'originally intended as a measure for the suppression of terrorism and anarchism, this measure is now being employed for purposes far beyond its original intention. Any criticism of the action of Indian officialdom, however pure in its motives, and however constitutional in its character, renders a writer or a newspaper under this lawless law liable to penalties which mean extinction.' After stating that the Press Act has driven sedition under ground and describing some of its provisions he deals with his own paper, the *Zamindar*, and gives an English translation of the offending articles which induced the Punjab Government to order the forfeiture of the security and confiscate the Press. His case is now pending in appeal before the Chief Court and nothing ought to be said about his own view of the merits of the articles. He concludes: 'I appeal to you as spokesmen of the British nation in the name of the justice which is denied us in India, to right the cruel wrong that has been done to us. I appeal to you, members of the House of Commons, in the name of the devotion which we entertain for the British Crown to see that our just aspirations are respected by men who derive authority from you. I appeal to you in the name of India which is the most sacred trust that God has placed in your hands, to save us against the actions of officials who, by depriving us of our most elementary rights as citizens of British Empire, are straining every nerve to drive us into a mood of sullen despair . . . .' Mr. Zafar Ali Khan's appeal is clothed in impassioned language. He may have made it less passionate than it is. The case against the Press Act, as it stands, is sufficiently strong and nothing is gained by harsh words."

In the course of an article headed "The Press and the Public: a critical view of our rights and duties," the *Bharat Samachar* (Rawalpindi), of the 6th (received on the 13th) March 1914, says that our weakness is not due to the Press Act, whose object is to prevent "us" from indulging in unbridled and scurrilous writings which are generally published against the Government and the different sections of the people in the country with some personal object. Indeed, the Press Act in no way interferes with our real ideal. As a matter of fact, the Act is directly connected with the public and as its representative it zealously fights for its real advantage.

Writing under the heading "A successful meeting against the Press Act held in England," the *Zamindar* (Lahore), of the 10th March 1914, publishes an account of the meeting recently held in Westminster Palace Hotel, London, under the Presidency of Sir Henry Cotton to discuss the rigours of the Press Act enforced in Egypt and India. Next the paper refers to the resolution moved by the President and promises to publish in subsequent issues of the paper a *resumé* of speeches delivered by Sir Henry Cotton, Mr. C. E. Morris, Maulvi Zafar Ali and others in its support. Although a great outcry has been raised in India against the hardships of the Press Act and although, with the exception of the Anglo-Indian newspapers the entire Indian Press,—both Vernacular and English,—have unanimously advocated its repeal, it is a pity that the (various) associations in India, whether political or non-political, have so far paid no special attention to the matter. Now, however, when a voice is raised against the Press Act from England itself it is the duty of our associations loudly to support it and to let the inhabitants of England know that the sword of the Press Act is, in the hands of the District Magistrates, a dangerous weapon which keeps the subjects of His Majesty the King Emperor always in terror. Indeed, "we" should clearly show by "our" conduct that Great Britain rules not our bodies but "our" hearts, seeing that the secret of the stability of a Government lies in (its) capacity to win the hearts of the people "We" appeal to the noble-minded Lord Hardinge to pay special attention to the matter. The Act has placed the journalistic section of India under the category of criminal tribes. A country where independent journalists are regarded as criminals by Government does not deserve to be called a civilised land. After remarking that the condition of journalists in India is worse than that of slaves and savages, the paper enquires whether this does not constitute an ugly blot on the fair fame (*lit.* brilliant cheeks) of England?

The paper in its issue of the 14th March 1914, publishes a leader headed "The echo of the cry of Indian journalists in London." The 8th of February 1910, says the paper, will remain a memorable day in the legal history of India, because on that day (*lit.* during the said year), Government, against the wishes of its subjects enacted a law, *i.e.*, The Press Act, whose existence is a source of shame and disgrace both to Government and the people. The Government is quite justified in enacting the most stringent laws for the extirpation of crimes calculated to lay the foundation of unrest and mischief (in the country) and the public should of their own account join hands with Government in every possible manner in the matter. But Government should see that the Press Act is not used for an unjustifiable purpose, (so that) while its enemies may be inspired with fear, its friends may be protected. But incidents have proved that this Act is not a law but a trap in which all Indian journalists have been badly caught. This dreadful trap has killed many, while many are in their last agonies. There are, indeed, very few persons who once having fallen into its clutches have managed to survive. The literal meaning of the words "Press Act" is "the act of pressing" and the world knows how cruelly journalists are being pressed. Indeed, while murderers and dacoits are released by the Chief Court on appeal, unfortunate Indian journalists cannot obtain release. In Mr Muhammad Ali's case over the publication of the book entitled "Come over to Macedonia and help us" Sir Lawrence Jenkins said that he acquitted Mr. Muhammad Ali of all blame, yet section 4 of the Press Act had so tied him, hand and foot, that he could not refrain from remarking that even his speech could fall under the section. Continuing the paper deplores the prevalence of dacoities and murders committed by political dacoits and regrets that the zeal and activity of anarchists and seditionists have undergone no change and the sound of bombs and pistols is still heard. "We" look upon these incidents with feelings of abhorrence and grief, and both Hindus and Muhammadans have repeatedly expressed their abhorrence of this deplorable state of the country. The garb of Muhammadans, however, is particularly free from the unholy stain of sedition. But whether the authorities admit it or not, "we" can boldly assert that this distinguished trait in the character of Muhammadans, of which the latter may well feel proud, is attributable to the free and plain-speaking newspapers, whose praiseworthy services have been rewarded by their confiscation or by (demands of) security. Confiscations and securities, it may be borne in mind, may put an end to mischief making, but they cannot suppress truth and love for the truth. In conclusion the paper reproduces a translation of the appeal published by Mr. Zafar Ali in London for the repeal of the Press Act which was signed by 56 leading Englishmen.

Writing about the agitation which Maulvi Zafar Ali Khan is carrying on in England against the Press Act, the *Siraj-ul Akhbar* (Jhelum), of the 10th (received on the 19th) March 1914, says that this Act has, in reality, destroyed the liberty of the Indian Press. Indeed when even speeches and meetings have been stopped it is difficult for the public voice to reach the ears of Government. It is owing to this that the manufacture of bombs, anarchism and dacoities are rampant in the country, and all the newspapers in the country should unite to carry their protest against the Press Act to His Majesty the King Emperor.

The *Shanti* (Rawalpindi), of the 7th (received on the 17th) March 1914, deplores the rigours of the Press Act and says that they are limited only to those well-wishing and simple-minded newspapers which have, before or since the promulgation of the Press Act, followed the policy of speaking the truth and maintaining peace among the various communities in India and always remained loyal to Government.

Under the heading "Munshi Kalander Khan will embark for England," the same paper says that it has heard from a reliable source that Munshi Kalandar Khan, Proprietor and Editor of the *Nasim-i-Hind* (Rawalpindi), will start for England the ensuing April to co-operate with Zafar Ali, Editor of the *Zamindar*, in disseminating in the Western world the tale of the hardships of the Indian Press Act.

The Press Act and Anglo-Indian newspapers.

36. Writing under the heading "What is the standard of contempt and hatred ?" the *Hamdard* (Delhi), of the 11th March 1914, says that whenever the question of contempt and hatred has arisen in connection with the Press Act it is the Indian newspapers which have largely suffered. Next it refers to the confiscation of the pamphlet entitled "Come over into Macedonia and help us," and says that this pamphlet was confiscated on the ground that, as it contained an account of the atrocities committed by the armies of the Balkan Confederates who professed the same religion as that of Englishmen and a part of His Majesty's subjects in India, there was a likelihood of hatred being created in the minds of Indian Muhammadans for Anglo-Indians and Christians. After ridiculing the grounds underlying the above decision, the paper says that the action of the Press Act is closely watched in the country to see whether it is enforced against Indian newspapers alone or whether it will be applied to those newspapers which leave no stone unturned to treat Indians with contempt and to offend their feelings. There are, however, many instances of such Anglo-Indian newspapers who have never been taken to task. Nor is this all. Even English newspapers publish articles against Indians. As instances in point, the paper refers to the article in the *National Review* over the pen of "Asiaticus," to the article in the *Times* headed "The Indian Peril," to the *Pioneer's* article headed "Christianity and Islam," &c., and urges the Government once again to take notice also of the (objectionable) articles published by the Anglo-Indian newspapers.

The Punjab Alienation of Land Act.

37. The *Panjabee* (Lahore), of the 17th March 1914, has the following :—

> "The further working of the Act is likely to lead to a great political danger in this respect. There is no restriction in the Act to an alienation of land by a member of the notified agricultural tribe to another member of the notified agricultural tribe in the same district. In course of time the poor or needy peasants will sell their lands to their richer brethren and the class of peasant proprietors will give place to big or rich landlords. This would lead to the creation of two grades in the class from which recruits in the native army were employed. There would be either too poor peasants or say Rajputs almost reduced to the status of serfs or helots or there would be too rich Rajputs."

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

The Hon'ble Mr. Shadi Lal's elevation to the Punjab Chief Court Bench.

38. The *Tribune* (Lahore), of the 19th March 1914, has the following :—

> "The Hon'ble Rai Bahadur Shadi Lal has been appointed the second Temporary Additional Judge of the Punjab Chief Court in the vacancy caused by the resignation of Lieutenant-Colonel Beadon. It is an appointment on which Mr. Shadi Lal, the Government and the general public should all be congratulated alike. Mr. Shadi Lal has been made for the Bench so to say, and is eminently fitted to adorn any of the highest Courts in this country. His brilliant career at the bar and his equally brilliant achievements as a legislator marked him out early for the Bench and we rejoice to think that the Government have fully appreciated his ability, learning and judgment. The public particularly appreciate the appointment as it gives the Chief Court two Indian Judges and three barrister Judges out of the total strength of seven Judges. By his elevation public life in this province suffers undoubtedly, but the judiciary gains, and that is no small satisfaction to the public."

The appointment of Public Prosecutors in the Punjab.

39. The *Observer* (Lahore), of the 18th March 1914, publishes the following :—

> "In connection with the new scheme of District and Sessions Judges five Public Prosecutorships had to be filled up. It was expected that Muslim lawyers would get their due share but we are keenly disappointed to learn that all these have gone to non-Muslims. On the last occasion when fresh Divisional Judgeships were created perhaps half the number of Public Prosecutorships were given to Muhammadans and the claims of the community were

then recognised. But it was not to be so this time. Can it be said now with any show of fairness that efficient Muslim Pleaders or Advocates are not forthcoming? It is not the emoluments alone that have to be considered, but it is the prestige of which the community is being steadily deprived. The same disastrous results will ensue if similar lethargy and indifference are shown by Muslims when before long the project of having a Public Prosecutor for every important district is brought into force. Cannot our sleepy Members of the Legislative Council exert themselves a little and enquire from Government why the rights of the Muhammadans have been ignored in making the recent appointments ?"

The grievances of the members of the Punjab Provincial Service.

40. The *Tribune* (Lahore), of the 18th March 1914, publishes the following :—

"It was in 1910 that a large number of Extra Assistant Commissioners submitted a memorial to Government praying for the removal of only a few of their many grievances. The grievances set forth were only those which it was thought Government would readily agree to redress, but it is a pity Sir Louis Dane and Mr. Fenton lost a golden opportunity of winning the hearts of the whole service. The reply which the Extra Assistant Commissioners got was so peculiar and unsympathetic that the Extra Assistant Commissioners cursed the hour when they sent up their memorial. While this was the treatment accorded to them, measures were proposed, and perhaps sanctioned, to improve the lot of the I.C.S. because in their case living had become expensive. In spite of all this the P. C. S. men hope that justice will be done to them, and that the services of a body of hard-worked officers who have done much in almost every branch of the administration will be suitably rewarded. Notwithstanding the changes that have taken place during the last half a century their pay remains the same, and it is ridiculous to find only 3 or 4 men in the highest grades which as a consequence are seldom reached by most of the members of the service. The retiring men have this heart-soothing consolation that they belonged to a service the members of which can sometimes go up to Rs. 800 grade !

"Similarly the other grades also do not contain a sufficient number of posts and no body has ever thought of making a substantial improvement. Some relief was given in 1904, but the highest grades still remain closed for most of the Extra Assistant Commissioners. The grading of Assistant Commissioners has been improved. Will His Honour extend his sympathy and help to the poor Extra Assistant Commistioners as well ? In this connection it will be pertinent to inquire why the Rs. 1,000 grade was abolished years ago and why it should not be restored. The question of pay has recently become very important for the Extra Assistant Commissioners, for whatever unsympathetic men may say it cannot be denied that Extra Assistant Commissioners have to maintain their position as officers holding an important post. They have now to adopt a higher standard of living on account of the changes that have taken place during recent years. They have to spend a good deal on their boys' education, and it is but fair and just that the Government they serve should look to their interests."

(b)—*Police.*

License of fire-arms in the Punjab.

41. The *Panjabee* (Lahore), of the 17th March 1914, publishes the following :—

"It was a very important question which the Hon'ble S. Gajjan Singh raised, and the information he elicited was equally important. There is undoubtedly some force in the Hon'ble Mr. Barron's observation that the presence of license-holders in possession of fire-arms is not always followed by the deterrent and salutary results that are usually anticipated by those who urge the Government to be more liberal in the granting of licenses. It is, indeed, unfortunate that in the particular cases referred to by the Hon'ble Member, the possessors of the rifles either did not or could not attempt to repel the raiders. But the remedy lies not in withholding licenses because 'the presence of fire-arms in a village may and sometimes does tempt lawless criminals to raid that village in order to secure the fire-arms,' but in granting licenses to persons who may be expected to make use of their fire-arms, both for their own protection as well as for the protection of their co-villagers. The Government might announce their readiness to grant licenses to persons whom the villagers themselves would nominate and when licenses are granted they may insist upon the licensees acquiring the necessary training in the use of the fire-arms. Above all it has to be borne in mind that even if in every case in which licenses for fire-arms have been granted, their possessors may not render assistance to their fellow-villagers, the effect of greater liberality in this matter will doubtless be to improve the average ; and when the dacoits will have been repelled in a number of cases by villagers possessing fire-arms crime as such will assuredly be discouraged."

Police rewards for bravery.

42. The *Tribune* (Lahore), of the 19th March 1914, has the following :—

"Without making any reference whatever to the trial now proceeding and to the evidence connected with it, it may be asked in all fairness whether the system of rewarding the police before trial is justifiable and fair to the accused. Such a procedure, it has been pointed out, may prejudice the trial of the accused and may even create in the minds of the rewarded witnesses a feeling of obligation and gratitude to the prosecuting agency. Mr. Norton in referring to this particular proceeding of the police and without reference to any evidence in the case, observed: 'Never before within living memory had there been a greater contempt of Court,' 'a more unjustifiable exhibition of official power had never been displayed before,' and it was a 'violation of one of the first essentials of English law.' These remarks can be made with relevancy to all cases of police rewards before trial and the public now see the unjustifiableness of this procedure. But, then, it is asked, what has the Government to do when there are cases of exceptional bravery and pluck displayed by any one in helping the course of law? Should they not reward the man at the most opportune time in order to create a wholesome effect and secure a wider co-operation of the public with the guardians of law? No one will deny the utility of such a wise course, but all that is suggested is that the rewards should not be given under circumstances which frustrate the very object which is intended to be gained."

The growing expenses of the Police Department.

43. The *Hindu* (Lahore), of the 16th March 1914, has a note entitled "Daily increasing addition to the (burden of) Police expenses." After remarking that it appears from the past three years' budgets that the Police expenses have increased by 18 per cent. during that period, the paper says that in spite of this heavy expenditure the ability of the Police staff has undergone no conspicuous change. When such is the deplorable condition of the "practical ability" of the Police, what does the annual increase in the Police expenditure mean? The fact that dacoities, thefts and other crimes are now-a-days on the increase is worth consideration and the paper would invite the attention of the Government of India to the matter. After enquiring what need there is for the existence of the Police under these circumstances, the paper says that if they cannot bring about the suppression of these crimes the enhancement of expenditure is absurd.

House searches in the country.

44. The *Akhbar-i-Am* (Lahore), of the 11th March 1914, has a leadrette headed "What is the real object of house searches?" The houses have been searched of respectable persons who have not only taken no part in political matters but have never associated themselves with any social or religious society, who have neither heard political lectures nor have taken any interest in politics. The searching of the houses of such persons is tantamount to an insult to loyalty. It is certainly the duty of Government to punish mischievous and seditious persons. But there is no probability of any advantage accruing from criticising the character and conduct of peace-loving and loyal citizens along with mischief-makers and agitators. While taking proper steps for the betterment of the administration of the country, Government should not find it necessary to take to task peace-loving persons. For if Government gives to loyal subjects the same treatment (which it metes out to bad characters), its conduct, calculated as it is to impugn the loyalty of the country, is liable to create suspicion in the minds of loyal people that the British Government is endangering the loyalty of Indians by according one and the same treatment to traitors and loyalists.

House searches in the Punjab.

45. The *Darbar* (Lahore), of the 6th (received on the 14th) March 1914, publishes a leader headed "The enormous number of house searches and arrests in the Punjab. A glance at the work of the Criminal Investigation Department, which is worthy of immediate attention by the Punjab Government." The paper says that the house searches in the Punjab have caused such surprise and distress not only in this Province but throughout the whole of India that even the most thoroughly loyal person does not consider himself safe and above suspicion. "We" admit that the Police should perform their duty with no distinction of colour, wealth, &c., but at the same time we believe it their duty and one which

is recognized by their *confrères* in all civilised countries, not to suspect anybody without reason and to believe nothing without foundation. It is regrettable that, notwithstanding its activities, the work done by the Criminal Investigation Department during the past few years proves that it has totally failed in tracing anarchical and other crimes. It has failed in finding the offenders in the Delhi bomb outrage and the Lahore bomb incident and this result has been achieved at the expense of lakhs of rupees which are spent from the Government Treasury for its maintenance. Detailed doings of this Department in the Punjab can be judged from the recent house searches. But how surprising and regrettable it is that if the Police have gained any credit during the recent house searches and arrests it is that "the search was made but nothing objectionable could be found." Indeed, with one or two exceptions, the Police considered objectionable, and took into possession only such books as the Vedas, University calendars and other religious and literary books, as in the search made in the house of Lala Hans Raj. Apart from all this, it is to be seen what special reasons the Punjab Police have for holding a person a suspect without any regard to his position and character. The paper refers to the *Panjabee's* statement that the Police arrested several persons because they unfortunately bore the same name; and says that the Secret Police show incompetence by arresting, without making any further enquiry, all persons of the name of Daulat Ram on the grounds, obtained through some document or other means, that a person of this name is a supporter of some seditious body in the Punjab. By this it does not mean that Government should not arrest seditious persons in order to secure its well-being and stability; but it wishes to assert that, as most British statesmen have admitted, the British Government to ensure its stability must avoid harassing innocent citizens and must see that no opportunity for agitation is needlessly given. The question, however, here arises how far have the recent searches of the Punjab Secret Police been conducted in accordance with the above principle? The Punjab Criminal Investigation Department has not the virtue of (being able to keep a matter) secret, and this defect is calculated to create misapprehension in the minds of the people and of Government. The paper would most emphatically and respectfully invite the attention of the Government of India to the desirability of reforming the Criminal Investigation Department in the first instance and then to direct Police officers not to suspect any person without some special reason, nor to place the honour and reputation of a respectable citizen in danger.

The *Hindu* (Lahore), of the 17th March 1914, publishes from Mahashai Prem Nath, *Haif*, of Wazirabad, a poem headed "The head is bowed before the order of the Government (*lit.* the King Emperor)." The poet says that Hindus have not as yet forgotten either the period of Aurangzeb's rule or the days of Nadir Shah when lakhs of their brethren were killed in Delhi in defence of their honour. After thanking God that those days are now over, he says that the days of darkness have again come over Hindus. Their houses are being searched, they themselves are being arrested and even the books on the Vedic religion have been taken away by (police) officers. Such a spectacle has never been witnessed before. Are we now to keep blank papers in "our" houses since the police have taken possession even of "our" Vedas and Puranas? It is "our" heartfelt desire to bow "our" necks before the order of the King Emperor. The writer would, however, prefer plainly to tell the (police) officers that it is desirable to distinguish between the innocent and the guilty before causing people inconvenience.

Writing about the searches effected in the house of Lala Hans Raj, the *Philosopher* (Lahore), of the 10th (received on the 19th) March 1914, says that the police have committed a great blunder in conducting searches in the house of Lala Hans Raj. The conduct of the police was hasty and imprudent. The paper notices the comments of the *Paisa Akhbar* and the *Tribune* on the subject and expresses the hope that the Government will take prompt action to remove the grief, sorrow, bewilderment and anxiety which these searches have created in the minds of the people.

The *Morning Post* (Delhi) of the 10th March 1914, has the following in its Lahore letter :—

"There has been a good deal of indignation over the search of the house of Lala Hansraj, who is a well-known citizen, and against whom never even a breath of calumny has been heard. But the unfortunate gentleman after all is only suffering the lot of scores of innocent persons, not only in India, but all the world over, and to make a martyr of one who is purely the victim of circumstances over which he had no manner of control, is certainly going a little too far. Even the Indian papers do not allege that any harsh or humiliating measures were taken against the Lala himself—in fact that gentleman has stated that the search was conducted with as little discomfort to himself and his family as possible. For a few days there has been a lull, and no disquieting incidents have taken place, but it would be idle to state that the public mind is not greatly disturbed by the actions of the C. I. D. officers. The only redeeming feature of the whole business is the possibility that these unwelcome intrusions into the privacy of the homes of the people will really lead to tangible results. There is no member of the community who would regret the unpleasantness that has arisen if something *real* came of it all, and the assassins of Bengal policemen, or those responsible for the attempt on the Viceroy's life, were only unearthed. The whole community would breathe more freely were these miscreants only put under lock and key."

Alleged confiscation of the *Vedas* by the Police.

46. Writing under the heading "Confiscation of the *Vedas*," the *Arya Gazette* (Lahore), of the 5th (received on the 13th) March 1914, adverts to the removal by the police of the *Vedas* found in the library of Lala Hans Raj and says that the sacred books of the Hindus were taken away as suspected articles. If it is contended that there is no one in the Criminal Investigation Department who knows Sanskrit or Hindi, it will afford proof of the general complaint that Hindus have no access to the police department. Indeed, even if Hindus ignore the searches in the house of a man like Lala Hans Raj, they can by no means lose sight of the insult offered to their religious books. For even Hindus have religious susceptibilities.

The Punitive Police.

47. The following is from the *Panjabee* (Lahore), of the 10th March 1914 :—

"A recent issue of the *Punjab Gazette* publishes a notification to the effect that the inhabitants, except the Christian community, of village Gohawa in the jurisdiction of the Barki Police Station in the Lahore District shall be charged, for the period of two years, with the cost of maintaining an additional Police force, which it has been found necessary to locate thereat, in consequence of their misconduct. As we have had occasion to observe more than once, these notifications have become a regular feature of the *Punjab Gazette*. Every now and then some village or other is proclaimed as one at which it has been decided by the Local Government to locate an additional Police force, always in consequence of the misconduct, not of a particular body of villagers, but apparently of the whole population. How far the special circumstances of the Punjab afford an adequate justification for treating as an ordinary weapon in the armoury of the executive powers which were conferred upon them only for exceptional cases and which in many, if not most of the Provinces, are treated as exceptional powers, is at best debatable point. We know at least that in his recent resolution on the Police administration of the Province His Honour the Lieutenant-Governor did not refer to the imposition of punitive police as being among the measures on which he specially relied to arrest the growth of lawlessness in the Province. Nor is the public aware that in all or most of the cases in which the Government have resorted to this extreme measure, the result has been as anticipated. In the circumstances it does seem to us that the Government should make a statement, either in the Legislative Council or otherwise, explaining their policy in this matter, the reasons that underlie it, and the measure of success they have achieved. Perhaps a member of the Legislative Council will afford them the opportunity of making such a statement.

So far as the notification we have just quoted is concerned, what we specially complain of is the distinction, as invidious as it is unjustifiable, which the notification makes between the Christian community and the rest of the people. What the notification assumes is that every member of the Christian community is above perpetrating or sympathising with crime, while every member of the non-Christian community is guilty of misconduct himself or at any rate actively associated with those who are. The assumption is one against which we think it our duty to enter our most strong and emphatic protest. It is bad enough that whole communities should be indiscriminately punished for the offence, it may be, of a few; it is infinitely worse that by making a discrimination in favour of one particular community as a community, the authorities should publicly proclaim their suspicion against the whole of the other communities. And when this discrimination is made on a religious basis the position is not improved. Public opinion will strongly condemn the action of the Local Government in this matter."

(c)—*Municipal and Cantonment affairs.*

The Assistant Secretaryship of the Lahore Municipality.

48. The following is from the *Tribune* (Lahore), of the 14th March 1914:—

"We regret to hear that the Municipal Commissioners of Lahore were unable to agree on the appointment of an Assistant Secretary to the Municipality. It is unfortunate that to some of these Commissioners the efficient discharge of municipal duties did not seem to appear more important than the satisfaction of introducing into service or obtaining promotion for one of their own nominees. It is a confession of the undeveloped sense of public spirit and sense of public responsibility. But under such circumstances the duty of the sympathetic and watchful Government is clear. They have to select the most efficient and deserving candidates locally without regard to communal prejudices or personal preferences. Any other procedure would, we are sure, be prejudicial to true public interests and we hope that the authorities will fill up the appointment in such a manner as will show the Commissioners where their judgment has been at fault."

The *Observer* (Lahore), of the 18th March 1914, has the following:—

"We are glad to learn that the acute differences dividing the Hindu and Muhammadan members of the Municipal Committee on the question of the Assistant Secretaryship bid fair to be settled. At the informal meeting held on Thursday last the members decided to appoint an Indian Christian to the post and entrusted the work of selection to the President. Maturer reflection, however, has convinced both Hindus and Musalmans of the inadvisability of that decision and while they may be still prepared to abide by the Deputy Commissioner's choice, most of them are now of the view that the President should exercise his power of selection only among such class of candidates as they may determine a few days hence. Had Mr. Tollinton made a selection or even made up his mind before the last general meeting was held, members were of course under a moral obligation to accept the Christian candidate chosen by him. But at the regular meeting held on Saturday last the President wanted the matter to be postponed as he had not finished with the work of selection. Under these circumstances it is justifiable for members to reconsider their own decision. They may now decide that the Assistant Secretary shall be a Musalman or a Hindu and discharge their moral obligation to the President by continuing to delegate to him the honour of selection among the Musalman or Hindu candidates.

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"The matter should also be considered from another point of view and that is this. If the question is not settled amicably by Hindus and Musalmans, it will embitter inter-communal relations. Chaudhri Shahab-ud-Din declared at the last meeting that members of the Council were anxious that the question should be decided by compromise and he appealed to the President to enable them to do so. We hope that in the interest of inter-communal amity Mr. Tollinton will permit members to reconsider the matter and not insist on their adhering to their former decision."

(d,—*Education.*

Primary education in India.

49. In the course of an article headed "Elementary education in cities," the *Tribune* Lahore), of the 14th March 1914, makes the following remarks:—

"There is one advantage in entrusting elementary education to the control of municipal committees and corporations the importance of which we do not wish to under-rate. It is that the people themselves through their elected representatives will be in a position to influence the arrangements relating to their education, They will have no such influence if education is entirely under the control of the Government. It will be said that the same object can be attained to a considerable extent by the constitution of Advisory Committees. We are, however, not disposed to recognise the force of this argument. From our experience of Advisory Committees we fear there is much truth in the statement that they will not prove of much use, especially when they have no statutory recognition and are vested with no powers either of control or initiation. As the constitution of these Committees will be left to official agency, in the large majority of cases the persons nominated will be ornamental ones who will be either unwilling or incompetent to discharge the duties and responsibilities thrust upon them. We are of opinion that the best way to promote primary education in large cities and towns in India would be to entrust it to the Municipal Corporations and, in order to enable them to manage it satisfactorily, to make annual grants from Provincial revenues and to arrange that from their own revenues too the Committees or Corporations assign a fixed sum for the purpose. These Committees could be further required to appoint standing Sub-Committees of competent individuals to look after the schools in collaboration with the officers of the Education Department. There need be no difficulty in getting the inspecting officers appointed by the Committees to work in harmony with and under the general supervision of the officers of the Education Department. No arrangement, we are afraid, would have the approval of Government which altogether eliminates official control In Bombay and Calcutta the co-operation referred to by us is in existence and there is no reason why it should not be feasible in other places. * * * *

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"In Lahore the problem relating to primary education is not less urgent than in Calcutta. In Calcutta its worst aspect is the school accommodation. In Lahore the absence of sufficient schools is what strikes the observer who cares to look at this question. So far as secondary and University Education is concerned the city of Lahore may be said to be fairly well provided As we all know, not a little of this provision is due to private enterprise which has taken a most useful part in the promotion of secondary and collegiate education throughout the province. That enterprise has so far not touched elementary education which has been left entirely to Government and the Municipal Committee. The latter has so far done very little in the matter. In fact its total outlay on primary education does not exceed a few thousand rupees per annum. This is most unsatisfactory. As regards Government we are afraid it cannot help pleading guilty to the charge of having so far neglected primary education in the city of Lahore. The number of primary schools in Lahore is quite inadequate and there are large numbers of children of school going age who do not attend any school simply because there is none suited to their means and located in the neighbourhood of the streets and mohallas they live in If the necessary statictics relating to the provision of facilities for primary education in the city of Lahore and the outlay incurred thereon are collected with special reference to the figures relating to the numbers of boys and girls of a school-going age residing within the municipality, we fear a most deplorable state of things would be disclosed. Is there no indigenous agency to undertake this task? We think the Elementary Education League which was formed a couple of years ago in Lahore should take this important work in hand. These statistics would in our opinion make an excellent basis for an appeal and invitation to Government, to the various public bodies in Lahore, to the men of light and leading in the community and to the Lahore Municipal Committee to join and put their heads together in order to devise a scheme to place on a satisfactory and stable basis the arrangements for imparting primary education to the large numbers of boys and girls living in and around the city of Lahore."

Muslim education in India.

50. The *Observer* (Lahore), of the 11th March 1914, has the following :—

"The backwardness shown in the Punjab figures is attributed to the fact that the majority of the Muhammadans of this province belong to the agricultural and lower working classes. But in the two Bengals also most of the Musalmans are agriculturists or of the lower working classes. The chief reasons for the comparative retrogression of the community in this Province are, in our opinion, two. In the first place prominent Musalmans have not done their duty by their community, especially in the Rawalpindi and Multan divisions. In those divisions, and especially in Multan, Musalmans do not like to send their children to school and enlightened members of the community have not done much to promote education there. In the second place, sufficient monetary aid and Government support was not forthcoming for Muslim education during Sir Louis Dane's *regime* and this was particularly the case in the Multan Division where the Inspector of Schools has been a Hindu gentleman whose views on Muhammadan education in the Province, as explained before the Public Service Commission, were commented upon in these columns some time ago. It is the palpable educational backwardness of the Muhammadans in the two divisions that is responsible for the deplorable state of affairs in the Punjab. And while it is gratifying to note that public-spirited Musalmans have begun to awake to their duties in the Rawalpindi Division, it is equally depressing to find that the response in the Multan Division is still inadequate. The Government of Sir Michael O'Dwyer is fortunately desirous of affording every assistance and encouragement to Muslim education. But unless the Musalmans help themselves, the readiness of the Government to help them can be of no avail."

Government and Muslim education in the Punjab.

51. The *Tribune* (Lahore), of the 18th March 1914, has the following :—

"On the occasion of laying the foundation stone of the new Moslem School at Lahore His Honour Sir Michael O'Dwyer made an important pronouncement on the policy of the Government both in aiding private efforts for the progress of education, and in affording special encouragement to Muhammadans who were 'late starters.' As regards this latter point His Honour felt confident that 'the example of other communities, whom better organization, clearer foresight and ampler resources or greater personal sacrifices had enabled to outstrip theirs in education and the benefits that come from it, would inspire them with—not a feeling of petty jealousy and invidious criticism—but with a healthy and generous desire to emulate them.' This advice has been badly needed to the militant section of the community which for years past has been keeping up a strife in a sphere of activity where nothing but extreme cordiality and spirit of healthy rivalry should have prevailed. Communal jealousy was allowed to invade even in the sacred precincts of the University where nothing but true and genuine academic spirit should prevail. The admonition was necessary and opportune and the persons concerned should now modify their propaganda. As regards the other point, we agree with His Honour in the dictum that the eternal principle should be that assistance given should be in proportion to the extent to which the applicants were prepared to help themselves.' It is perhaps no disparagement if we say that the average Muhammadan in the Punjab is less advanced than the average of some other communities and requires guidance and stimulus in educational efforts. But as a community Muhammadans are not a whit behind other communities in their self-sacrifice and the amount of money disbursed by them in charity is equal to, if not in excess of, that of any other community. Only as the Hon'ble Mr. Justice Shah Din observed in his recent address, the charity is unorganised and much money is wasted on useless objects. The community requires assistance and guidance in organizing charitable bequests and when it undertakes to organise its charities it can revolutionise its educational conditions. Till such time we consider the community is entitled to generous treatment at the hands of Government not merely in its own interest but in the interest of the general progress in the province. We are glad to note that His Honour has given a definite promise of further financial assistance for the hostel in connection with the new school."

The Delhi Chiefs' College.

52. The *Tribune* (Lahore) of the 11th March 1914, has the following:—

"There are certain doubts that have arisen in the public mind whether the scheme of Chiefs' College in Delhi recently proposed at a Conference of Indian Chiefs is an educational movement, pure and simple, or has any political aim and object underlying it. It is necessary to ask this question and get the doubt cleared because of the very strenuous efforts made by the Government of India to create 'an atmosphere of pure study' by dissociating all educational institutions from any semblance of political movement or thought. At the Chiefs' Conference at Delhi His Excellency the Viceroy reserved some of his statements of the objects and aims to be made confidentially. We do not know what these are, but we notice in one of the leading Anglo-Indian papers a great deal is stated about the political importance of the Chiefs in Imperial matters and the principle of their 'organic connection with the Government of India.' The Maharaja of Bikaner is reported to have simplified this 'organic principle' by claiming that the Chiefs in India are the 'exponents of a considerable portion of Indian thought and influence.' Commenting on their amazing assertion, the paper writes:—

> "In these days of political aspirations in India there is a tendency in some quarters to overlook the Native States altogether and to forget that their rulers have a deep interest in the affairs of the country as a whole. They cannot, however, be ignored by the politician though their strong conservative influence may not be altogether to his liking. If the Chiefs now ask that there should be more consultation between the Government and themselves on matters concerning their territories directly the request is a reasonable one. It is very likely that now and again their deliberations may be of value to the Imperial Government, for there are practical minded men among the Ruling Chiefs and when such meet at conferences the results can scarcley fail to be good. The Chiefs feel, we are told, that consultations together are essential and for the benefit of their people, and such being the case, periodical conferences seem indicated as desirable.

"This is political intermeddling, pure and simple, and is hardly justifiable when the principle of non-intervention on one side and non-concern on the other is established. In the Council Native State questions are strictly excluded. However, what has all this to do with the scheme of a College for Chiefs? If the political aims form the basis of education legitimately and if this principle were deliberately adopted by Government, then we fail to see how at the other end the principle of 'atmosphere of pure study' can be maintained. We suppose that education is education whether it concerns princes or peoples, and it is obviously unfair to introduce into Indian constitution the authority or influence of a class who are outside the Indian administration proper and whose environments are so different from those of British Indians. The Indian Chiefs themselves cannot be both rulers and subjects and they cannot possibly venture to give advice on larger and Imperial matters when in their own restricted spheres their personality is yet to be developed and made more efficient."

53. The following is from the *Panjabee* (Lahore), of the 10th March 1914:—

The Medical College strike.

"Our first comment in regard to this important announcement is that to many the separation of the strike from the causes that led to it would appear as an unreal and impossible process The grivances may, indeed, be enquired into by an independent agency and this agency may leave the strike out of account. But we fail to see how any individual or body of individuals can hold an enquiry into the strike without also enquiring into the grievances. As to the part played by the students in the strike, we believe that they stated in one of their letters to the Principal that they were all individually and collectively responsible. On that point no enquiry seems needed, and we do not see what useful purpose an enquiry directed to eliciting information already at the disposal of the authorities is likely to serve. Nor do we see the wisdom of the decision that the lectures which were delivered during the strike are not to be redelivered. Those lectures were for the most part delivered to empty benches, and if they are not redelivered it is not merely the students but the college which will suffer. On the whole it would have been better if, following illustrious precedents, the authorities had allowed bygones to be bygones in this case of supposed indiscipline or insubordination—for we hold that only after the larger enquiry will it be possible to say whether the students had any justification for their action. We are not sure if this would not be the wiser course even now. To keep alive the bitter memories of the last few days can do no good. Principal Sutherland has an opportunity of completing the good work begun by His Honour. As to the larger question of the student's grievances, while according our general support to the action of Government in constituting a committee of enquiry, it is permissible for us to say that the non-official element on the committee might have been stronger and a representative Indian might have been associated with Dr. Ewing, whose selection will give universal satisfaction, and his official colleagues. We hope it is not too late for this even now."

The following is from the same paper of the 17th March 1914:—

"In reply to a question on the above subject asked by the Hon'ble Rai Bahadur Hari Chand at the last meeting of the Punjab Legislative Council, the Hon'ble Mr. Thompson said:—'Since this question was put, announcement has been made that an enquiry will be held into the grievances alleged by the students of the Medical College. The Committee of enquiry will, it is hoped, consist of the Hon'ble Sir Pardey Lukis, Director General of the Indian Medical Service, the Revd. Dr. Ewing, Vice-Chancellor of the Punjab University, and the Hon'ble Mr. Maynard, Financial Commissioner. His Honour has decided to hold this enquiry in accordance with the suggestion of the College authorities, because he feels that if grievances exist they should be redressed, and if they do not, the unreality of the allegations should be exposed.' This, it will be remembered, was exactly the ground on which an independent and impartial enquiry was advocated both in these columns and elsewhere. As regards the *personnel* of the Committee of enquiry, while we have not a word to say against any of the three gentlemen whom the Government hopes to appoint to the Committee, and are particularly pleased that Dr. Ewing is among them, we may repeat the hope we have already expressed, that it is not too late even now to associate one or more non-official and representative Indians with Dr. Ewing and his official colleagues. The association of one or more Indian gentlemen of the right stamp will inspire an amount of confidence in the deliberations of the Committee which nothing else can inspire. We have also a suggestion to make about the procedure to be followed by the Committee in holding the enquiry. As yet nothing is known on this important point. Is it intended to record the statements of individual students? The grievances being of a general nature, such statements will not only do no good, but will only mean loss of valuable time both to the Committee and to the students themselves who have already lost a good deal. What the Committee should do, in our opinion, is in the first place to ask the students to appoint one or more among themselves to give evidence on their behalf. Secondly, such graduates of the College as have passed out during the period of Colonel Sutherland's Principalship should be called upon to give corroborative evidence as to the reality of the grievances alleged. These graduates should preferably be independent medical practitioners. Thirdly, graduates who passed from the College before Colonel Sutherland's time should be called upon to give evidence as to the facilities for practical work in their time. It is only in this way that the maximum of valuable result may be achieved with a minimum of effort, and we feel sure the Government will give these suggestions the consideration they deserve. In the meantime there are two other matters of great importance to which we think it necessary to draw the attention of the authorities. The Principal has announced that the lectures which were delivered during the strike will not be re-delivered. We have already said that much the better and wiser course for the College staff would have been to have re-delivered the lectures. But if they cannot or will not do this we earnestly hope the University will come to the rescue of the students. They cannot force the professorial staff of the college to re-deliver the lectures, but they can do what is the next best thing; they can condone the students' loss of percentage during the period of the strike, both in respect of lectures and hospital instruction. They can also postpone the medical examination by a few weeks. These measures will doubtless be unusual, but they will be abundantly justified by the special circumstances of the case. The interests of a large number of students are at stake, and it is not too much to hope that the University which exists for and is ever solicitous of the interests of students will not allow so large a body of its alumni to suffer, because they took a step, doubtless an extreme step, to secure the redress of grievances which they believed, whether rightly or wrongly is another matter, could not otherwise be redressed."

Under the heading "The Medical College Strike" the *Arya Patrika* (Lahore) of the 14th March 1914, among other things, makes the following remarks:—

"Colonel Sutherland begins by quoting in full the terms of the settlement contained in a note by His Honour the Lieutenant-Governor already published in these columns. He then makes the welcome announcement that no student who abides by the terms of the settlement will be rusticated or even temporarily removed from the College. In the good old days, when pupils stood in the same relation to their Guru as children to their father, the matter would have ended here. Boys are boys all the world over, and there are historic instances of strikes in the British Universities, the mischievous intensity of which is beyond the conception of the Indian student; yet the paternal fist is there less in evidence in such quarrels than here. In the case under notice the students, like those in "free England," did not smash the windows, or break the chairs, or hoot the Principal, or howl down the Professors, or jump into an impromptu dance in the midst of a lecture. They were a long-suffering lot. The overloaded back could bear it no longer, and it broke at the psychological moment. It was a collapse rather than a revolt. In the good old days in such a situation the Guru would say to his pupils:—'Come back, my boys, I forgive you. Don't do it again. Now tell me what do you want as you would tell your father, and we shall put our heads together to see what can be done.' And his pupils would throw themselves at his feet and ask his pardon and the matter would end there, not unhappily on both sides. But the sugar on Colonel Sutherland's pill of pardon is not the end of the matter. There is a jolly good dose of quinine to swallow."

In a note entitled "The past strike of the students of the Medical College, Lahore," the *Paisa Akhbar* (Lahore), of the 12th March 1914, says that when the students of the Medical College returned to their studies a hope was expressed by the entire Indian Press that the grievances of the students would, after complete enquiry, be redressed and that steps would be taken gradually to obliterate the unpleasant memories of the strike. It is, however, extremely surprising and regrettable that the Principal of the College made a speech in which he declared that there was nothing in the conditions (laid down for the re-admission of students) limiting the punishment to be inflicted on them individually, although no student would be expelled.

Writing on the same subject the *Desh* (Lahore), of the 11th March 1914, says that in "our" opinion it was highly improper for the Principal to resuscitate a matter which had been dead and buried and that too in a threatening manner. When the students had been once assured that they would not be put to any trouble and when they had joined the College on the strength of this assurance, it cannot be considered right to seek (*lit.* create) grounds for the infliction of punishment. "We" therefore, humbly request the Principal to consider the students as his children and to accord them a kind and affectionate treatment.

The Medical College Students.

54. The following appears in the *Morning Post* (Delhi), of the 10th March 1914:—

"Reverting to the Medical School fiasco, it is interesting to note that there were certain elements of the humorous in the proceedings of professors and students alike during the impromptu holiday they all enjoyed recently. Dame Rumour—not always a very reliable jade—will have it that the *fons et origio* of the whole business was neither the alleged manifesto of certain irresponsible medicos at Home, nor the wholesale abuse stated to be part of certain professors' lectures, nor even the want of facilities for research, etc., etc., but—(I really hesitate to reveal it)—the green-eyed monster, Jealousy! 'What were the poor students to do when they found themselves supplanted in the affections of their lady friends by their own professors'?—and this, in all seriousness, is being given out in the bazars as the real cause of the 'strike'. Some narrators even go a step farther, and assert that the boot was on the other foot, and that the jealousy was on the other side! My! Can it be possible that a College professor should be jilted in favour of a mere medical student? What next! Anyway,—I leave this interesting and absorbing topic for the digestion of your readers who will individually form their own conclusions. Suffice it to say that the situation is not a little piquant, and truly recalls musical comedy of the most extravagant type".

55. The *Panjabee* (Lahore), of the 7th March 1914, has the following:—

The Agra Medical School strike.

"A public meeting of the citizens of Agra was held on Sunday evening in connection with the medical students' strike. Munshi Narayan Prasad Asthana, who presided, observed that a little tact and sympathy on the part of the staff would have made matters smooth. The meeting itself, while deploring the students' action in going on strike, protested against the attitude of the authorities. It disapproved of the punishment of expulsion for one year awarded to the students. It proposed that a deputation on behalf of the guardians of the students should wait upon the Principal, with the request that he should redress the grievances of the students and take them back without inflicting punishments. If this measure should fail it was further resolved that a memorial be submitted to His Honour the Lieutenant-Governor. We cannot commend the manner in which our friends at Agra are proceeding in the matter on the score of expeditiousness. At this rate it will be some weeks before the students can go back to school, if they can go back at all. There is no valid reason why all that is proposed to be done in the future should not have been done already. Nor do we see why the intervention of citizens should be a condition precedent to His Honour moving in the matter. Sir James Meston has already established for himself the reputation of being a ruler imbued with some of the distinctive marks of the true statesman. One would have thought that such a ruler would have realised the necessity of prompt personal intervention in a matter in which the future of no less than 169 students were at stake. That His Honour has not done so is painfully disappointing to his admirers. We can only hope His Honour will yet rise to the height of the occasion and by making his authority felt will speedily restore things to the normal order."

(e)—*Agriculture and questions affecting the land*

Agriculture of the Punjab.

56. The *Tribune* (Lahore), of the 15th March 1914, has the following :—

"We cannot say whether the Punjab Government does not believe in the future of the Punjab industry. But the memorandum on the finances says that the efforts recently made to start manufacturing enterprises have been premature. Whether the failures are due to bad and inefficient management or to premature inception it is yet to be made out. Meanwhile Government firmly believes that the new canal colonies create an extensive demand both for capital and labour and that there is wisdom in concentrating local capital for some years to come on the greatest of local industries, *viz.*, agriculture. It was Lord Sydenham who asked Indians to concentrate their efforts on the production and supply of raw materials. Whether Sir Michael O'Dwyer is echoing the same sentiment is more than we can say. But Punjabis should ponder over the advice of the Government in this matter."

The condition of Indian agriculturists.

57. The *Zamindar* (Lahore), of the 12th March 1914, publishes a leader headed, "The old story of the deaf and the dumb." The paper dwells on the present deplorable condition of the agricultural classes in India, but says that it does not mean to insinuate that Government has so far done nothing for their well-being. Indeed, "we" know that Government has saved them from complete ruin by establishing Co-operative Credit Societies, so that the leech, which formerly fed fat on their blood, now appears to be in the agonies of death. After referring to concessions such as *takavi*, etc., granted by Government to the agricultural classes, the paper says that their present condition makes it extremely difficult, if not impossible, for them to rise without external aid. But the worst evil from which they are suffering is their ignorance of their present abject and degraded condition. This can only be overcome by education. Indeed, so long as agricultural schools on an extensive scale are not opened in villages and free education is not imparted to the children of the agricultural classes, they will remain steeped in ignorance. The weakest aspect of the policy of Government in the matter of produce from land is the enhancement of revenue on the occasion of every settlement. This enhancement is highly unpalatable to the agricultural classes as it pushes them into horrible depths of poverty. If, however, with the enhancement of revenue, steps are taken to provide them with facilities to increase the productive power of their lands, they can have no complaint. It is true that an Agricultural College has been established at Lyallpur and in other places as well, and that excellent scientific essays are written on agriculture by the officers of the Agricultural Department; but "we" are extremely sorry to say that all this is merely a show, seeing that there is hardly any educated Indian who has adopted agriculture as his profession. When such is the state of affairs in the country Government has no right, moral or other, to enhance land revenue on the occasion of every settlement so long as it takes no steps to educate agriculturists on the same principles as in Europe and America. The present condition of the agricultural classes constitutes a serious problem seeing that the prosperity and betterment of Government is bound up with theirs. It is a bad sign when Government is

prosperous and they are poor, and strenuous efforts must therefore be made to escape from its result. Continuing, the paper characterises the agricultural programme of the Mysore Government as satisfactory and worthy of being imitated (by the Government), publishes details of the Agricultural Department of the State and says that, with the exception of the post of Director of Agriculture, all other appointments in the Agricultural Department are held by residents of the State who had been sent to foreign countries to receive an agricultural education. In conclusion, it refers to the scheme adopted by the Mysore Durbar for the advancement of agriculture in the State and says that it is to be hoped that the Punjab Government also will assign such schemes a place in its agricultural programme as are calculated to bring about a conspicuous and desirable change in the condition of the deaf and the dumb (agriculturists in the Province).

(g)—*Postal matters.*

Grievances of Lahore postal officials.

58. The *Tribune* (Lahore), of the 17th March 1914, publishes the following :—

"The high prices movement has undoubtedly affected subordinate officials drawing a small fixed salary more than anybody else and their case requires the generous attention of Government Particularly hard is the case of the Lahore Post Office officials, who have fared worse in comparison with other officials of the same department since 1908 when they were constituted into a separate group. A memorial was submitted last year to the Director General pointing out how, as a result of this separate grouping, about 85 officials of the circle have superseded 75 officials of the Lahore Post Office. There have been clerks working on and off during the last four years in Lahore without any increase in their salary, whereas others outside of Lahore have had promotion. The grievances of the Lahore postal officials refer not only to this blocking of promotion, but to the old scale of pay being too low to meet the high cost of living in Lahore. They have explained the cost of living in Lahore as compared with a mufussil town, and we think that they have a very good case for a revision of the scale of pay as well as for more rasonable promotions. We fully support their requests in the public interest and we know that their responsibility and hard work deserves to be suitably recognised and rewarded. We sincerely hope that the Director General, as well as the Post Master General, Punjab, will do justice to the hard-worked officials of Lahore and that their life would be made more bearable than it is at present."

(h)—*Miscellaneous.*

Syndicalism.

59. The *Arya Patrika*, (Lahore), of the 14th March 1914, has the following :—

"It is simply impossible that such a revolutionary scheme should be above criticism ; and some of the criticisms levelled against the scheme are in fact fatal to it. The first objection is that although 'the myth' may intensify class-feeling and create class-hatred, the general strike may never come off, and unless it comes off it cannot transfer the workshops to the workers. The second objection is that they aim at creating a class with high steel walls from which the rest of the world is to be excluded ! 'They aim at cutting a class clean out from the heart of the nation, and making it an independent entity and unity. But is this possible ?' A class in a nation or people is a part of the whole. To make it a clean cut out of the whole amounts to complete isolation which is impossible, for the strings which bind every class in a nation to it, cannot be cut without destroying the nation. The third objection is directed against the evils of sabotage. 'That seems like making for an ideal society and ruining on the way the men who are to constitute it.' When the working class acquires such habits as are involved in sabotage, you make men amenable to no principle of agreement or contract, and such a habit, when ripened into character, makes society composed of such men entirely unreliable.

"Syndicalism may in all probability prove abortive ; but it gives clear indications of the disturbed social equilibrium of Europe and America. Let us most fervently hope that India, instead of Syndicalism, will take to its ancient ideal of *dharma* and *karma*, true and fair conduct for each and all in human society."

India and raw materials.

60. In a note entitled "India is not required to produce raw materials only," the *Hindu* (Lahore), of the 17th March 1914, refers to the Hon'ble Mr. Mant's remark in the Financial Statement presented at the last sitting of the Punjab Legislative Council that manufacturing enterprises in the country are still premature ; and says that this remark is quite contrary to the announcements of

Government and its responsible officers on the subject. There can, however, be no denying the fact that those persons who wish to benefit themselves by the raw materials of India and to earn money from Indians by means of their manufactures, are really desirous that, instead of fostering and developing its industries, India should remain busy producing raw materials. The paper says that the remark quoted above is not becoming to a highly-placed responsible Officer of the Government, enumerates the causes which led to the failure of Banks which could be saved from destruction only by the mutual efforts of the rulers and the ruled as is usually done in England and other European countries.

The Punjab Cement Project.

61. The *Tribune* (Lahore), of the 15th March 1914, has the following :—

"We are glad that the Punjab Government has vouchsafed some information about the Cement Project. The Government is going to purchase cement more largely than before in order to make the main channels of our irrigation system water-tight and to prevent water-logging in the surrounding country. The normal requirement is only 3,500 tons of cement and 20,000 tons of lime in the year. It will be noticed that the new company is calculating profits on 30,000 tons of cement. It appears Government is going to make large savings, but persons who are now dealing in lime will suffer enormously. The contract is not only in respect of the requirements of the Government but also of municipalities and district boards. In this connection we note that *Capital* has brought to light in a lengthy article many interesting points not mentioned in the published papers. The industry itself is deserving of every encouragement short of a monopoly which the contract practically amounts to; and the Government has gone too far to bring the requirements of municipalities also under the contract."

The Calendar year and the budget.

62. Under the heading "The report of the Indian Currency and Finance Commission," the *Tribune* (Lahore), of the 11th March 1914, among other things, makes the following remarks :—

"The Calendar year is certainly more suitable for the preparation of the budget, but whether it is also convenient to the tax-payer is a question which deserves examination. The best arrangement would be to consult the chief landholders and zamindars in this matter. In provinces like the Punjab where the peasant proprietor is the rule, too much stress cannot be laid on the necessity to consult the convenience of the cultivator. He must be assisted to pay the revenue demand after he has gathered his crop and placed it on the market. It is to be hoped this aspect of the question will not escape the attention of the authorities who, as will be seen from Sir James Meston's evidence, are anxious to adopt the calendar year for fiscal purposes."

Mr. Zafar Ali's appeal.

63. The following is from the *Tribune* (Lahore), of the 10th March 1914 :—

"Mr. Zafar Ali Khan has this week issued an elaborate appeal to members of the House of Commons, in which he goes at length into the circumstances connected with the suppression of his paper. It takes the form of a 24 page pamphlet in which he gives a full translation of the offending articles and asks members of Parliament to form their own judgment upon them. I cannot say whether there has been any toning-down of the articles in the course of translation, but as they now appear in English they certainly do not strike one as being of a dangerous or seditious character. There is a good deal in them that would have been better left unsaid, but surely it is not for transgressions against good taste that such journals ought to be suppressed.

"Any one can see that the writer is not a dealer in gentle phrases. His present appeal to members of Parliament is couched in terms equally emphatic. He does not pick and choose his adjectives in denouncing the Press policy of the Indian Government, and he also gives one the impression of being obsessed with a sense of his own grievances.

"That was the impression which he gave me as he was reading his almost interminable oration at Monday's conference. He was less concerned with the public aspects of the Press Act and its administration than with the way in which his own paper had been caught in the coils of the official machinery. I fear that is also the impression which will also be given to many members of Parliament and others who read his pamphlet. The fact remains, however, that Zafar Ali Khan has been very harshly treated, and he is only one among many who have been made to suffer by this indefensible measure. But, after all, it is the general public who have the greatest cause to complain, and in their interests it is to be hoped that other members of the House of Commons, in addition to Mr. Morrell, will bring pressure to bear upon the Government with a view to getting at least some modification in the terms of the Act."

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"It will not be the fault of Mr. Zafar Ali Khan if the British public is not enlightened as to the meaning and effect of the Indian Press Act. Whatever may be thought of the taste and tone of the articles above referred to, which led to the suppression of his paper, considerable sympathy is felt for him in his present position, and there is a strong feeling amongst the few members of the House of Commons who have looked into the matter that he has been very unjustly treated."

The restoration of the *Zamindar* press.

64. Writing under the heading "Possibility of the restoration of the *Zamindar* press," the *Hamdard* (Delhi), of the 10th March 1914, says that a gentleman has sent a telegram from Calcutta saying that he has learnt from a reliable source that the *Zamindar* press, which was confiscated by the Punjab Government, will be restored to its proprietors.

The *Zamindar* (Lahore), of the 12th March 1914, reproduces this telegram and says that it is possible that the gentleman in Calcutta may have learnt this from a reliable source, but there is no such rumour in Lahore and even the *Zamindar* itself has not heard of it. It can easily be understood that so long as either of the two appeals filed by the *Zamindar* in the Chief Court, Punjab, are not decided as the appellants wish (*which is, however, doubtful), no hope can, on principle, be entertained of the restoration of the press. It would, however, be a different matter if His Honour the Lieutenant-Governor were to exercise, in his capacity of an oriental ruler, his prerogative of royal clemency. It is "our" heartfelt desire, and that of innumerable Muhammadans in India, that the *Zamindar* press be restored and that the British sense of justice, which enjoys a world-wide reputation, may once again establish its sway over the hearts of the people, who are at the present moment in a state of despondency and despair.

The *Zamindar* newspaper.

65. The *Vakil* (Amritsar), of the 7th (received on the 14th) March 1914, publishes from Hakim M. Rukan-ud-Din, *Dana*, Calcutta, a communication entitled "A warning which teaches a lesson." The forfeiture of the security of Rs. 10,000 and the Press of the *Zamindar*, says the writer, is in reality a warning for the mistake and blunder which the *Zamindar* committed in declaring in an inopportune moment that the settlement of the Cawnpore mosque affair was a satisfactory one. Indeed, by saying so it has been guilty of a great sin, for which it, and those which share its views, would have been wiped out of existence like the (old Arabian tribes of) Ad and Samud, if it had not borne true love for the (Muslim) community. The people say that the tone of the *Zamindar's* writings was harsh, that it had insulted Government and that it was served with this warning because it was disloyal to Government. This charge, however, is wrong. The *Zamindar* was not guilty so far as Government is concerned. (As a matter of fact, it is guilty of truthfulness and justice). It is not answerable to (*lit.* guilty of) Government but to those martyrs of the (Muslim) community, whose blood still bespatters the walls and doors (of the Cawnpore mosque), who are lamenting and complaining to the authorities and whose cries have been prevented from reaching the ears of Government by the *Zamindar* beating the drum of gratitude. Can the paper say (anything) in its defence to the charge that without obtaining those rights for which those Muhammadans, who had a sense of shame in them sacrificed their lives, it began to beat the drum of joy and merry-making thereby making the sacrifice of their lives fruitless?

The *Zamindar* (Lahore), of the 14th March 1914, reprints from the *Siraj-ul-Akhbar* (Kabul), a note headed "Confiscation of the *Zamindar* newspaper," which it says that it has learnt with sorrow and surprise that the *Zamindar* which had awakened the whole of India, which was the true servant and well-wisher of the Muslim community and which was the guardian of the rights of Indian Muhammadans has been confiscated and its publication has been stopped. Next it refers to the incriminating articles and expresses its heartfelt grief and sympathy with the paper.

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*The brackets are the paper's own.

The *Hindu* newspaper.

66. Writing under the heading "The new leaf in the life of the *Hindu*," the *Hindu* (Lahore), of the 10th March 1914, announces that it has been converted into a daily paper. Continuing, it says that, thanks to the Press Act, journalism has become a difficult task, seeing that while formerly notice was seldom taken of the writings of journalists, a watch is now kept over the movements not only of their tongues and pens but of their hearts as well. Nor is this all. While officials and non-officials, executive and secret police, mount guard over them (*lit.* remain mounted on their shoulders like the angels of life and death) their movements are restrained to such an extent that no sooner is (*lit* to-day) a security deposited (by a paper) than (*lit.* tomorrow) it is confiscated. But even if a paper or a journalist is endowed with such vitality as to survive the furnishing of a heavy security, then on the commission of another mistake not only its security but its press also is confiscated. In these circumstances such people should take to journalism, who, so far from being desirous of earning money by their profession, are prepared "to suffer their neck being stretched with the rope of journalism" for this is a sacred duty, whose adequate performance benefits the authorities as much as the people and the country.

J. SLATTERY,

LAHORE:
The 21st March 1914.

First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

[Confidential.]

[Vol. XXVII.] [No. 13.]

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PUBLISHED IN THE PUNJAB.

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH MARCH 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bibari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 „
7	Harbinger	Lahore	Durga Parshad	Feroze Din	250 „
8	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
9	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 „
	FORTNIGHTLY.				
10	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
11	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
12	Durbar	Amritsar	...	Kasar Mal	300 „
13	Forman Christian College Notes.*	Lahore	...	...	...
14	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
15	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 „
16	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
17	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
18	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
19	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
20	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
21	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
22	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
23	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
24	Desh	Do.	Dina Nath	Dina Nath	2,000 „
25	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
26	Hindu	Lahore	Hari Lal. Sharma	Hari Lal Sharma	...
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the week.

†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH MARCH 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	DAILY—*concluded.*				
28	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copies.
29	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
30	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
31	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
32	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
33	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
34	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 "
35	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 "
36	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 "
37	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 "
38	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 "
39	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 "
40	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 "
41	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 "
42	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 "
43	Bharat Samachar	Rawalpindi	...	Badar-ud-din	...
44	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Chandhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 "
46	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 "
47	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 "
48	Durbar	Lahore	Karm Chand Hateshi	Karm Chand Hateshi	600 "
49	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
50	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
51	Haq*	Delhi	Qasim Ali	Qasim Ali	600 "
52	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 "
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 copies.
55	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
56	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
57	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
58	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
59	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 copies.

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH MARCH 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
60	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
61	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
62	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
63	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
64	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
65	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
66	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
67	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
68	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
69	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
70	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
71	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
72	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
73	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
74	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
75	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
76	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
77	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
79	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
82	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
83	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
84	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
85	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 „
86	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
87	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
88	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
89	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
90	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
91	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
92	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH MARCH 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
93	Mister Gazette ...	Rawalpindi ...	Ali Bakhsh ...	Ali Bakhsh ...	100 copies.
94	Mohyal Gazette ...	Kala, Jhelum District ...	Mehta Sham Das ...	Mehta Sham Das ...	150 „
95	Mohyal Mittar ...	Lahore ...	Mehta Dhera Mal ...	Mehta Dhera Mal ...	250 „
96	Nihang*	Amritsar ...	Bawa Ram Jaitli ...	Bawa Ram Jaitli ...	700 „
	MONTHLY.				
97	Adab ...	Lahore ...	Mustafa Khan, B.A. ...	Raja Ghulam Qadir ...	...
98	Al-Waz ...	Delhi ...	Muhammad Ishaq ...	Muhammad Ishaq ...	500 copies.
99	Anwar-ul-Sufia ...	Lahore ...	Hafiz Zafar Ali ...	Hisam-ud-Din ...	1,200 „
100	Arya Musafir ...	Jullundur ...	P. Vishnu Datt ...	L. Amar Nath ...	750 „
101	Bhatia Sewak ...	Lahore ...	Mckan Lal ...	Partab Singh	...
102	Fasana† ...	Do. ..	Rahim Bakhsh ...	H. Muhammad Firoz-ud-din.	1,500 copies.
103	Indar ...	Do. ...	Dharm Pal, B.A. ...	Dharm Pal, B.A. ...	1,200 „
104	Insan†	Amritsar ...	Ghulam Qadir ...	Ghulam Qadir ...	500 „
105	Jauhar ...	Do. ...	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
106	Kakezai Social Reformer* ...	Lahore ...	Fazl Din ...	Fazl Din ...	400 „
107	Makhzan ...	Do. ...	Abdul Qadir, B.A. ...	Ghulam Rasul ...	2,000 „
108	Martand	Do. ...	Gauri Shankar Lal ...	Kanhaya Lal ...	300 „
109	Mifta-ul-Israr ...	Jullundur Cantonment ...	Muhammad Bux ...	Muhammad Bux ...	...
110	Nizam-ul-Mushaikh ...	Delhi ...	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil ...	200 copies.
111	Prem Bilas	Gujranwala ...	Mittar Sen ...	Mela Ram ...	...
112	Sadhu ...	Delhi ...	Suraj Narain ...	M. Suraj Narain ...	1,200 copies.
113	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan ...	8,000 „
114	Zaban† ...	Delhi ...	Dr. B. B. Mitra ...	Dr. B. B. Mitra ...	250 „
	GURMUKHI.				
	WEEKLY.				
115	Bir ...	Amritsar ...	Mahtab Singh ...	Mahtab Singh ...	500 copies.
116	Khalsa Samachar ...	Do. ...	Bahadur Singh ...	Bahadur Singh ...	3,000 „
117	Khalsa Sewak ...	Do. ...	Jiwan Singh ...	Jiwan Singh ...	1,000 „
118	Nauratan ...	Do. ...	Teja Singh ...	Lahora Singh ...	600 „
119	Patiala Gazette ...	Patiala ...	Gurbakhsh Singh ...	Patiala State ...	...
120	Punjab Reporter† ...	Amritsar ...	Ganda Singh ...	Ganda Singh ...	400 copies.
	MONTHLY.				
121	Punjabi Surma ...	Lahore ...	Dharm Dev ...	Dharm ev ...	...

*Not received during the week.
†Temporarily ceased to exist.

I.—Politics.

(a)—*Foreign.*

England and Turkey.

1. Under the heading "Turkey and Sir Edward Grey," the *Zemindar* (Lahore), of the 23rd March 1914, says that during the time of the Tripolitan and the Balkan wars the Foreign Minister of the greatest Muslim Empire in the world (England) adopted an attitude which greatly offended Muhammadans, especially Indian Muhammadans Again, in July 1913 when Turkey re-occupied Adrianople, Sir Edward Grey warned her that she would be confronted with serious financial difficulties if she insisted on the occupation of Adrianople. But after 2 or 2½ years' continual and unceasing hostility the British Foreign Minister recently declared that the British Government could not prevent any capitalist from advancing loans to Turkey and that it would do its utmost to preserve the integrity of Turkey This is so far satisfactory, but if Great Britain had given practical proof of its intention of supporting and protecting Turkey at the time when hostilities commenced between her and Italy, Turkey would not have suffered the severe loss of life and money which practically ruined her. For this the Muslim world would have been highly grateful to Sir Edward Grey. The Muslim newspapers of India, it may be borne in mind, insisted not once but repeatedly on the desirability of Great Britain, which exercises sway over 10 crore Muhammadans, maintaining friendly relations with Turkey, or at least remaining neutral. so that no dissatisfaction might arise in the minds of His Majesty's several crores of Muslim subjects. Sir Edward Grey, however, paid no heed to them and continued to pursue his old Turkish policy. This recent departure might create the impression in the minds of some people that, finding Turkey has occupied Adrianople and that European concert is breaking up, Sir Edward Grey has deemed it proper to raise his voice in support of Turkey, simply because his hostility is not likely to bear any fruit. Nevertheless, "we" are thankful to Sir Edward Grey that he has at last uttered a few words in support of Turkey. In conclusion, the Editor says that "we" desire that the relations between England and Turkey should become still more pleasant and that practical effect should be given to the utterances of Sir Edward Grey.

Indians abroad.

2. The *Hindu* (Lahore), of the 19th March 1914, publishes a poem headed "Somebody has nicely set a-going the pastime of Councils." The poet says that the C. I. D. has harassed him for hiding God in the house of his heart! "Oh God! They always remained triumphant and we always lost: somebody has nicely set a-going the pastime of the Councils." Continuing, he remarks that although, "we" have been brought up in the atmosphere of British justice and live under the shadow of the King Emperor George V, "we" are expelled from every country, are whipped in some and are made to pay poll-tax in others. They say that the colonies are to be blamed for this, but "I" say that all this is owing to colour prejudice. Such is the dispensation of God—and there is nothing to complain about—that children of rulers go (to foreign countries) as coolies. Moreover, the *jee-hazurs* (those who obsequiously assent to whatever the authorities say) have become the Hon'ble Members of Councils and so God has made more bitter what was already unpalatable.

Indians in South Africa.

3. The *Observer* (Lahore), of the 21st March 1914, has the following:—

"It will be noted that while the Commission is not prepared to place Indians on a footing of equality with Europeans which they enjoy in England, its recommendations are in the nature of a compromise between the desire entertained by Indians in this country for absolute equality of rights with all other races in the Empire and the demand of the Africanders for the exclusion of Indians from the Union. The £3 tax was intended to prevent Indians from settling in the country. South African politicians have themselves shown that for the last few years it has been levied in such a manner that the object in view has not been realised. Moreover, the cessation of all indentured emigration to Natal since 1911 is calculated to set at rest the selfish apprehensions about the Union being inundated by Indian immigrants. Its repeal will, therefore, remove a cause of unnecessary irritation. The recommendations about Indian marriages constitute an important concession to Indian sentiment and though they will not secure to Indian wives the rights that they may claim in England, the proposals will go a long way towards removing the present difficulty. The suggestions for the removal of other galling restrictions are also good, though one wishes that His Excellency had been in a position to define them with greater precision. * * * * * * * * "Lord Hardinge is still of the view that Indians would have done well to give evidence in connection with the various cases of ill-treatment. We, however, doubt whether the results would have been better, even if the Indians had broken their vow not to appear before the Commission unless its *personnel* was modified. The recommendations have, at any rate, been framed on fairly liberal lines and the credit for that is in no small measure due to His Excellency the Viceroy who expressed his open sympathy with the aggrieved Indians in South Africa. But the proposals have not yet been accepted by the Union Government, and there is many a slip 'twixt the cup and the lip.' If they are carried into effect by the Botha Ministry, they will constitute one of the greatest triumphs of Lord Hardinge's Viceroyalty of India. Indians will, however, not rest satisfied unless they secure their full rights as British citizens throughout the Empire."

Expulsion of Bhai Bhagwan Singh from Canada.

4. Writing about the expulsion of Bhai Bhagwan Singh from Canada, the *Darbar* (Lahore), of the 13th (received on the 19th) March 1914, says that news has been received that the Bhai has landed at Yokohama (Japan), where he is lying in hospital in a state of great weakness due to the severe blows received from the officers of the steamer by which he was a passenger. The Bhai has also written a letter to his relative, deploring the conduct of the steamer authorities who accorded the grossest ill-treatment to him when his hands and feet were bound. He further complains that he was so roughly carried to the steamer that he fell several times on board, with the result that his wrist was severely hurt and he was bruised all over his body. According to the correspondence published in an English newspaper the Bhai was kicked and punched and if these allegations are true, and there is no reason to doubt their truth, the paper cannot but deplore the conduct of the steamer authorities.

The Home Rule Campaign.

5. The *Panjabee* (Lahore), of the 24th March 1914, has the following :—

"It is impossible not to admit the coolness and equanimity with which both parties in the British House of Commons are proceeding with their usual business and their party game in the face of what the rest of the world regards as a grave crisis. Mr. Bonar Law is still moving his vote of censure, knowing full well that it is nothing more than a party manoeuvre and the Ministerialists are still indulging in laughter at the mention of the Ulster Covenant, though they know full well that the Covenant, however mad a thing in itself, can no longer be trifled with. Mr. Bonar Law, while moving his vote of censure in Parliament makes no secret of his belief that the real battle is to be fought elsewhere and actually encourages Sir Edward Carson and his associates in their unlawful, unconstitutional campaign The Cabinet, while refusing to take the Covenant seriously, go on coolly with summoning Naval Reservists to be in readiness and issuing orders with the object of military occupation. Whatever one may think of all this, it is safe to say that no nation except the British, which is political in its backbone, could have proceeded with such apparent calmness to deal with a situation so desperate. There may yet be a civil war and both Home Rulers and Unionists may yet pay dearly for Ulster's madness, but at any rate the struggle is put off to the last hour, possibly the last minute of the last hour. It is this which fills and must fill the world with admiration. In any other country, there would have been a premature explosion."

Occidentals *versus* Orientals.

6, Writing under the heading "The Peace movement," the *Vakil* (Amritsar), of the 14th (received on the 19th) March 1914, says that the western nations are labouring under the false impression that all the blessings of the world, the produce of nature, the empire of the world and its treasures are meant for them alone. Owing to this they regard eastern nations as worthless and not deserving of even reaping the fruits of their labours and keeping their heads high in the world. Indeed, the bloodshed which has taken place during the past few years is the result of the same selfishness on their part. If no steps are taken to put an end to this state of affairs the western nations will continue to conduct themselves thus with greater activity and fierceness than ever. The expulsion of Asiatics from the colonies and various western countries is attributable to the same cause, and the accounts received from Europe, Africa and America clearly show that similar feelings are actuating the westerners to keep those civilised countries clear of Asiatics. It is a well known fact that the governments of those new countries where white nations can establish colonies, do not allow Asiatics to enter their territories. Next the paper refers to the deputation sent by the Khalsa Diwan Society to protest against the laws contemplated by the American Government against Asiatics and says that this universal warfare against Asiatics rises purely from national and racial bigotry. The western nations consider themselves superior to Orientals physically, intellectually and morally and they think the latter worthless creatures. These mischievous ideas will never allow the peace movement to succeed, and the hatred between East and West will not only continue to exist but will increase daily. All the measures which have so far been adopted to maintain peace are quite ineffectual and useless. For this end, there must be a power capable of subjecting the whole world to the same laws, rules and regulations, and of binding all the nations of the world in a chain more durable than any materialistic link, and thus to make it impossible for a nation even to think of encroaching upon the rights of another and of declaring war and of shedding blood.

(*b*)—*Home.*

The Budget.

7. In a note entitled "Education and Sanitation are needed earlier than railways," the *Hindu* (Lahore), of the 20th March 1914, says that the ostensible advantage of the extension of railways is the progress of trade which is practically in the hands of foreigners. Indeed, it is owing to this that western merchants always lay emphasis on the extension of railways. It is true that when a railway line passes through barren and waste lands agriculture is to some extent benefited; but Government is prompted to adopt measures for the extension of railways not so much by the desire to benefit agriculture as at the instance of the European commercial associations. In these circumstances, it is the duty of Indians to protest against the provision of one crore twenty lakhs of rupees for railways in the budget and to impress (on the authorities) that such a large sum should not be spent on railways when money is required for education and sanitation which are more urgently needed. The public should unanimously support the resolution which the Hon'ble Pandit Madan Mohan Malaviya has moved in the Imperial Council, suggesting the reduction of railway expenses.

The Provincial Governments and the Imperial Treasury.

8. The *Panjabee* (Lahore), of the 21st March 1914, has the following:—

> "What the *Times of India* evidently forgets is that in being out to loot the Imperial treasury, the Provinces are only doing their duty. The Imperial treasury is the treasury of the people, and the people live in the Provinces. The Imperial Government has doubtless its own responsible duties to perform, but the Imperial surpluses of the last few years clearly mean that the Imperial Government get more than they need for the performance of their duties, just as provincial deficits mean that the Provincial Governments get less. In the circumstances a readjustment is clearly called for, but so long as it is not made, nothing could be more natural or more proper than that the Provinces should be out looting the Imperial treasury and that the Imperial Government should quietly submit to the process. Their only duty, so far as this process is concerned, should be to see that no Province obtains an unfair advantage as compared with another, because its representatives happen to be more zealous in the advocacy of their claims than those of the other. We are particularly anxious that the Government of India should do this, because the Punjab stands to lose most from their failure to do so under the present arrangement."

The Punjab Budget.

9. The *Observer* (Lahore), of the 21st March 1914, has the following:—

> "It does one's heart good to read the memorandum presented to the Provincial Legislative Council on Saturday last and the speech made on the occasion by Mr. Mant. One may not agree with some of the remarks made by the Financial Secretary. His views on the necessity of concentrating our efforts on agriculture to the exclusion of all other industries are shared by very few publicists. But it is most gratifying to learn that the finances of the Province are in a satisfactory condition. It appears that while the revenue for the current

year was under-estimated, the expenditure was over-estimated.

* * * * * *

"And with a view to escape from extravagance the Local Government is in correspondence with the Government of India as regards the best way of utilizing the huge Provincial balance, being of the opinion that the wisest course for the Province is to surrender a portion of its surplus balance to the Government of India in return for a permanent annual assignment. By this means, Mr. Mant adds, the present surplus would be funded for the benefit of posterity. The object in view is excellent. But why not utilise a portion of the balance for the spread of education and for sanitation? In primary education the Punjab is far behind the other Provinces. This is specially the case in villages. While in Bengal there is one primary school for every 3·4 square miles, in the Punjab we have one primary school for every 28 square miles. We do not insist that primary education should be at once made free in towns. What we do want is that it should be placed within easy reach of the rural population, that like the United Provinces as much attention should be paid to quantity as to quality. The necessity of increased expenditure for the banishment of malaria is also self-evident. Indeed the more money is spent on sanitation and the propagation of education, the better will it be both for posterity and for the present generation. We therefore cordially support the suggestion that a considerable portion of the huge surplus should be devoted to the two objects specified above."

The poverty of India.

10. The *Hindu* (Lahore), of the 23rd March 1914, publishes from Lala Lal Chand, *Falak*, a poem in which the writer, among other things, makes the following remarks:—

"Why should not the clouds of poverty hang over the inhabitants of India.

"When Europe has dragged away her entire riches and wealth (*lit* treasure).

"Do you ask 'what has become of the riches of agriculturists?'

"Something has been taken away by legal practitioners, some by intoxicants and some by land revenue.

"To our ill-luck we longed for one grain,

"While the entire world carried away sacks filled with grain.

"O *Falak*! Why should not the children of India writhe in (the pangs of) starvation;

"Ralli Brothers have carried away every particle of grain (from the country.)"

The unemployed in India.

11. Under the heading "Where should the unemployed go," the *Municipal Gazette* (Lahore), of the 12th (received on the 19th) March 1914, publishes a communication, in which the writer—Aziz Ahmad (of Glasgow)—says that there is no reason why Indians should (not) die of starvation when Japanese, Germans, Americans, in fact all civilised nations, are enriching their country by earning lakhs and crores of rupees (by carrying on trade) in India. But if capable Indians are wise enough to make an intelligent effort they can prevent much of the wealth of their country being drained by foreign countries. Even in proselytism, there is none among the white coloured missionaries, who are converting lakhs of Indians to Christianity, so lofty-minded as Khwaja Kamal-ud Din, through whose efforts large numbers of highly educated Europeans belonging to the higher classes, who are in need neither of wealth nor of white-coloured *feringhee* women, are accepting Islam. Indeed, these people would have accepted Islam by hundreds, were it not for the fact that they were afraid of their bigoted relations. There is, therefore, ample room for Indians to work in foreign countries. As regards wealth, however, they can earn more money in India than in other countries. There was a time when the poet Hali urged Indians to take kindly to trade, the doors of which were open to them. As a matter of fact, these doors remained open for years after the publication of the poem, but it is a pity that, owing to the envy of the white coloured people every access to all highly remunerative work has been closed to Indians. The writer concludes by characterising this conduct on the part of the whites as extremely unjust.

Patriotism.

12. Writing under the heading "The aspirations of a patriot," the *Hindu* (Lahore), of the 19th March 1914, says that what India needs most at the present moment is patriotism and it is for want of it that India is suffering the greatest injury. It is patriotism alone which can lead India to the goal. Continuing the paper publishes a communication embodying the remarks of a patriot about patriotism. In these days of struggle for existence, says the writer of the communication, it is impossible for a community which is destitute of the feelings of patriotism, to maintain its existence. Indeed, it is impossible for the members of an unpatriotic community to claim equality with those of other communities. It is, therefore, essential for those who dream of the future well-being of the country and who think that the day will assuredly come when it will hold a position equal to that of other nations of the world, to create feelings of patriotism in addition to a desire for Indian nationality. They should bear in mind that it is by these efforts that a United Indian nation can be created. Real patriotism does not consist merely in attending the meetings of the National Congress every year or in promoting the *swadeshi* movement, but in readiness to sacrifice even their lives to maintain the honour of India. Indians should devote their lives, wealth and property to preserve this honour and should be grieved if even a single Indian is put to trouble in South Africa or Canada by the white population of those countries and should try to relieve his distress. Prompted by such feelings they should, irrespective of caste and creed, treat each other as brothers. When this is done, India will begin to make true progress and no one will call an Indian by the detestable appellation of "native" or "slave." The writer concludes by urging Indians to join together and sing patriotic songs and make efforts to promote the well-being of India.

British rule in India.

13. The *Khalsa Advocate* (Amritsar), of the 21st March 1914, publishes from Fateh Singh, Subedar, Malay States Guides, the following communication :—

"Attempts are now-a-days being made to belittle the advantage conferred by the British Raj in India and to enormously exaggerate any defects, which are found to exist in everything human. Not even content with exaggerating the defects in the system of Government those enemies of India create defects out of their own perverted imaginations and pass them on to simple-minded folks, who, not knowing the evil inclinations of the creators of such perverse facts, believe them as if true and pass them on as truths Let every one think twice before accepting anything to the prejudice of the good name of the British rule in India. For by believing these lies, they will not only be doing injustice to the able administrators, but they are indirectly spreading thorns in the way of the betterment of India. Even admitting that the British rule in some respects falls short of the ideals of some of the Indians let those idealists consider for a moment before denouncing the Government. A government which is foreign and which has to govern followers of such diverse religion as Muhammadanism, Hinduism, Sikhism, Jainism, Budhism and many others, such diverse races as Punjabis, Bengalis, Tamils, Marhattas and various other nationalities, cannot meet the ideals of all the classes and persuasions of the people. Then again since the advent of the British rule, India is daily changing in the intellectual field and in the race for an intellectual goal, some Indians have gone forward and some have been left behind in various grades of intellectual knowledge. The ideals of one cannot be the ideals of the whole of Indians. Is it not unfair to condemn a system only because you or say a comparatively small class of people of which you are one, do not consider it an ideal system, while the rest of Indians probably several times the number of your class have not anything to say to the prejudice of such system?

Then again review your experience of Indian officials in authority. Do they meet with your ideals? Are they not as defective; or more so, than Englishmen? Let every one who reads this think it out fairly and answer the question with full justice. Is it not a fact that there are very few individuals, Englishman or Indian, who are perfect and who can administer their authority with such justice as will meet with the approval of all the classes and conditions of men. It is but human to have a little pride. Englishmen are no exceptions but I do think considering their authority and power as a class they are comparatively very much less proud and overbearing than Indians themselves. Supposing for the sake of argument, India is governed by Indians, shall we get such imperial administrators as the English out of Indians. I doubt very much if we would. Again, supposing for the sake of argument that India is fortunate enough to get impartial administrators does any one in his right senses believe that the people affected by their administrators and not belonging to their class and creed will have the fullest confidence in their impartiality? The answer will have to be in the negative.

"Once more just think of the bloodshed and consequent misery for an indefinit number of years before anything is settled and impartial administrators are found which at th very best will command the confidence of only their own class and creed. If any one reason this out impartially he will come to the conclusion that for a very long time to come at leas the British rule for India is not only advantageous but is absolutely necessary for the interna safety of India.

"Now a word of advice to the Sikhs in particular. The Sikhs are a minority although an important one in the Punjab, where they sprang from and where they are found most. How much of a minority they are when the whole of India is concerned can be judged with a little thought and how much their rights have a chance of being guarded may also follow if reasoning is carried a little further. In the intellectual field which must direct the trend of every Government the Sikhs are admittedly the last or nearly the last of all the communities. Can a Sikh conscientiously think over the matter and decide that he will come off any better in the consequent struggle if the British leave India to the Indians? It is not only an improbability but it is an impossibility. It is not even impossible that in the struggle which must follow any possible evacuation of India by the English, the very existence of the Sikhs will be washed out and their annihilation complete. There is no fear of the Sikhs as a class associating themselves with any propaganda directed against the continuance of the English rule in India, but let the Sikhs individually take warning against their allying themselves with such object, for in so doing they are not only harming themselves individually, but they are harming the whole community, which they may be sure will disown them if their objects come to light."

Commenting on the above the paper remarks as follows:—

"We draw the special attention of our readers to a thoughtfully written letter from Subedar Fateh Singh of Malaya States Guides, Taiping, which will be found in our correspondence columns. Subedar Sahib has very ably shown the disabilities placed naturally upon the governing body in dealing with the questions relating to different races inhabiting in India who embrace diverse religions, ideals and aspirations. Sirdar Fateh Singh is perfectly right in saying that the defects in the existing Government as complained of by some idealists can never be removed in case the reins of the Indian Government be transferred to the hands of any Indian nation. We assure the Sardar Sahib that our community is fully conscious of the advantages accruing from the British Raj and can never swerve from the loyalty and devotion which it bears towards the English Government. We are one with our correspondent that the Sikhs should not associate themselves with any propaganda directed against the continuance of the British rule and take warning against their allying themselves with such object, for in so doing they would not only harm themselves individually but they would harm the community at large as well."

Government and the people.

14. The *Zamindar* (Lahore), of the 20th March 1914, publishes a leader headed "I am guilty of loving you: they are killing me and there is a noise (over it)." The Islamic world, says the paper, has held Hijjaj, son of Yusaf, whom the Ommeyads appointed Governor of Persia, Irak and Sindh, as the greatest tyrant. Indeed, who could be more cruel and tyrannical than the impure being who deprived the people of their liberty, usurped the rights of their nationality, showered stones on the *Kaaba* and trampled down all the signs of Islam and Islamic freedom? Hijjaj was so infamous that a holy man like Umar, son of Abdul Aziz, used to call him the leader of the denizens of hell. Nevertheless, when his Government desired to hang a Bedouin who had exposed his oppression in an open Court, Hijjaj prevented the executioners from punishing him, saying that if the allegations of the indignant Bedouin were wrong and unfounded, steps should be taken to conciliate him, so that he might feel satisfied and no cause for complaint might linger in his mind. If, however, the complaints were based on truth the methods of administration should be reformed so that the germs of discontent might be obliterated and the Government secure the co-operation of the people. The old days and old feelings and sentiments have gone, and the present times are such that if some cause for complaint arises in the course of the operation of just laws enacted "in the light of constitution and principle," and any attempts are made to bring it to the notice of the authorities, either directly or by means of newspapers, with a view to afford help to Government, a particular section of "our" own community accuses "us" of sedition and disloyalty, and the Press Act is brought into operation and the treatment we receive reminds us of the couplet:—

Shefta! you should not have made an avowal of your love to him.
"What have you done? You have turned a friend into an enemy."

Is it sedition for Muhammadans to represent their grievances. Four domes of the Lashkarpur mosque have, under the orders of the officers of Government been demolished and the fifth dome was so weakened by this work that it has fallen of itself. Many graveyards have been dug up and the unshrouded corpses are being trampled and the dead cannot even get six feet of land for burial. Heaps of dust have been raised round another mosque to hide it from public view so that it may be dealt with in any way they please. Fifteen mosques and 12 cemeteries are being demolished; but the police and the local authorities have interfered and for this the heart of every Indian (Muhammadan) is filled with gratitude. But when Muhammadans appeal to the authorities and enquire why the Port Commissioner and his assistants are not prosecuted for (*lit.* under) the demolition (of the mosque) and why the Commissioner continues to hold his post notwithstanding his flagrant violation of the law and his contemptuous attitude towards the magnanimous utterances of the noble-minded Lord Hardinge, "our" leaders suspect that the germs of sedition and rebellion are being created among the people. According to these persons Muhammadans should make no complaint or out-cry if their religion is trampled down and (their) House of God is destroyed with impunity.

Is it sedition for Indians to protest against the conversion of the Emperor Akbar's mosque in Marwar into a personal property? Is it rebellion for the (Muhammadan) community to cry over the proposal regarding the imposition of a tax on the shrine of Hazrat Shah Mujtaba Qalandar and the prevention of visitors from putting up there? Does it amount to creating a revolution for Indian Muhammadans to share the grief and pain of their co-religionists throughout the world? The paper then alleges that Greece converted several mosques in Crete into churches, that the Darwesh Ali's shrine in Salonica has been converted into a dancing saloon, that a Cross has been placed on the arches of the Tripolitan Juma mosque, that the Monastery of Valona (?) is used as a magazine and that over 15 thousand Muslim children have been separated from their mothers and forcibly baptised and nearly as many Muhammadan women have been forcibly married to Christians. India hears these incidents from the lips of Europe itself but cannot express her regret over them, fearing that her expression of regret might be regarded as an offence. Is it wishing ill of Government that public opinion (of India) should regard the Press Act as a dark stain on the fair fame of Great Britain, the noblest Empire, which has made Canada, South Africa and Greece free, which has taken no step to prevent the Balkan Confederates from fighting Turkey for the liberation of Macedonia, which prevented the Police from taking the generality of Englishmen to task for invoking execrations on the Czar when that haughty and tyrannical Emperor paid a visit to England and which pardoned James Larkins in spite of his having slandered His Majesty the King Emperor. But when the same freedom-loving Government turns towards India, it does not hesitate to introduce a law which has no parallel even in Russia and which, according to Sir Lawrence Jenkins, has totally put an end to the expression of independent views. Even the British public characterises the law as unjust; but if the public in India were to express any opinion on it, it would be regarded with suspicion Continuing the paper adverts to the difficulties of the pilgrims to Mecca and Medina and says that Indians are not unaware of those schemes which are being adopted by Europe to prevent Muhammadans from going on pilgrimage. For instance, France has prohibited the Muhammadans of Tunis and Algeria from going on pilgrimage to Mecca M. Hanteaux expressed a desire to remove the black stone from the *Ka'aba* and to place it in the Louvre Museum, Paris, so that the Museum might become the *Ka'aba* of Muhammadans and the Muhammadans of the rest of the world might have no connection with the land of Arabia. It is true that (Indian) Muhammadans entertain no such misapprehension in respect of their own Government; but if the expression of these views (*lit.* things) is interpreted as inimical (to Government), it is difficult to say what the expression "wishing well" means. Government, however, should feel convinced that Islam and disunion cannot go together. If Muhammadans had been evil-wishers of Government, the days of unrest and agitation would never have passed away so peacefully as they have. It is true "we" have lost "our" kingdom, power and greatness, but "we" have still "our" religion and this is "our" greatest wealth. But it is a pity that while "our" obedience (to Government) is proverbial, "our" loyalty should be suspected and "our" community be blamed simply because it does not abstain from expressing its legitimate grievances. The Muhammadan community, on the other hand, considers the best means of showing loyalty to Government is to lay before it facts, and to afford materials for the removal of the complaints (of the people). If, however, this is called "ill-wishing Government" in modern parlance, "we" wish that Government and its officers would realise the special significance of this feeling.

Elsewhere the paper publishes from one Muhammad Hussain, *Shauq* a communication, in which the writer refers to the article which appeared in its issue, dated the 3rd instant, under the heading "The cry of the poor" (*vide* paragraph 13 of Selections No. 11) and expresses his full concurrence with the concluding remarks made therein that the building of "our" loyalty is based not on the surface of water but on the lofty peaks of Simla and Siwalik and on solid rock. He, however, cannot agree with the paper that the death of Indians from plague, malaria and famine during the last century is attributable to the gross indifference of the British authorities and their want of statesmanship. Indeed, he is of opinion that such allegations can only be made by one who draws wrong inferences from true facts or who has intentionally shut his eyes to truth and righteousness. The writer cannot accept Mr Ramsay Macdonald's sweeping denunciation of the alleged unstatesmanlike conduct of the British authorities and adds that the party to which Mr. Macdonald belongs has never held in its hands the reins of administration. He cannot regard Mr. Macdonald as more thoughtful than the Editors of the *Civil & Military Gazette* and the *Pioneer* and he is not prepared to attach special importance to him. Referring to the anarchy and maladministration which prevailed in pre-British days in India he says that if one cannot take the trouble of glancing at the past history of the country, one should take into consideration the present condition of other Asiatic countries and should thank God that Indians are enjoying every ease and comfort under British rule, that their religious beliefs are not interfered with, that the road of advancement is open to them, that civilisation is spreading on all sides and that arts and knowledge are making great headway and anyone who cannot profit by these blessings is worthy of blame. Those people who are casting covetous eyes on the luxurious life led by the English people should not draw the wrong inference that the latter are enjoying all these luxuries at the expense of India. The English are justified in leading such a life. The expenditure by Indians, however, of over a hundred crores of rupees on intoxicants is most deplorable, and no well-wisher of the country can justify their conduct. It is not true that the famine-stricken people in the United Provinces are writhing in the agonies of death and as a matter of fact, every possible step is being taken to save their lives. It would have been better if the critics, instead of drawing imaginary and fanciful inferences, had visited the famine-stricken *ilaka* and had pointed out to the authorities the defects, if any, in the measures adopted to ensure the safety of the people. This is the true way of representing, or listening to "The cry of the poor;" for the publication of inflammatory writings or the manipulation of figures for a particular end cannot remedy the malady of "people writhing in death."

Commenting on the above the paper thanks the writer for his friendly criticism and says that it will shortly pass the whole subject again under review. It cannot, however, refrain from remarking for the present that the only object which it had in view in publishing the article under reference was to show, that the loyalty of Indians can undergo no change whether the country is enjoying good, or suffering from maladministration, whether the policy of Government is perfect or otherwise or whether or not the Indians are living in the most wretched plight and suffering the greatest hardship. Although many changes have occurred and many disturbances have arisen and many suspicions were entertained respecting "us," still "our" devotion to the crown is the same as before. We do not, however, wish to keep Government ignorant of "our" pitiable condition and if this is called sedition it must be observed with regret that hardly anybody can escape from this offence.

The same paper of the 23rd March 1914, publishes a leader headed "It is a pity that thou shouldst sleep and the narcissus should be awake." Even the savage Esquimaux and Zulus do not ignore their own interests. The Red Indians of America are progressing, and the Negroes, Berbers and Soudanese have awakened from their torpor. Yet "we" are so helpless that "we" are on the side where there is nothing." Even animals are ready to resent insult and attack; but though we are called the lords of creation and belong to the best of all countries, yet we are silent (even) if our rights are usurped, our existence turned upside down and our nationality endangered by the vicissitudes of the times The world, however, is awakening and a spirit of new life and feelings of self-respect are spreading everywhere. These feelings are conspicuous even in "our" coreligionists residing in all parts of the globe. But when "we" look at "our" own condition, "we" involuntarily heave a sigh from "our" afflicted heart. Continuing the paper says that when the Muhammadans of Algeria were dissatisfied with the (French) Government of the country they had to be conciliated. M. Jornar (?) made over a Muslim place of worship to the Jews. This exasperated the Muhammadans who retaliated by taking possession of a Jewish temple (*lit.* cloister) in broad daylight and by roughly handling the police who in interfering attempted to use force Thereupon the French Governor took the matter in his own hands and redressed the grievances of Muhammadans As a consequence, the mosque was restored and the Muhammadans were compensated. Again, when the Muhammadans of Poland were forced to receive Biblical education in Christian Schools and their protests were disregarded, they took the law into their own hands, with the result that justice defeated despotism and truth overcame falsehood.

Continuing the paper gives other instances of how Muhammadans obtained justice by a show of force and quotes the case of the recent Chinese revolution, when the Emperor and Empress realised their rule was at end when Muhammadans joined the revolutionsists. As a result the old *régime* was over-thrown and a Republic established. When however the Repulican Government took possession of their *wakf* properties, the Muhammadans showed themselves ready to fight and the Chinese Parliament had to listen to their protests to avoid the bloodshed of a serious rebellion.

Such were the trials (*lit.* incidents) encountered by "our" co-religionists (*lit.* nation) in other countries which (in the end) were all decided in "our" favour. But we pay little regard to the treatment which is being meted out to "us" in South Africa, a country which belongs to a Government we call "our" own and whose enemies "we" are ready to put to the sword. Next the paper refers to the Commission appointed to enquire into the shameful atrocities committed by the Union Government on Indians and says that, according to the *Times*, it has recommended the abolition of the tax of £ 3 and has suggested that the monogamous marriages of Indians should be held lawful. But the question now arises as to whether the latter recommendation of the Commission does not constitute a palpable and undesirable interference with Islam. Does it not insult the sacred injunctions (of Islam)? Does it not constitute an open attack on Islam? Is it not a suggestion that the Koranic injunctions should be modified by law? It may be true that the Union Government is independent under the British flag, but how can it insult the promulgated laws of England? Is it not a well-known law of Great Britain that nowhere in its vast dominion is the religion of its subjects to be interfered with? Can a violation of this law in the worst form be tolerated by Muhammadans? They can forbear everything but religious interference. In such a case it would be deplorable if "we" did not unite to raise "our" voice and to appeal to "our" noble-minded Viceroy to have our wrongs redressed. In conclusion, the paper says that "we" are not such law-breakers as to take part in any unlawful movement "We" are, on the other hand, not so wanting in sense of honour as to fail to invite the attention of "our" Government to a palpable excess of the law.

Government and the *Pioneer*.

15. Referring to the question in the United Provinces Legislative Council as to the desirability of calling upon the *Pioneer* to furnish security for publishing remarks offensive to the Muhammadans, the *Zamindar* (Lahore), of the 19th March 1914, says that the reply given by the official member is exactly what was expected. As a matter of fact the (United Provinces) Government has shown by its conduct that the Anglo-Indian newspapers enjoy immunity from the operation of the Press Act. The question now arises why Anglo-Indian newspapers enjoy this immunity. "We" would represent to the noble-minded Viceroy of India that "we," too, are the subjects of His Majesty and that being human beings "we" have hearts. It is to be wished that His Honour Sir James Meston would realise the effect which the reply of the United Provinces Government to the question produced on wretched Muhammadans. The paper then says that although it cannot open its mouth because it is already suffering the consequences of heaving a sigh, still it cannot but observe, in fear, that in spite of the encouragement which Government has given to it, "we" regard the *Pioneer* with extreme hatred and contempt, because it is always bent upon offending the feelings of His Majesty's Indian subjects in opposition to the wishes of His Majesty the King Emperor.

Wanted: a powerful organ of the Hindu community in the Punjab.

16. The *Hindu* (Lahore), of the 23rd March 1914, publishes from the pen of a Hindu a communication headed "Wanted: a powerful English newspaper for the Hindu community." We wish, says the writer, that Hindus and Muhammadans would live hand in hand. But while Muhammadans excel "us" in their readiness to sacrifice their lives for one another to obtain their communal rights, "we" should also employ "our" pen and tongue (for the same end). "Our" leaders should lay before the authorities "our" views and should (try thereby to) obtain those concessions for "us" which other communities are securing for themselves. But, besides leaders, "we" stand in great need of an English newspaper to interpret our feelings, and fearlessly to communicate "our" complaints to the authorities. The present wretched plight of the existing (Hindu) English newspapers in the Punjab is most deplorable and neither of these papers follows a (definite) policy or a permanent line of conduct. Moreover, their writings are ineffective, because the Editors, being residents of other provinces, are as ignorant of our views as the authorities themselves. Continuing, the writer refers to the days when the *Panjabee*, under the proprietorship of Lala Jaswant Rai, M.A., was at the height of its glory and says that that day was an unfortunate one when the present proprietors of the paper overawed Lala Lajpat Rai and forced him to acquiesce to the transfer of the *Panjabee* from the hands of Lala Jaswant Rai. Since that day, the paper has quite changed, so much so that the *Panjabee*, which was at one time considered to be a power in (*lit.* of) the Hindu community, has now given up its old ways and regards all matters affecting the Hindu community with indifference. Indeed, the time was when it felt deeply for the Hindu community, but now none of its writings are in conformity with "our" desires. This, it may be borne in mind, is attributable to the apprehension on the part of the proprietors of the paper that independent writings may blight all their hopes of obtaining titles. After remarking that the *Tribune* and the *Arya Patrika* cannot be called with propriety the organs of the Hindu community, the writer says that when such is the condition of the three papers which the Hindu community might call its own, there can be no gain-saying the fact that the community stands in need of a paper which will ask Government to give Hindus those educational grants which have been, or are being, conferred on Muhammadans and which will urge Government to enact laws for the protection of those Hindus who are being looted by the (tribal) dacoits. There can be no denying the fact that "we" stand in need of an independent paper which will not consider it its duty to serve its proprietors' private ends but will sacrifice its life for the Hindu community.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Tribal raids into British territory.

17. The *Tribune* (Lahore), of the 24th March 1914, has the following :—

"The idea of compensating the Hindus robbed by the Frontier dacoits under circumstances which show they have been insufficiently protected against raids, has been more than once suggested. But the difficulty is, where should the money come from? In most cases the tribesmen should be held responsible for such offences committed by their men and the amount of compensation should come from them. Here again there are probably difficulties in enforcing claims. However, the idea of compensating the victims of robbery is deep-rooted in the minds of the people. Probably this is what the Indian kings and administrators in the old days would have done. They would have summoned the head of the police to adopt any protective measure he liked to prevent raids and given him a free hand in so doing on condition however, that when a robbery did take place, he should be fined to the extent of the compensation to be paid to the persons robbed Such drastic remedies were wonderfully effective but modern Governments cannot, of course, fine the Inspector-General of Police for every robbery that takes place under circumstances showing insufficient protection. The *Pioneer* has drawn attention to the fact that the Hindus of the Punjab and the North-Western Frontier Province are not the only victims of the Pathan raiders, but the Hindus living in the Afghan territory similarly risk their life and property. The Hindu residents of Shigi, it would appear, recently waited in a body on the Amir at Jellalabad and demanded protection and compensation. It is not known what the Amir said in reply to the demand for compensation. But he is not likely to give the Hindus any greater protection in his territory than they have been able to obtain in British jurisdiction—and we are sure he will not be blamed for it The Government of India can adopt more stringent measures in regard to Pathan dacoits by declaring the class as a criminal tribe and restricting their movement in railway trains to British territory for further crime."

III.—NATIVE STATES.

The House of Princes.

18. The following is from the *Tribune* (Lahore), of the 21st March 1914 :—

"The speech of His Highness the Maharaja of Bikanir, recently delivered before a Conference of Indian Chiefs and Princes, has been generally interpreted as the beginning of the creation of a House of Princes, probably analogous to the House of Lords or Upper House. The suggestion made at present is to consult the Princes more frequently on problems affecting them and the Empire. 'Out of these conferences, if need arise,' says the *Times of India*, 'there may gradually develop an organisation which has hitherto baffled the will of those who were anxious to give it shape.' It may be asked what is the function of this organisation in the political affairs of India. Our Bombay contemporary anticipates the answer by saying that at the present moment there is going on a vigorous growth of democratic ideas and socialistic activities of State. At the same time there are strong manifestations of a 'strong individualism' to check the tyranny of the proletariate. 'The influence of men like the Emperor William and ex-President Roosevelt,' it writes, "lies in the belief that in time of great emergency they will brush academic ideas and verbosity aside and act with decision and vigour for the safety of the State.' If it is meant that the Princes of India will develop the strong individuality instanced, it may be asked whether that saving virtue is cultivated in anybody inheriting office and powers. The House of Lords based on the hereditary system of exercising powers of a conservative Upper House can hardly be acceptable in India at the present day. The Indian Princes undoubtedly exercise the powers of an absolute ruler within their States. How their personal absolutism can be utilised for Imperial advantage as a check against the growth of democratic idea in India is indeed obscure. More light should be thrown on the subject before one can see the utility of the scheme so vaguely defined."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Revd. C. F. Andrews and Indians.

19. The following is from the *Panjabee* (Lahore', of the 21st March 1914 :—

"Lecturing before the East and West Society on Tuesday evening the Rev. C. F Andrews spoke of the heroic conduct of Bengali students during the Burdwan floods of the social service in the Punjab by the Arya Samaj and the noble self-discipline of the Gurukula at Hardwar These are exactly the things which it suits some people to forget in their campaign of calumny against the educated Indian, The daily lives of the tens of thousands, the heroic sacrifice, the patient and manly sufferings, the noble spirit of social service of so many among the rising generation receive little or no attention and tremendous advertisement is given to the misdeeds of a handful of fanatics. A substantial portion of the English public, knowing little or nothing of the actual state of things in India, is thus easily led to believe that it is the anarchist, the bomb-thrower and the dacoit who are the type of the younger generation in India. In these circumstances India cannot be sufficiently grateful to the good and true Englishmen who from time to time seek to dissipate the false and mischievous impression. The Rev. C. F. Andrews is specially qualified for the work, because he adds to his intimate knowledge of India the gift of imaginative sympathy which so many Englishmen in India conspicuously lack. Just back from South Africa Mr Andrews was able to tell his hearers that he had found the same spirit among Indians in South Africa that was the dominating feature of the rising generation in India, and that he saw a great destiny before India. What Mr. Andrews sees so clearly, others also see, however dimly, and it is just because they see it that they are straining every nerve to thwart the efforts of the educated community and their friends."

Pan-Islamism and Hindus.

20. The *Darbar* (Lahore), of the 13th (received on the 19th) March 1914, publishes a cartoon labelled "The effect of the Pan-Islamic movement on Hindus," in which a Muhammadan, in ties and pantaloons, wearing a Turkish hat, is represented as encircling a globe (the world) with the inordinate growth of his left hand and carelessly shaking his right hand with a Hindu represented standing in full dress in the globe. The letter-press is as follows:—

"The Pan-Islamic movement is now-a-days rampant in full vigour among the Muhammadans. The object of the movement is to establish a relation of universal brotherhood among Muhammadans all over the world. But those who are the supporters of pan-Islamism are also the supporters of Hindu-Muslim unity. This means that while they want to bring the whole of the world under their arm, they are trying to secure unity with Hindus only in name as is shown in the cartoon The question, however, arises whether Hindus will remain outside the pale if Muhammadans succeed in bringing the entire world under their arm.

Hindus and Muhammadans.

21. The *Desh* (Lahore), of the 20th March 1914, publishes from Mr. Aziz-ud-Din Ahmad, B A., a communication headed "Mutual relations between Hindus and Muhammadans." It is one of the conspicuous signs of the times, says the writer, that Muhammadans have begun keenly and sincerely to feel their true condition and are deploring their conduct in keeping themselves aloof from Hindus. Efforts are now being made everywhere to bring about union between the two communities, and this pleasant change in the attitude of Muhammadans is due to the gradual spread of education among them. Indeed, that education which keeps the young men free from the influence of racial bigotry is effective in the true significance of the term. Continuing, the writer says that the chief reason why a conflict exists between the two communities is that they hold a very poor opinion about each other's religious beliefs, habits and customs. So long as Hindus regard Muhammadans as *mlechchas* and the latter regard the former as infidels there can be no real union between them. The times have changed and the two communities should march with the times along the road of progress. They should give up superstitious ideas and should, as far as possible, discourage the spread of education through denominational institutions. Continuing he states that such institutions are apt to embitter the relations between the two communities and he refers to the presidential address which the Hon'ble Mr. Justice Shah Din delivered at the annual sessions of the Muhammadan Educational Conference and in which he strongly deprecated the fatal mistake of establishing denominational institutions, where Hindu and Muhammadan boys are taught to be bigoted. The time has come when the two communities should co-operate with each other in promoting the prosperity of the country, unsectarian spirit and patriotism are most needed at the present moment in the country. Indians should bear in mind that the future greatness of their country depends on the joint efforts of Hindus, Muhammadans, Parsis and Christians. But in order to gain this magnificent ideal "we" must sacrifice "our" personal interests and must realise that it is "our" highest duty to make strong efforts to secure the general well-being of the country. Indeed, every one of "us" should realise "our" personal responsibility in promoting the advancement of mankind and the country.

The demolition of Bahlol Shah's tomb.

22. The following is from the *Observer* (Lahore), of the 21st March 1914 :—

"Mr. Lakhshmi Narain, Pleader, Lahore, has been charged by many Muhammadans of Lahore with the sacrilegious demolition of a tomb. It is stated that just in front of the *Zamindar* Office there was the tomb of a Muslim saint named Bahlol Shahid. Till recently it was in a dilapidated condition, but in charge of a Musalman *fakir*. It is alleged that one night Lala Lakshmi Narain, who resides near the spot, razed the tomb to the ground and cut off a *pipal* tree adjoining it. The next morning the Muhammadans learnt of the incident and reported the matter to the *Thana*. The City Magistrate of Lahore visited the spot the other day and has put a police guard there. He has summoned some of the prominent Muslim citizens to adduce documentary evidence about the tomb, and the case comes on the 27th instant. The report of the alleged sacrilege has caused the greatest indignation among the Musalmans. Lala Lakshmi Narain is, however, credited with affirming that there was never any tomb at the disputed spot. Many Muhammadans, on the other hand, declare that they have themselves said their prayers at the tomb. The case being *sub-judice*, we must reserve our comments."

The Religious Endowment Conference.

23. The following is from the *Observer* (Lahore), of the 21st March 1914 :—

"The official summary of the proceedings of this Conference which met at Delhi on the 26th instant holds out no hope of any appreciable improvement being effected in the near future in the administration of religious endowments in India. The seventeen non-official gentlemen—8 Hindus, 7 Musalmans and 1 Sikh—who attended the Conference could not agree on anything. Opinions were not even unanimous on the desirability of altering the existing law, not with the intention of restoring the direct executive control of Government over the management of such endowments, but in order to ensure that the administration of their funds was safeguarded from abuse. This means that some of the members were of opinion that the present condition of affairs, which permits managers of *wakfs, etc.*, to pervert their funds to base ends and to lead lives of shameful debauchery, should be allowed to continue. In face of such an attitude it should not be expected that the Conference would support the suggestion that the publication of audited accounts should be required of all trustees in order to afford to the public information as to the extent and method of management of religious endowment. 'There was a general feeling in favour of such a step,' but there was also a general feeling that audit was 'inexpedient', while the divergence of views as to details was most pronounced. It is, therefore, interesting to be assured that 'some desire' was expressed that the facilities now afforded to the public interested to move the court to take action in cases of mismanagement should be increased, 'possibly by special concessions in the matter of court-fees and costs.' The Government of India has promised careful consideration of the different suggestions made, but we are not very sanguine of much good resulting from the recommendations of the Conference."

The *Panjabee* (Lahore), of the 21st March 1914, has the following :—

"There is a general and a growing feeling of dissatisfaction among all right-minded persons in the country at the unsatisfactory state of affairs prevailing at present in connection with Hindu and Mahomedan religious endowments. It is felt that this deplorable situation has been created by the existing law which is both imperfect and defective, and the Government will not be doing their duty to the public if they refrain from amending the law in such a manner as will render it more effective in safeguarding the interests of such institutions. The proposals for the amendment of the law formerly made by the late Mr. Ananda Charlu and Dr. Rash Behari Ghosh in the Supreme Legislative Council and the Bills now pending on the subject, the Bill of Mr. Justice Sheshagiri Iyer and Mr. Govinda Raghva Iyer in the Madras Council and that of Sir Ibrahim Rahimtoolla in the Bombay Council, have clearly shown the earnestness of the educated community in the matter. In the interests of the public the Government should now depart from their policy of non-intervention and legislate for the effective and speedy prevention of malversation of religious endowment funds. It gives us very great satisfaction to find the Home Member now admitting that the amount of control exercised over religious endowments is not sufficient, that the existing machinery for preventing malversation and misuse of funds is not working properly, and that the time has come when Government should do something for their better contol. The subject is certainly beset with many difficulties, but as Sir Frederick Lely, late of the Bombay Civil Service, observed in his 'Suggestions for the Better Governing of India' nothing could be more unwise on the part of the Government than to 'stand by as a tacitly consenting party to the spoliation of endowments that is going on.' 'On the main question before the Conference, whether the time had now come to reconsider the attitude of opposition which had hitherto been adopted by the Government of India towards proposals to amend the existing law, the majority of delegates expressed their opinion that action should be taken by Government, not with the intention of assuming direct executive control over the management of the endowments, but in order that the administration of these funds might be safeguarded from a use. The Home Member promised careful consideration by the Government of India of the whole question."

The management of the *waqf* properties.

24. The *Hamdard* (Delhi), of the 20th March 1914, publishes a leader headed "The *waqf* question." With the ever-growing communal requirements of Indian Muhammadans, says the paper, the means of satisfying them appear to be becoming proportionately limited. The education question is the most important problem which Muhammadans have to solve, but Government is unable to render adequate help in the matter and the Muslim community lacks the adequate means for meeting its educational requirements. Muhammadans, therefore, are anxious that the *waqf* properties should be utilised for this purpose and desire that a law should be passed for their better management, so that they may not be mis-spent, as at present, through the negligence and selfishness of the *mutwallis*. Government hitherto has abstained from interfering in all such matters on the grounds that they are a purely religious affair. On the other hand a few cases about *waqfs* instituted in civil courts failed through want of sufficient and trustworthy evidence, for there was no reliable means of ascertaining the object of the *waqf* and the way the *waqf* money was being spent. Now after fifty years of indifference Government is going to pay some attention to this important question, but it is feared that the steps which are being taken by Government are not likely to lead to the desired end. After referring to the Religious Endowments Conference held at Delhi, the paper says that in Islamic countries special arrangements are made in connection with the *waqfs*; that Lord Kitchener has only recently been compelled to follow the example (of Islamic countries) in regard to the *waqf* properties in Egypt and that the *waqf* estates in Egypt are, as regards their extent, in no way more important than those in India. It is therefore surprising that the British Government wishes to dispose of this question in a summary way. It is highly desirable that, instead of holding a brief conference or ascertaining the views of certain particular persons, a royal commission should be appointed, who should record the evidence of witnesses from all parts of India, because the views of all influential persons in the country are necessary for ascertaining the real state of affairs.

Khwaja Kamal-ud-din and Ahmadis.

25. Writing under the heading "Khwaja Kamal-ud-din has been called back," the *Paisa Akhbar* (Lahore), of the 19th March 1914, says that a rumour is current in Lahore that a telegram has been sent to Khwaja Kamal-ud-din in London, announcing the death of Maulvi Nur-ud-din and inviting him to return (to Qadian) for the settlement of the succession to the Caliphate.

Commenting on this the paper says that if he consents (to become a caliph) it is not unlikely that he will come back and be elected by a section of the Ahmadis on his return to Qadian.

In a note entitled "Rumour of the recall of Khawaja Kamal-ud-din," the *Zamindar* (Lahore), of the 25th March 1914, says that some days ago a rumour went the round of the press that owing to the split among the Ahmadis on the death of Maulvi Nur-ud-din some Ahmadis had sent a telegraphic message to Khawaja Kamal-ud-din requesting him to come back to India. But the Secretary of the Central Ahmadi Association, Kadian, announces that no such message has been sent to Khawaja Kamal-ud-din. There can be no denying the fact, it adds, that owing to the death of Maulvi Nur-ud-din there has occurred a temporary split among the Ahmadis, but they have acted wisely in not sending for Khawaja Kamal-ud-din. The Khawaja will continue to propagate Islam in London.

The Hindu Sabha.

26. The *Hindu* (Lahore), of the 20th March 1914, publishes from the pen of a Hindu a communication headed "The Hindu Sabha and our political rights." The writer deplores the inactivity of the Punjab Hindu Sabha and the Punjab Congress Committee, and the indifference which they are displaying in all matters

affecting the rights of Hindus, and asks why these associations take no steps to represent their grievances to the authorities notwithstanding the fact that "we" complain that "our" devoted leader, Lala Hansraj, has been ill-treated and that the police took away the *Vedas* and other religious books in the course of the search which they effected in the Lala's house. Indeed, in a case like this it was the duty of the Hindu Sabha to come forward openly to safeguard "our" rights, to lay "our" grievances before the authorities and to inform the latter that Hindus are loyal and that they resent the treatment to which a highly-honoured and respectable member of the Hindu community has been subjected. The Sabha had in this no need to fear anybody's displeasure. But it did no such thing. In these circumstances, if the present office bearers continue to control the Hindu Sabha, can "we" safeguard "our" rights? Let Lala Shadi Lal, the General Secretary of the Sabha, and Rai Ram Saran Das, who plumes himself on his being the arbiter of the destinies of the Sabha and who tells Government that he represents the Hindu community, come forward and say what their Hindu Sabha is doing. Do the presentation of an address of welcome to the Lieutenant-Governor of the Punjab or the holding of parties on the conferment of titles on certain persons or the convening of meetings on the occasion of the *Holi* festival mean the safeguarding of the rights of Hindus? If the Sabha has only this object in view, Hindus do not stand in need of such a Sabha. Indeed, with such a Sabha in the Punjab, it is not surprising if public taste is vitiated and students go astray. But if we are anxious to secure "our" well-being, "we" should put such things right. As a matter of fact, the Hindu Sabha came into existence simply to safeguard the political rights of Hindus. This being the case, if the office bearers of the Hindu Sabha desire to keep it alive and to make it useful for Hindus, they must include the safeguarding of the rights of Hindus also in the list of its aims and objects.

The Holi festivities.

27. The *Khalsa Advocate* (Amritsar), of the 21st March 1914, publishes the following:—

"The Holi festivities were recently over. It appears that appreciable improvement has not been made in converting this devilish ceremony into a useful one. The change of seasons no doubt demands some sort of festivities in these days; but what is being done from Kashmir to Cape Comorin and from Bombay to Burma is nothing but a disgrace to India. To allow the illiterate masses to enjoy the festivities in filth, drink and immoral practices against laws of sanitation, hygeine and morality is most absurd. The young boys learn so much wickedness in one week that no amount of zealous work of teaching religious and moral lessons throughout the ensuing whole year can eradicate from their minds the bad ideas they imbibe in the festivities of Holies. If this ceremony is sacred it should be confined to private houses or national places, but there is no reason why the non-Hindu communities should be put to inconvenience when the Holi is enjoyed on the public roads. Even in temples the illiterate people have no right to enjoy it in any way offensive to the whole community of worshippers. Though filth is not used in such places but filthy mind is always there. The Sikh temples are not exception to the above rule which is against the clear injunction of our Sat Gurus. The only difference is that the enjoyment has probably more decent look than it is in some of the Hindu temples. The reformation of this festivity requires joint efforts of all Indo-Aryan Communities. The Sanatanists, the Aryas, the Brahmos, the Sikhs, the Jains and the Budhs as well as all the other communities however insignificant they may be in numerical strength require to be united in these efforts."

VI.—LEGISLATION.

Mr. Banerjea's resolutions in the Imperial Council.

28. The following is from the *Tribune* (Lahore), of the 24th March 1914.

"At the Imperial Legislative Council on Wednesday and Thursday last two important resolutions were moved by the Hon'ble Mr. Surendranath Banerjea, both calculated to increase the usefulness of institutions under local self-Government. The first of these resolutions asked for the adoption of the following recommendations of the Decentralisation Commission:—'(1) That subject to the maintenance of the prescribed minimum balances, municipalities should have a free hand in respect of their budgets. (2) That Municipal Councils should usually elect their own chairmen. (3) That district boards should contain an elective majority chosen by the non-official members of the sub-district boards. (4) That village Panchayats should be formed where local circumstances and experience permit with power to carry out projects regarding village sanitation, village schools, and minor village works.'

"In the course of the discussion that followed it was pointed out that the Bombay Government was taking a step forward in the matter of elected chairmen of municipalities and in some other matters recommended by the Decentralisation Commission. Evidently it is not desired that a uniform method should at once be adopted in all the provinces. It was urged that the North-West Frontier Province, for instance, was too backward to deserve all these reforms. But the question is whether there should be no sign of progress in local self-Government since 1884 and whether the advanced districts should wait till the Frontier tribesmen come up to the level of the rest of the Indian people. It cannot be denied that the concessions recommended by the Decentralisation Commission have been very well considered by an independent body after a prolonged enquiry and that by neglecting to give effect to the same the Government of India would be practically blocking the natural development of local self-Government in India. In the course of the discussion some of the official members observed that in some of the municipalities, owing to a factious spirit, the Municipal Commissioners, who could elect their own chairman, did not do so but wanted the Government to nominate their chairmen. We very much doubt if such isolated instances under special circumstances can be urged as a reason against the reform. For the matter of that, if we read the Home papers, we find in the discussions of many County Councils a spirit of faction and extreme attitude. On that account the Government does not withhold from them the full powers of local self-Government. Mr. Banerjea emphatically denied that the communal spirit in India stood in the way of the municipal reforms recommended. It may be said, on the other hand, that the readiness of the Government to have things done by its own officials whenever a little difficulty presents itself, has led the municipalities subject to factious weaknesses, to ignore the necessity to correct itself and rise to a higher sense of public responsibilities. The contention that no capable men would be available to occupy the chairmanship of municipalities in an elective system cannot stand the test of examination. It must also be remembered that when the opportunity is withheld, the prospect of finding suitable men naturally looks unattractive. It is often opportunities that bring out men in the affairs of the world; and even where there is a paucity of men, lack of experience and absence of public spirit, the working of a liberal policy and a popular constitution has often brought surprisingly good results in course of time. The history of public institutions shows many examples of this. The Hon'ble Mr. Porter, however, promised to consider the suggestions in a sympathetic spirit in the resolution to be issued by the Government of India. We hope that all the recommendations would not only be adopted in towns that have sufficiently advanced in cultivating qualities of local self-Government, but that the others would be given an incentive to secure the reforms automatically.

"The second resolution of Mr. Banerjea urged the adoption of the following recommendations made by Mr. Romesh Chander Dutt in his minority report in the Decentralisation Commission:—'(1) That the President of the district and sub-district boards should be elected. (2) That Advisory Councils be formed to help the Magistrate Collector in the discharge of his duties, and (3) that a Local Government Board be formed in each province for exercising control over rural boards and municipalities'. This resolution was also moved with the object of inviting the attention of the Government in connection with the forthcoming issue of a resolution on local self-Government. The Hon'ble Mr. Surendra Nath Banerjea ably met the objections of the official body and said that the District Collector could not devote much attention to the questions concerning district boards. The suggestion of establishing Advisory Councils was widely supported when urged by the Hon'ble Mr. Gokhale. It is a necessary reform in the district which must be carried out sooner or later. All the official members spoke against it, as they were bound to do, being prevailed by the idea of prestige. Some of the official members denied that the Collector was out of touch with the people and yet affirmed that he was the head of a hundred and one branch of the district administration all of which he controlled efficiently. On the face of it such a miracle is impossible, and it is impossible to believe that the district affairs with their increasing difficulty could be managed by one man without the aid of an Advisory Council. One fails to see wherein his prestige suffers if he is aided by an elected Council and retains his full powers of decision. In spite of the assertion that the Collector was going on well without the aid of an Advisory Council, we are sure that as time goes on people feel the value of a systematic and responsible consultation with themselves. Without the aid of a popular Council, the scheme of popular co-operation with Government is incomplete and ineffective.

"The Hon. Sir Reginald Craddock replying to Mr. Banerjea regretted he could not receive it with sympathy and thought that the scheme of Advisory Councils was defective and unpractical. If it was so then it is open to the Government to make it both practical and possible; and what we ask is that a definite popular body should be created for purposes of consultation at regular intervals and in all matters of popular interest. There is no idea of impairing the authority of the Collector and we think it is possible to increase the authority and enhance the prestige of the Collector in the eyes of the people by securing greater support to his proposals and decisions. His consultation of any one whom he choses is absolutely vague and in many cases his advisers happen to be interested men. Secret consultations have seldom been of value in small places and the official reasons against the proposal are far from convincing. Anyhow we trust that the valuable discussion raised on these very important matters will enable the Government to understand popular want. They are going to issue an important resolution on the policy of local self-Government about which Mr. Banerjea has moved in all three valuable resolutions. Though all have been defeated, their moral value cannot be ignored. We expect that the Government will take steps to inaugurate a more liberal policy consistant with the sympathetic concern for the advancement of India and the progress made by the people within the last 30 years."

The Punjab Legislative Council.

29. The *Desh* (Lahore), of the 22nd March 1914, publishes a communication headed "Need of reform in the Punjab (Legislative) Council." The Punjab Legislative Council, says the writer, neither contains members who are above selfish ends and, without caring for approbation from Government, are ready to sacrifice their lives for the public, nor has it received those concessions which have been granted to other Provincial Legislative Councils. It has, moreover, another defect which ought to be remedied. Among its members are some called non-official nominated members who are nominated by Government. These members are considered the representatives of the people and they belong to the *rais* section of the population. "We" do not mean to say that *raises* should not be largely appointed as members of Councils, but "we" must say that these people should not be given preference to educated people. If it is not desirable that the local Councils should be a showy body and the real well-being of the people is considered, men distinguished for their public spirit should be nominated in the place of Nawab Sahibs, Rai Bahadurs, Sardars and rich persons. Indeed "we" would strongly represent to Government that it should appoint two-thirds of the nominated members from among the educated section of the community. The entire Council is composed of lawyers and *raises*. Why is there not a single business man on the Council? "We" should send "our" best representatives to the Council and should insist that Government nominates only those people who are representatives of the people in the true sense of the word.

The University membership of the Punjab Legislative Council.

30. The *Panjabee* (Lahore), of the 21st March 1914, has the following :—

"In consequence of the appointment of Mr. Shadi Lal as a Judge of the Chief Court, the University seat on the Punjab Legislative Council again falls vacant. We do not know who the likely candidates are and can, therefore, only express the general hope that the best candidate in the field will be returned. There is not a superfluity of able and independent men in the Council, and even if there were, a regard for its own reputation as well as for the general good would make it incumbent upon the University to return the best man available. We are glad to learn in this connection that Sir P. C. Chatterjea has been asked by some of the leading men at Lahore and has consented to stand as a candidate for election by the Fellows. The qualifications of Sir P. C. Chatterjea are so well known that it would be superfluous to recount them. It is almost impossible to think of one who has either a more distinguished record of public service or is better qualified to represent the University by his general abilities. If, therefore, it is true that Sir P. C. Chatterjea is a candidate, we feel almost sure that he will be returned at the head of the poll, if not unopposed."

The Conspiracies and the Press Act.

31. Writing under the heading "Two unacceptable laws: the Conspiracies Act, and the Press Act," the *Hindu* (Lahore), of the 18th March 1914, says that all loyal subjects of Government without exception were in favour of these Acts being placed on the Statute Book, because they were under the impression that, far from being applicable to the higher (*lit.* noble) classes of the people, the Acts were meant for those seditionists who occasionally "slacken the (screws of the) administrative machinery of the country." As for Muhammadans they considered themselves above (the operation of) the Acts in the belief that "the bullets of the Acts would strike others and not themselves who are nearer to Government" and that they would remain protected. Instead of intimidating and over-awing by enacting new laws every day Government should reassure with love and affection those people who struggle for their rights; so that the latter may, without their feelings being embittered, carry on a manly struggle

with a view to obtaining their rights. In conclusion the paper urges Indians to bring pressure to bear on their Hon'ble Members in order to prompt them strongly to protest against rigorous measures like the above. Indeed they should work with greater zeal and should not cease their efforts until they secure their repeal.

The Press Act.

32. In a note entitled "A successful meeting against the Press Act in England," the *Shanti* (Rawalpindi), of the 14th (received on the 24th) March 1914, refers to the meeting held on the 16th February 1914, in the Westminister Palace Hotel under the Presidentship of Sir Henry Cotton and says that it is the duty of various associations in India to echo the voice raised there against the Press Act in order to impress on the minds of the British people that in the hands of District Magistrates it is a dangerous weapon which keeps His Majesty's subjects in India in constant dread. Indeed, "we" should show by "our" conduct that Great Britain should rule "our" hearts and not "our" bodies, because the very existence and the stability of British rule depend on its winning the hearts of its subjects. "We" appeal to the Government of the kind-hearted (Lord) Hardinge to pay special attention to matters relating to the Press Act which has brought journalists under the category of criminal tribes. Indeed, it must not be lost sight of that the country where journalists of independent views are considered criminals by Government, is undoubtedly not entitled to be called civilised. There can be no denying the fact that the condition of Indian journalists is worse than that of savages and slaves. Is it not an indelible mark on the bright face of Great Britain?

Indian Penal Code and the Criminal Procedure Code. Amendment Bill.

33. The *Tribune* (Lahore), of the 21st March 1914, publishes the following:—

"The Bill which Sir Reginald Craddock introduced to the Imperial Legislative Council on Wednesday to further amend the Indian Penal Code and the Criminal Procedure Code, if passed into law, will complete the process of effectively gagging the Indian section of the Press. It is probably the fifth or sixth of the series of new and continual changes made since Lord Elgin's time in the laws relating to the Press and the platform, and whatever may be the opinion of the Government as to the value of these additional weapons the sum total of the effect on the country does not seem to have been beneficial. These and other repressive measures affect independent and self-respecting papers and impair their powers for potential good, but it is at least doubtful whether they touch the propaganda against which alone they are aimed. The history of repressive measures seems to prove this and we are not in a position to say whether the Government contend that fresh efforts at repression prove the success of previous efforts. Nor is it contended that the offences of contempt of court are so numerous and frequent as to require the drastic provisions embodied in the Bill. On the contrary it is admitted that 'a great many newspapers have respected the principle that *sub-judice* matters should not be made the subject of comment.' The Bill has been introduced before being circulated for the opinion of the journalists whom it affects most vitally and the legal profession who can take a strictly impartial and judicial view of the question. It is intended to prevent 'what is known in English law as scandalising the court or abusing parties and others concerned or in creating prejudice for or against those concerned in the case.' This is an offence which is committed very frequently indeed in the telegraphic communications which are despatched to England from this country and against which there is practically no remedy. It is also pertinent to inquire what the Government think of the system of police rewards to witnesses who are yet to give their evidence and whose evidence is yet to stand the fire of cross-examination. If these do not constitute contempt of court it is difficult to perceive why the Government should endeavour to strain the law in regard to writings of an inoffensive nature. The two new sections proposed to be added to the Indian Penal Code are subversive of the elementary rights of the independent journalist and the most inoffensive reference to the facts of the case may be interpreted to come under the one or the other of the all embracing sections. Any thing under the sun may be 'misleading' or 'tend to mislead or prejudice.' It ought not to be the aim of the legislature to hamper honest, independent and self-respecting journalism."

The Contempt Bill.

34. The *Panjabee* (Lahore), of the 21st March 1914, has the following:—

"Babu Surendranath Banerjea, who spoke after the Home Member, warned the Government that the Bill would create great uneasiness in the public mind. We fully share Mr. Banerjea's view. The objects of the Bill may be unexceptionable, but in India more than in any other country, we have to consider not merely the objects of a measure but its probable effect on public freedom. The machinery for the administration of the law being what it is, the system of trial by jury being unknown in regard to the vast majority of offences, and the safeguards of public opinion being feeble, even a more innocent-looking measure than the present Bill might have, in practice, consequences of a most disastrous nature. The danger is particularly great in the case of a measure like the present, which like so many other measures in recent years, is especially directed against the Press."

The papers in its issue of the 24th March 1914, gives the following :—

"When a few months ago the Calcutta High Court gave its verdict against the Crown in a contempt case against a leading Indian journal, those who new the temper of the official mind in India had little difficulty in foreseeing that the failure of the case would be made the ground for new legislation. The anticipation has been speedily realised. The Bill which Sir Reginald Craddock introduced at Wednesday's meeting of the Supreme Legislative Council is, without a doubt, the outcome of the decision of the High Court in the case against the *Amrita Bazar Patrika.* Sir Reginald Craddock, indeed, did not specifically refer to the case. He based his plea for new legislation on the general ground that "although a great many newspapers have respected the principle that matters *sub-judice* should not be made the subject of comment, there are others that have been serious offenders in this respect and have seriously prejudiced the interests of justice by comments on pending cases." But this is only the time-honoured way of keeping in the background the real reasons for official action. It may be readily admitted that comments on pending cases are more frequent in this country than they ought to be, but surely the worst, if not the only offenders in this respect are a class of Anglo-Indian journalists whom Sir Reginald Craddock will perhaps excuse us for thinking, his legislation will not touch. There is scarcely a political case of any importance in which these writers do not take sides and in which, by their comments, they do not seek to prejudice the interests of the defence. Every person who is arrested by the Police is at once assumed to be guilty, and if he is ultimately proved innocent, it is not the Police who are blamed for their incompetence, but the people and the Courts, the first because they do not help the Police, the second because they insist upon a standard of evidence which the writers believe to be "impossible." This, as everybody knows, has been going on from month to month during the last few years and in every part of the country; and yet there is not a word in Sir Reginald Craddock's speech to show that he is even aware of the existence of this state of things. Are people to be blamed if they conclude that it is not this, the only really serious, class of offence against which the Bill is directed? Further, no proceeding under the proposed law would be instituted except on a complaint made by order or under authority from the Governor-General in Council, the Local Government or some officer empowered by the Governor-General in this behalf. Perhaps Sir Reginald Craddock will admit that the vast majority of cases in which there are running comments are cases in which the Government itself is the prosecutor. Does any one really believe that in such cases a journal which helped the prosecution either with suggestions or otherwise would be hauled up on a charge of contempt? If certain Calcutta journals which violently attacked the Government of India and imputed "base ends" to them escaped with nothing more than a vague and indefinite warning by the Secretary of State, is it reasonable to expect that the same journals or others like them would be hauled up on a charge of contempt for *supporting* the Government? The papers that *will* be affected by the operation of the new measure belong to a very different category, and however the fact may be disguised, it is the failure of the case against the *Patrika* which has led to the introduction of the measure.

"As a matter of fact, the measure goes considerably beyond protecting the interests of justice—which presumably means the interests of the prosecution—in the only class of *sub-judice* cases in which there are running comments. What is proposed is to add two new sections to the Indian Penal Code after section 228, of which only one, 228 B, deals with cases that are *sub-judice.* The first, 228 A, deals with what is known as scandalising the Courts, that is to say, speaking or writing anything which brings, or attempts to bring into contempt or lowers or attempts to lower the authority of any court of justice or of any person empowered by law to record or direct the proceeding of evidence on oath when exercising such power. Who will say after this that the Government in India is not logical? After having protected the Executive from every species of adverse comment except what the Executive itself would cheerfully tolerate, the Government has evidently discovered—though the discovery is somewhat belated—that the interests of logic demand that the judiciary should be similarly protected. It is not enough that the administration of justice as such is already protected, but the very courts of law, each individual officer sitting to try cases or record evidence, must be protected likewise. It would be interesting to enquire if a Munsif in a part of the country where a Munsif need neither be a graduate nor have a training in law is to be entitled to the same measure of protection against adverse comment as a High Court Judge. Of a High Court Judge it is an offence to say that he is innocent of law. Is it to be an offence to say the same thing of a Munsif who really does not know law? It might easily be maintained that such comment would bring the Munsif into 'contempt'—so long as the word is vague and ill-defined—but the country and the administration of justice have somehow survived such comments in the past. Is it quite clear that they can no longer manage to survive them? As regard cases that are *sub judice* what the new section penalises is not merely running comments, but even reports of pending proceedings which are of a false or misleading character, the only exemption being in the case of full and fair reports of judicial proceedings. The section could only have been framed by a person who knows nothing of the requirements of journalism under modern conditions. Full reports of judicial proceedings—if the word "full" means anything—can only be published by law journals. The rest of the press, especially the journals in parts of the country other than that in which a case is tried, and even more especially the weekly, the bi-weekly and the tri-weekly journals can never publish full reports of judicial proceedings. Are they, therefore, not to be allowed to publish the proceedings at all? And who is to decide whether a certain abbreviated report is misleading or not? Opinion may easily differ in such a case, and the case will not be tried by a jury. It is, moreover, easy for a report to be misleading, even though the man sending the report or the editor publishing it might have no intention of misleading anybody. The work has necessarily to be done in a hurry, and the omission of one single word or a single error in deciphering a telegraphic report may make it misleading. Could anything be more monstrous than to punish an editor for such a mistake by sending him to jail for six months?"

"Finally, if the Government of India will let us say so, the judiciary does not need protection so much from public criticism as from affronts on the part of Executive officers. The public has a larger measure of respect for the judiciary at least in most parts of the country than it has for most other departments of the administration. It is the Executive which sometimes ostentatiously displays a lack of respect for the judiciary that is exceedingly unbecoming if not worse. It is not so very long ago that a famous, if somewhat eccentric, District Judge publicly complained in his judgments of the treatment that had been meted out to him by the Executive. More recently the executive Government in an advanced Province actually conferred titles on two police officers whose conduct was at the time under enquiry in the highest court in the Province. Only a few days ago Calcutta witnessed the conferring of rewards on certain policemen and others in connection with the arrest of a person who was under trial in the High Court. In our own Province a few months ago it was openly alleged in the press that a certain Magistrate had actually torn to pieces in the presence of hundreds of persons a document which purported to be an injunction order passed by a judicial officer. The official explanation in this case was that the Magistrate did not know what the contents of the paper were; but it was never explained why the Magistrate should have torn the paper at all without ascertaining what it contained. If these proceedings—and they are only the type of a good many others—do not bring the judiciary into contempt, it is a safe proposition that nothing that the Indian Press can write—and it writes but seldom in terms of disparagement of the judiciary—is likely to do so."

Elsewhere the paper makes the following remarks:—

"The fact that the new Bill is to be a part of the ordinary law makes the public look upon it as a measure calculated to further restrict the already vanishing freedom of the Press—the last link in a long chain of restrictive legislation, the effect of which no man can doubt. That the Bill is not needed is shown by the very feeble case which the Home Member was able to make out in favour of it. The country owes it to itself to enter a strong and emphatic protest against the Bill."

35. The *Tribune* (Lahore), of the 25th March 1914, has the following:—

The Indian Christians and the Land Alienation Act.

"The Hon'ble Mr. Maynard gives the circumstances under which the notification was considered necessary. The Church Missionary Society had acquired a considerable stake in certain villages on the Lower Chenab Canal and built churches and otherwise committed itself to objects which would have been frustrated by the introduction into its villages of a non-Christian element. The purchase of proprietary rights by Christian colonists was, therefore, suspended. 'This order involved somewhat unfair discrimination against them, for the purchase of proprietary rights at the extremely low rate of Rs. 12-8-0 per acre was a privilege very highly valued by all classes of colonist. It was, therefore, decided to permit to Christians as to all other classes, the purchase of proprietary rights, but to impose upon them the special disability in respect to alienation. . . . .' The Christian grantees of land were certainly entitled to acquire proprietary rights as much as colonists of any other class, and the hardship of suspending such acquisition by them through no fault of their own should certainly not have been permitted at all. But we fail to see why they should be made to labour under a disability. It is something that we have an official admission that prohibition to sell does constitute a disability, although we fail to see that the disability is a special one from which Christians alone suffer. Surely Mr. Maynard knows that there are far more numerous and important classes whom the Act has placed under a similar disability. Why should these or the Christians be placed under a legal disability? If it is a disability as the Government admit it to be, it should be removed and not extended. Mr. Maynard observes that 'there is, in the case of the Mazhbi Sikhs, a precedent for a group under the Land

Alienation Act based upon religions as well as racial distinctions.' It is admitted then that the declaring of Indian Christians in the Gujranwala and Lyallpur Districts to be an agricultural tribe is 'based upon religious as well as racial grounds.' Against such a principle, whether adopted in the case of the Mazhbi Sikhs or in that of the Indian Christians, we desire to enter an emphatic protest. It must not be forgotten, however, that the case of the Mazhbi Sikhs presents a strong contrast to that of Indian Christians. The Mazhbi Sikhs, almost to a man, are agricultural tenants or village kamins before their conversion, while this description, we fear, would not equally apply to Indian Christians, whether of the districts under reference or any others."

VII.—GENERAL ADMINISTRATION.

(b)—*Police.*

Reward for the capture of the culprit who threw bomb at the Viceroy.

36. Writing under the heading "Announcement of reward for the arrest of Rash Behari Bose," the *Paisa Akhbar* (Lahore), of the 18th March 1914, says that as the Police believe, as it appears from their proceedings, that Rash Behari Bose, Head Clerk of the Research Institute, Dehra Dun, is the person who threw a bomb at His Excellency the Viceroy in Delhi, the question arises whether only the reward of Rs. 5,000 recently announced by the Deputy Inspector-General of Criminal Investigation Department will be paid for his capture or whether 1¼ lakhs of rupees already announced in the event of the culprit being convicted will be paid also.

The police searches.

37. Adverting to the searches conducted (in the houses of?) several Daulat Rams, the *Hindu Sahaik* (Delhi), of the 15th (received on the 26th) March 1914, says that "we" emphatically declare that this conduct on the part of the police authorities is not becoming to them, especially as it is not only likely to put respectable persons to trouble but is calculated to cast a stain on the justice of the Government, which "we" cannot bear. The paper concludes by remarking that the Police should make full enquiries before laying hands on anybody.

Gambling in Amritsar.

38. The following is from the *Khalsa Advocate* (Amritsar), of the 14th March 1914:—

"In a recent issue of this journal we invited the attention of the authorities to the necessity of checking the Satta form of gambling which has actually ruined many persons and led to increase of criminality. People were daily seen flocking to the speculating houses and putting ruinous sums at stake. We are glad to hear that prompt action has been taken by our wide-awake Deputy Commissioner to put an end to this woe begone practice. We offer our heartfelt thanks to the head of the district for his timely action."

(c)—*Municipal and cantonment affairs.*

The Viceroy's reply to the address of the Bombay Municipality.

39. The *Tribune* (Lahore), of the 22nd March 1914, publishes the following:—

"His Excellency the Viceroy's reply to the welcome address of the Bombay Municipal Corporation is spirited, enthusiastic and full of suggestive ideas. His Excellency's reference to the importance of Bombay and to the public criticisms of administrative acts will not fail to attract attention. But by far the most interesting portion of the reply is where His Excellency pays a graceful and well deserved compliment to the Indian officers of the Criminal Investigation Department. His Excellency referred to them as 'that little band of our Indian fellow-subjects whose special duty it is to cope with the cult of political assassination.' All provinces may not have exhibited the same skill and ability which the officers in Bengal have shown, but undoubtedly they have been learning to walk in the foot-steps of the Bengal officers. It is to be hoped the combined effort of the officers of all the provinces will rid the country of the evil which every sane man in the country deplores quite as much as the Government. His Excellency then went on to say that 'with no watch word on their lips but duty they have steadily gone about their work. Some of them, boycotted in the teeth of a constant stream of abuse and carrying as sad experience, have proved their lives in their hands. When this frenzied propaganda has finally disappeared and has been forgotton, a day that may not come in my time but I hope for the credit of India may not be long delayed, the pages of Indian History will remain the brighter for the memory of the gallantry of these your countrymen who have shown a courage as magnificent as that of any of your most famous warriors.' Every Indian will share these noble sentiments nobly expressed by His Excellency, but His Excellency need not have taken wholly an official view of the matter in his reference to 'a constant stream of abuse.' It is only those who wear the shoe that can feel the pinch, and officials are not expected to realise vividly the petty tyranny and annoyance to which the innocent section of the population is often subject. But the country has a right to expect a fair and judicious apportionment of praise and blame from the statesman at the helm."

Corruption in municipal elections in India.

40. Under the heading "Concerning 'Political Morals,'" the *Tribune* (Lahore), of the 20th March 1914, writing of the recent political scandals in Canada, concludes with the following remarks :—

"Of course, Canada is exposed to infection from across the border, but still it is the British ideal which prevails in the Dominion and the Premiers of the various provinces are said to be 'striving resolutely' to resist improper influences. After this, it is hoped that the Anti-Indian section of the press in this country will cease to harp upon isolated instances of corruption in municipal elections. As compared with the western countries our civic and political affairs are wonderfully pure; and this outstanding fact is seldom recognised by the opponents of Indian aspirations."

The Rangoon municipal affairs.

41. The following appears in the *Tribune* (Lahore), of the 22nd March 1914 :—

"The principle of separate electorates once recognised must, we are afraid, lead to many differences and to disintegration in the end. A peculiar difficulty has now arisen concerning the desired introduction of separate electorates in the Rangoon Municipality. It does not concern Hindus and Muhammadans nor Buddhists and Muhammadans, but Englishmen and non-English, Europeans or Asiatics. The Rangoon Municipality passed a resolution recommending the creation of a separate electorate for Parsees, Jews and Armenians from Europeans, Americans and Anglo-Indians with whom they had been associated in the municipal elections for 20 years. The former have now rightly protested against this resolution and have sent a memorial to the Government objecting to the separate electorate on the ground that it would introduce racial ill-will, jealousy and other troubles. Moreover the Parsees, Jews and Armenians have to elect one member in a spirit of racial partiality engendered by the principle of separatism and to whichever of the groups the elected member may belong, there would be jealousy and disappointment among the others. It is not clear on what grounds the exclusion of Parsees, Jews and Armenians has been made, but we fear that it will create racial antagonism which is harmful to the development of a sense of a public responsibilities and duties. It is curious to observe how a wrong and injurious principle, once recommended as an apparently good expedient in the case of a particular community, is made use of to create other divisions and sub-divisions among an otherwise homogeneous body. If the Government of Burma encourages this harmful principle apparently all efforts at promoting a spirit of unity and friendly feeling among the people of various religious persuasions will be frustrated by the insidious effects of separatism extended to public institutions and public work."

(d) *Education.*

The budget and education.

42. The following is from the *Panjabee* (Lahore), of 21st March 1914 :—

"The Finance Member said that it might very well be claimed that a part at least of the profits from railways should go to the development of the railways of the State. He could not be unaware that the claim had been stoutly resisted in the past. It was equally stoutly resisted by the Pandit on this occasion. The people of India, said the Pandit, had paid enormously towards railway construction and the development of the railway system. The railways so constructed and so developed constituted an asset of some value to the people, and they had every right to determine whether the income accruing from their investment should be utilised for further extending the railway system or for other purposes which they deemed to be more beneficial to them. The Financial Member seemed to make it a great point that the construction of new railways was itself an object beneficial to the people. It is not clear if he referred merely to the net profit which the railways yield or to the benefit which the people derive from them in other ways. From both these points of view, as has been repeatedly pointed out, irrigation is far more beneficial to the people just at present than the railways. With what propriety, then does he allot a far larger sum to the railways than to irrigation works?

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"The Finance Member exhibited a good deal of unnecessary warmth in demonstrating what everybody knows, that education and sanitation are provincial charges. He seemed to go even further and hold that when the Government of India assisted the Provinces with special grants for education and sanitation, they did so, not as a part of their ordinary duty, but out of their boundless liberality. Sir William Meyer cannot be unaware that the Provinces have never accepted this view. The revenues which the Government of India claim as their own belong, for the most part, not to them but to the Provinces. They are entitled to no more than what they need for their purposes, and when these have been met, any outstanding surplus must go back to the Provinces, not as a matter of liberality on the part of the Government of India, but of absolute justice. The surplus of the Government of India is no more the pocket-money of that Government than the balances at the disposal of the Provincial Governments are their pocket-money. In both cases the surplus represents money which has been taken from the tax-payer over and above the sum actually needed by Government, and the only proper use for this sum is for it to go back to the tax-payer either in the form of remission of taxation or by being spent on ameliorative services. The Finance Member has more than once told the Council and the country that the Provincial Governments have large balances and that they have not been able yet to spend the sums that have in the past been placed at their disposal. One obvious reply to this contention is, as we have already said, that to the tax-payer the Government of India and the Provincial Governments represent one and the same authority. But in this matter of education there is a further reply to give. Is it not true that the policy which the Local Governments have been trying to carry out is not their own, but that of the Government of India? In regard to primary education, for instance, did not the Government of India lay down certain general principles in their Resolution dated February 21, 1913, and call upon the Provinces to give effect to them? In the face of this fact it is not surely for the Finance Member to divest himself and the Government of India of all responsibility in the matter and to hold the Provincial Governments solely responsible for their failure to spend the sums at their disposal. If the Government of India had placed a definite and tangible aim before themselves and the country, if they had declared it to be their intention to make primary education universal within a prescribed period, instead of merely laying down that there should be, 'the widest possible extension of primary education on a voluntary basis'—a phrase which might mean anything—it cannot for a moment be doubted that the Provincial Governments would have shaped their own particular policies accordingly and that the country generally would have had a far more comprehensive scheme before it than it has at this moment."

Education in India.

43. Writing under the heading "Our educational difficulties," the *Zamindar* (Lahore), of the 22nd March 1914, says that at a time when the Punjab Government has announced that the extension of the Central Training College is impossible, when only 1 crore and 85 lakhs of rupees have been provided in the budget for the education of more than 24 crore British subjects in India, when, in spite of the urgent need for technical education the sum of only 24 lakhs and 60 thousand rupees has been provided for the year 1914-15, when out of 7 crore Muhammadans only 3,16,998 students are receiving education, when Indian Universities are not independent in educational and administrative matters and when Government considers free education impolitic, Indians cannot but recall the speech which Lord Macaulay delivered on Indian education. "Are we to keep the people of India ignorant, he asked, in order to keep them subjected and over-powered? Can we think that we can give them knowledge without awakening higher ambition? Is it proper that we should awaken higher ambition but should take no steps to provide them with legitimate means of gaining their desires? Is there anybody who can answer these questions in the affirmative? Yet one of them must be so answered by those persons who maintain that Indians should for ever be excluded from high offices. But I have no fears. The path of duty is plain before us. * * *

* * It may be that the public mind of India may so expand under our system as to out-grow it; that by good Government we may educate our subjects to a capacity for better Government and that, having become instructed in European knowledge, they may, in some future age, demand European institutions. Whether such a day will ever come I know not. But never will I attempt to avert or retard it. * * * *

* * * To have found a people sunk in the lowest depths of slavery and superstition, to have so ruled them as to have made them desirous and capable of all the privileges of citizens would be a title to glory all our own. The sceptre may pass away from us. Unforeseen accidents may derange our profound schemes of policy. Our armies may not gain victories. But there are triumphs which are followed by no reverse. There is an empire exempt from all natural causes of decay. Those triumphs are the pacific triumphs of reason over barbarism; that empire is the imperishable empire of our arts and our morals, our literature and our laws."

Commenting on this the paper says that the universal triumphs and the magnificent empire to which Macaulay referred in his above speech are not unknown in India. If Indians are a vanquished people they have been conquered by these triumphs. If they are a subject people they are subjects of this empire. For guns and cannon had no power of so easily subduing Indians and so completely that they cannot even think of regaining their supremacy. Indians are not so devoid of gratitude as to forget their obligations to Great Britian and to deny the blessings of British rule. Though they are involved in calamity, yet in their present condition they pray for their benefactors. There can be no denying the fact that "our" present educational weaknesses are creating just cause for complaint, but that, nevertheless, all of "us" are convinced that whenever Government finds an opportunity of casting a kindly glance on "our" present condition all "our" present difficulties will disappear. In these circumstances, it is "our" duty to try to bring that day still closer. "We" should continue to keep Government informed of "our" demands and should repose faith in the generosity of "kind-hearted Hardinge."

Government and Muslim Education.

44. The following is from the *Panjabee* (Lahore), of the 19th March 1914:—

> "The advice is wholesome and will, we hope, be laid to heart by our Muhammadan fellow-countrymen. In education, as in other spheres, nothing helps a community or an individual so much as self-help. The Government as the custodian of the public purse must, indeed, do its duty, but in doing it it has necessarily, as His Honour observed, to scrutinise each application as it comes before it. It cannot and ought not to favour one community at the expense of another and it can scarcely be blamed if it insists upon each applicant helping himself as a condition precedent to the Government helping him. Unfortunately the principle here laid down by His Honour has not always been observed in the past."

The *Zamindár* (Lahore), of the 20th March 1914, has a note entitled "Less dry but significant reply." Referring to the speech which His Honour Sir Michael O'Dwyer delivered on the 14th instant on the occasion of laying the foundation stone of the new Islamia High School to be built outside Bhati Gate, Lahore, the paper says that it fully agrees with His Honour that Muhammadans have been left behind in the race of education owing to their taking it up rather late, and they must now redouble their efforts to make up the deficiency. It also confesses that His Honour is right in saying that other communities have shown greater prudence and greater liberality and sacrifice than Muhammadans in educational matters. It is thankful to His Honour that he feels for the educational backwardness of Muhammadans and has openly expressed his desire that they should come up to the level of other communities. Next it says that Government has granted Rs. 35,000 for the Islamia School building and Rs. 11,000 for the land on which the building will be constructed and adds that if His Honour has promised no further grant there is no cause for disappointment (seeing that) if "our" efforts and labour are based on sincerity and communal sympathy all of "our" difficulties will be removed without any exertion on "our" part. It is true that Government thinks of "our" weakness and degradation, but Muhammadans should always bear in mind that the only power which can help us resides in "our" arms and bosoms.

Education in the Punjab.

45. The *Panjabee* (Lahore), of the 19th March 1914, has the following:—

> "It is true that the amount which the Punjab spends per head is slightly better than what Madras and the United Provinces spend. But the United Provinces are doing better in the other respect, which surely shows, if it shows anything, that they are more alive to the requirements of the situation than the Punjab can be said to be. In any case it is by the standard set by the most advanced Provinces that the less advanced ones ought to judge themselves. If Bengal can spend one-fifth of its revenue on education, why should the Punjab which has a considerable lee-way to make up, be content with spending only one-tenth? We do not forget that the educational budget of Bengal includes large Imperial assignments. But these assignments have been shared in greater or less proportion by every Province, and the difference between one Province and another is due to the difference between their respective demands, the earnestness with which they were urged and their own

estimates of their spending capacity. And if the Punjab has not got as much as some other Provinces have, she has largely herself to blame. Again if Bombay can spend 8 annas per head of the population why cannot the Punjab spend even half that sum?

"A comparison between the budgets of the different provinces shows that while every other Province has been drawing heavily upon its surplus to meet its educational and other demands, the Punjab has been congratulating itself on the hugeness of its surplus, in the hope, it may be, of investing it for the benefit of posterity. In the current year, for instance, Bombay has drawn 46 lakhs from its balance, Bengal 89 lakhs, the United Provinces 38 lakhs, while the Punjab has drawn only 20 lakhs, even though it can count upon huge prospective windfalls in the near future. There is no conceivable reason why the Punjab Government should not spend a good deal more upon education than it has been doing. A substantial part of the windfalls as well as of the surplus already accumulated could not be better utilised than for this supremely important purpose. It is true, as Sir James Meston has recently reminded his Council, that every rupee of non-recurring expenditure must involve additional recurring expenditure; but the Government cannot only count upon a normal growth of revenues in the present circumstances, but is actually thinking of surrendering a part of its surplus in return for a permanent annual assignment. There should, therefore, be no difficulty in meeting any demand for recurring expenditure that may arise. The non-official members of the Legislative Council ought to make it a point to insist upon the Government devising a more progressive policy in the matter of education, especially primary education, than it has so far done."

The status of the Punjab University.

46. The *Panjabee* (Lahore), of the 19th March 1914, has the following:—

"It is greatly to be regretted that the Punjab University, which is a much older University than that of Allahabad, should still be relegated to a lower status than the other Universities. We hope in any legislation that they may undertake the Government of India will take necessary steps to remove this anomaly. The non-official members of the Punjab Council should now bestir themselves in the matter and urge the Local Government to move the Government of India to remove this just grievance of the Punjab University. It is a melancholy reflection on the public spirit of the people of the Province that they should lag behind other provinces in so many important matters. The success of the agitation carried on by the Beharees for a High Court at Bankipur, and by the people of the United Provinces for an Executive Council as well as of Dr. Sapru's resolution ought to be enough to open the eyes of the people of the Punjab and show them the way they should move."

(f)—*Railways and communications.*

The nationalisation of Railways in India.

47. The *Tribune* (Lahore), of the 22nd March 1914, has the following:—

"The question of railway nationalisation has been pressed by the British public. In India there is a growing volume of opinion that the railways should be worked by the State and the companies' working has been increasingly unpopular. In a previous issue we pointed out the reasons urged by the British public for the railway nationalisation. It would be interesting to know what Mr. Asquith, the British Premier, has to say on this subject. A deputation waited upon the Prime Minister on February 12 to discuss the question and in replying to them Mr. Asquith said: 'One of the most obvious considerations was that the assumption, upon whatever terms by the State, of the ownership, control and management of the railway system would inevitably and necessarily be followed by two sets of competing and not easily reconcilable demands—on one hand the demand by the trading community for a reduction of fares and rates for the carriage of passengers and goods, and on the other hand, a demand by the railway servants, who would become employees of the State, for shorter hours and increased wages. He did not think any one could dispute the probability that the emergence of these two demands and insistance upon them would be one of the first and most inevitable results of nationalisation.' Assuming that they are so, it is easy to show that these are problems that are for the State to solve and not for the companies to deal with in the haphazard manner they are doing. India, for instance, where the people have not so keen a sense of their rights and wrongs as those in Great Britain, many imperfections and unjust arrangements are endured so far as they are endurable. But even here the economic struggle is becoming keener every day. The railways form an important instrument by which this economic problem is affected and we already know what the movement of high prices has done. Under these circumstances it is impossible that any keen headed statesman will deliberately wish the railways should be in other than State hands. The problem cannot be indefinitely postponed, and we think that the State both in England and India, should devote more earnest attention to this problem."

(h)—*Miscellaneous.*

The proposed Sanitary Board.

48. The *Panjabee* (Lahore), of the 19th March 1914, has the following:—

"While we desire to congratulate the Government upon the fullness of their reply in this as in several other cases, we are constrained to observe that the reply itself is disappointing. It is unfortunate that the scope and function of the Board are limited to the consideration of specific schemes that are submitted to it and that even in regard to these it has not the power of giving administrative sanction to any scheme which it may approve. But such as it is there is still room for non-official representation on the Board. There is not a sanitary scheme of any importance which does not involve non-sanitary issues and in regard to which the non-official public may not have something to say which it is worth the while of the officials and the experts to know and to consider. The Sanitary Board, however limited its scope and function may be, would be all the better fitted to do full justice to them if it had a larger non-official and Indian element. And it goes without saying that it is only when the Board will be so reconstituted that it will be able to fulfil the functions that ought to and must eventually belong to it, those of initiating measures and determining policy."

A Sub-Assistant Surgeon's pluck.

49 The *Panjabee* (Lahore), of the 19th March 1914, has the following:—

"Replying to a question regarding the wounding of Lieutenant Lloyd Jones, King's African Rifles, at Kutol, Lake Rudolf, last September, Mr. Harcourt paid a warm tribute to Mr. Parvati, the Indian Sub-Assistant Surgeon at Marsabit, who made a remarkable forced march of 100 miles through the desert in four days with only one camel, and with practically no food and water, in order to tend Lieutenant Lloyd Jones. The tribute will doubtless be appreciated by Mr. Parvati's countrymen. We can only hope it will go some way towards dissipating the mischievous impression which some interested people have been sedulously trying to create in England, that the pluck of the present-day Indian manifests itself only in undesirable forms. The truth is that for one man who exhibits courage in unlawful actions there are tens of thousands who have been exhibiting it in the most wholesome manner in their daily lives both by their doings and their sufferings. It is only in the rare cases in which some of them come into prominence that a Cabinet Minister feels called upon to proclaim their bravery to the world."

Europeans and Indians.

50. Writing under the heading "Molesting an English lady," the *Akhbar-i-'Am* (Lahore, of the 20th March 1914, describes how in Chowringhee, Calcutta, an English lady was recently slapped on the head and cheeks by a Bengalee youth, aged 17 years. She fell down senseless from the effect of the blows, and was carried to the hospital. The matter was referred to the Police, and Inspector Hans (?) has been deputed to make an enquiry. After remarking that the culprit is at large and expressing the hope that he will soon be arrested, the paper alleges that several cases have occured in railway trains in which Indian ladies have been ill-treated by the *Goras* (European soldiers) and ravished; but, in spite of the fact that proofs were adduced to bring home the charge, the accused were acquitted. In conclusion, the paper says that it is not proper for Government to make invidious distinction between Europeans and Indians (*lit.* in adopting the policy of the Ganges and the Jumna) in such matters, as it recognises no distinction between Europeans and Indians among its subjects.

The *Zamindar* Relief Fund.

51. The *Zamindar* (Lahore), of the 18th March 1914, publishes a communication headed, "The future of the *Zamindar*." The writer dwells on the efforts made by Ibn-i-Tomrat—a pupil of Ghazali—in regenerating Islam and says that he gained success in his undertaking by publishing various pamphlets on the subject, and their translation in other languages and by disseminating them broad-cast. Every nation needs an "organ," and every nationality "organisation." If the *Zamindar* had so wished it could have become the organ of the richer classes by eulogising influential persons. But in that case it would not have been the *Zamindar* but a *Talukdar*. Indeed, the *Zamindar* is aware that every mission has succeeded among the lower classes. When the (Muslim) community made the *Zamindar* its organ, bestowed upon it the honour of interpreting its feelings and supplied every possible material for its existence,

it would betray extreme weakness on the part of the community if it were to fail to extend its circulation (*lit.* interpretation) and to pay no heed to the strengthening of that bond (*lit.* binding), by the lossening of which all the spiritual and material powers of Islam have been dispersed and which has the power to weld together again the various scattered forces of the faith. Continuing, the writer says that many of his friends have drawn his attention to the desirability of establishing a permanent fund for the *Zamindar* to enable it to remove all obstacles in the way of its combating future dangers. Every Muhammadan is deeply grateful to those persons who support this idea and are sending money in aid of the *Zamindar* Relief Fund. The writer remembers that the *Zamindar* had returned the sum of Rs. 2,000 to the community (*Anjuman-i-Himayat-i-Islam*) which the *Zamindar* had received from the Muhammadans when it was called upon to furnish a security for the first time. After remarking that the *Zamindar* should also at a proper time return to the community the pecuniary aid which it is now receiving from it, the writer comes back to the proposal regarding the establishment of a permanent fund and says that the *Zamindar* cannot reject the proposal if public opinion strongly approves of it. He is of opinion that in order to secure the advancement and stability of the *Zamindar* the community should contribute one lakh fifty thousand rupees as a loan without interest. This amount should be divided into shares of Rs. 5 each and every one may be permitted to purchase as many shares as he likes. The amount of money thus collected should be returned by instalments, to the donors within a period of 10 years. The subscriptions also received after the confiscation of the press should be paid to the same fund and be returned in the same way. This will help the *Zamindar* to strengthen its foundation and enable its daily editions to be published in English, Arabic and Turkish. When this is done, it will be able to serve the country and the community as the best newspapers published in London and Paris. The fund will also benefit the community because it will not only enable the *Zamindar* to be of great service to it but all its money will eventually be returned.

LAHORE:
The 28*th March* 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

356 SB—178—4-4-14—SGPP Lahore.

[Confidential.]

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o.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 "
	WEEKLY.				
	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Comrade	Delhi	Muhammad Ali	Muhammad Ali	3,000 "
	Harbinger	Lahore	Durga Parshad	Feroze Din	250 "
	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 "
	Liddell's Weekly	Simla	S. H. Liddell	S. H. Liddell	500 "
	FORTNIGHTLY.				
	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
	Durbar	Amritsar	...	Kasar Mal	300 "
	Forman Christian College Notes.*	Lahore	...	...	...
	Practical Medicine	Delhi	Ram Narain	Madho Ram Narain	1,000 copies.
	Punjab Educational Journal	Lahore	E. Tydeman	R. B. Mohan Lal	500 "
	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 "
	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 "
	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 "
	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 "
	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 "
	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 "
	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 "
	URDU.				
	DAILY.				
	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
	Desh	Do.	Dina Nath	Dina Nath	2,000 "
	Hamdard	Delhi	Muhammad Ali	Muhammad Ali	...
	Hindu	Lahore	Hari Lal Sharma	Hari Lal Sharma	...
	Paisa Akhbar*	Do.	Mahbub Alam	Muhammad Din	3,000 copies.

*Not received during the week.

†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 4TH APRIL 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. DAILY—*concluded.*				
28	Rafiq*	Delhi	Sajjad Husain	Mirza Asdulla Beg	1,000 copi
29	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
30	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copi
	TRI-WEEKLY.				
31	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
32	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copi
	WEEKLY.				
33	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copi
34	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
35	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
36	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
37	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
38	Arjuna	Do.	Raj Narain Arman	Raj Narain Arman	1,000 „
39	Arorbans Gazette*	Amritsar	Narain Das	Narain Das	500 „
40	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
41	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
42	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
43	Bharat Samachar	Rawalpindi	...	Badar-ud-din	...
44	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copi
45	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
46	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
47	Curzon Gazette	Delhi	Umrao Mirza	Mirza Hairat	3,000 „
48	Desh Upkarak	Lahore	Thakar Das Sharma	Thakar Das Sharma	...
49	Durbar	Do.	Karm Chand Hateshi	Karm Chand Hateshi	600 cop
50	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
51	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 cop
52	Haq*	Delhi	Qasim Ali	Qasim Ali	600 „
53	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
54	Himala	Lahore	Dina Nath	Dina Nath	...
55	Hindu*	Do.	Hari Lal Sharma	Hari Lal Sharma	2,000 cop
56	Hindu Sahaik	Delhi	Bishen Sarup	Bishen Sarup	...
57	Hindustan	Lahore	Ram Rachpal Singh	Karam Chand Hateshi	15,000 co
58	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
59	Insaf*	Delhi	...	Muhammad Nawab Mirza	...
60	Isna-i-Ashari	Do.	Saghir Husain	Saghir Husain	850 cop

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 4TH APRIL 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
61	Jiwan Tat	Lahore	Dev Rattan	Dev Rattan	375 copies.
62	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
63	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
64	Kashmiri Magazine	Lahore	Muhammad Din Fauq	Muhammad Din Fauq	1,300 „
65	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
66	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
67	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
68	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
69	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
70	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
71	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand Mohan	...
72	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
73	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
74	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
75	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
76	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
77	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies
78	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
79	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
80	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain Sadiq.	250 „
81	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	F. Ralia Ram	750 „
82	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
83	Shanti	Rawalpindi	Kishan Chand Mohan	Kishan Chand Mohan	1,200 copies.
84	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
85	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
86	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 „
87	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
88	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
89	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
90	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
91	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
92	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
93	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 „
94	Mister Gazette	Rawalpindi	Ali Bakhsh	Ali Bakhsh	100 „
95	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 4TH APRIL 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	FORTNIGHTLY—*concluded.*				
96	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 copies.
97	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
	MONTHLY.				
98	Adab	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
99	Al-Waz	Delhi	Muhammad Ishaq	Muhammad Ishaq	500 copies.
100	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 "
101	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
102	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
103	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 copies.
104	Indar	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 "
105	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
106	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 "
107	Kakezai Social Reformer*	Lahore	Fazl Din	Fazl Din	400 "
108	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 "
109	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
110	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
111	Nizam-ul-Mushaikh	Delhi	Hassan Nizami and Muhammad Irtaza.	M. Muhammad Khalil	200 copies.
112	Prem Bilas	Gujranwala	Mittar Sen	Mela Ram	...
113	Sadhu	Delhi	Suraj Narain	M. Suraj Narain	1,200 copies.
114	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
115	Sulah Kul	Montgomery	Fateh Chand	Fateh Chand	...
116	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
117	Tashhiz-ul-Azhan	Qadian, Gurdaspur District	Feroz Shah	Ch. Abdul Salam	...
118	Zaban†	Delhi	Dr. B. B. Mitra	Dr. B. B. Mitra	250 copies.
	GURMUKHI.				
	BI-WEEKLY.				
119	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
120	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
121	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
122	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 "
123	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
124	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
125	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
126	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.

†Temporarily ceased to exist.

I—POLITICS.

(a)—*Foreign*.

Home Rule Campaign.

1. The *Panjabee* (Lahore), of the 28th March 1914, has the following :—

> "If Mr. Bonar Law and his supporters knew their duty and were not entirely blinded by party-passion they would cut off their right hand rather than triumph over the supposed break down of discipline in the army. England has hitherto boasted and boasted rightly that neither the King nor the army has anything to do with politics—in the sense of party politics. Constitutional writers have laid emphasis upon the fact, which all truly observant men have noticed, that it is the neutrality—so far as party-politics are concerned,—of the Crown which is the symbol of authority and of the army which, in the last resort, is the instrument for carrying out authority, that constitutes at once the element of stablity in the British Constitution, the source of its great and unfailing strength, and the guarantee of civil and political liberty. The moment one of these agencies ceases to be neutral, the moment the King instead of acting upon the advice given by his constituted advisers took sides in party politics or the army refused to carry out the lawful orders given by the Government for the time being, neither the glorious Constitution, the work of ages and the proudest boast of the great English race, nor English liberty would be safe It is short-sighted folly to imagine that the issue is merely temporary, that once Ulster has become victorious things will again resume the normal tenor of their ways. The victory of Ulster, fatal as it would be from every possible point of view, would be only a small part of the total consequences of disobedience and indiscipline in the Army. Every important minority, however small, would think itself justified in profiting by the example of Ulster and would regard it as a legitimate part of its activities to try to seduce the army from the path of obedience. The army itself would begin to take a keener interest in politics and to imbibe political views and sympathies in a larger measure than it now does. Questions would no longer be determined solely or mainly in Parliament, but by appeals to the worst passions of one of the least advanced sections of the community. It is easy to say that a man does not cease to be a citizen by becoming a soldier. But the time when the interference of soldiers in politics will be wholesome will in all probability coincide with the time when armies, as they are now understood, will cease to exist The professional soldier of the present day is the unfittest person to have the decisive voice in politics whether national or international, and yet the whole effect of the present state of things, unless it was peremptorily put an end to would be to give the decisive voice to the army, at any rate in matters in regard to which the army cared to have a voice. Fortunately the English, though a political race to the tips of their toes, are not a very logical race. The determining consideration with them is not logic, but expediency. And it is only reasonable to hope that with the subsidence of the passions, for the most part party passions, that have arisen even the Tories will see the supreme folly of their ways and the whole nation will unite to find a way of escape out of a situation fraught with immense potentialities for danger."

Indians and Switzerland.

2. The *Himala* (Lahore), of the 27th March 1914, publishes from Lala Sagar Chand, at present residing in London, a communication headed, "Letter to Indian young men." A few days back, says the writer, a Swiss Professor of Mathematics whom he met in England told him that he had studied *Ramayana*, *Mahabharata*, *Bhagwat Gita* and *Shakuntala* and asked him why Hindus, who were the foremost people in ancient times, were now in such a fallen condition. The writer, in reply, attributed the present condition of Hindus (1) to disunion prevailing in the country, (2) to certain self-constituted leaders who were leading both Hindus and Muhammadans astray, and (3) to the education imparted to Indians which was so bad that it in no way strengthened their character. Continuing he said that two centuries ago the wealth of India inspired Milton and Shakespeare and invited Columbus to its shores. Then there was no famine and plague in the land But those days have gone. Referring to Indian students in England the writer said that while other Oriental students are at once admitted to Oxford and Cambridge, rich Indian students are termed "natives" and are treated with such contempt that it is difficult for them to join a University or College. They are asked whether they are loyal to the British Crown and even if they reply in the affirmative, they are asked to obtain a certificate (of good character and respectability) from Mr. Arnold. But the latter refuses to grant such certificates on the plea of not knowing them. Thus the students are tossed like footballs between Oxford and London. The Professor expressed great regret at this and said that Indian students should go to Switzerland where every person is treated equally whatever his

colour may be. The Swiss love India which has given to the world books like *Bhagwat Gita* and will feel proud if the descendants of Ram Chandra and Krishna go to their country for education. The writer, therefore, advises Indian students to go to Switzerland, whose Universities are considered the best in the world. Indeed, Switzerland, he adds, is calling the whole world to go to it to learn the secret of progress and security against famine, plague and injustice. In conclusion, the writer says that if Indian young men remain true to their faith and learn the secret of material progress from foreigners, they will become the most civilised and powerful nation in the world.

Muhammadans in South Africa.

3. The *Observer* (Lahore), of the 28th March 1914, has the following :—

"With regard to the Muslim grievance about marriage, there can be no question that the recommendations will altogether fail to satisfy the Musalmans. When the Muhammand law permits a man to have more than one wife, it is undue interference with their private law to deprive wives other than the registered one of their rights. The children of such wives are as lawful as those by the favourite wife and equally entitled to inherit from their father. The Musalmans of South Africa have, however, been guilty of criminal negligence in not insisting on this point from the first, and they will have themselves to thank for if their eleventh hour protest fails. It is matter for extreme regret that the summary of the Budget debate does not show that any Musalman member of the Imperial Council drew the attention of the Viceroy to the Muhammadan grievance in South Africa. It would have been much better if, instead of wasting the time of the Council on assurances of Muslim loyalty, stress had been laid on the urgent need of removing the complaint of the Muhammadans in the Union.

"One point in this connection should not be lost sight of, and that is that the English law on the subject is more stringent than the recommendations of the Commission. The latter would permit a Musalman to take more than one wife, although the unregistered wife and her children would not be recognised as lawful in the Union. In England, we believe, a Muhammadan would be guilty of a heinous offence, *i.e.*, bigamy, if he married another woman in the presence of a first wife, while the second wife and her children would be equally regarded as unlawful. This means that an agitation should be started for the amendment of the laws of both England and South Africa."

An Indian member of the Parliament of Cape Colony.

4. The *Panjabee* (Lahore), of the 31st March 1914, publishes the following :—

"Reuter sends the welcome news that a Muhammadan gentleman, Dr. Abdur Rahman, has been elected a member of the Parliament of the Cape Colony by a majority of several hundreds over the white candidate. So signal a success on the part of an Indian would be a matter for congratulation in any case. It is especially gratifying at the present moment. It is quite possible that the systematic oppression to which Indians have been subjected in South Africa, coupled with the heroism and manliness they have displayed throughout, has at length created a healthy re-action in their favour in the better mind of the community. Whatever the explanation may be, we have no hesitation in offering our sincere congratulations both to the successful candidate as well as to the electors."

5. The *Tribune* (Lahore), of the 1st April 1914, has the following :—

Indians in Canada.

"The report that 'Hindus' in British Columbia are sending a delegation to India to interview the Viceroy on the subject of the immigration of 'Hindu' women in Canada must be regarded as indicating fresh trouble for the wives and children of the Sikhs who have settled in British Columbia. The Sikhs have hitherto scrupulously eschewed politics, and the only communal organization of theirs confines itself to educational activities. At considerable expense and personal sacrifice only recently the Canadian Sikhs had sent delegates both to England and to India. In England Lord Crewe made the regrettable mistake of refusing to hear the delegates and in India the Hon'ble Mr. Clark faithfully repeated the mistake. But the great and truly sympathetic statesman, Lord Hardinge, received the delegates and spoke to them words of encouragement. What has happened since then to unsettle the minds of the Sikh settlers in British Columbia we cannot say, but, as practical people, they are not likely to embark upon another expensive business without justification. At the forthcoming Sikh Educational Conference a resolution might be adopted praying the Government of India and the Secretary of State to intercede on behalf of the settlers and terminate satisfactorily their outstanding trouble. The war against the

Sikh women which the Canadians have so far carried on is the least heroic that can be thought of by man, to say nothing of the inhumanity of separating wife from husband and children from parents. The Conference should urge the Secretary of State by telegram to take immediate action in the matter."

6. The following appears in the *Tribune* (Lahore), of the 1st April 1914 :—

Indian Students in England.

"A new unofficial committee has been formed in England to show hospitality to Indian students. The Chairman of the committee is Sir Frederick Robertson, ex-Judge of the Punjab Chief Court, who on the eve of his departure from Lahore called pointed attention in a speech to the 'advent of the educated Indian.' Among the members are a number of retired Anglo-Indians like Lord Inchcape, Sir James Dunlop-Smith and Sir Henry Craik. But the names of the Lord Chief Justice, Sir William Wedderburn and Sir Seymour King are also mentioned. The inclusion of these truly great names and Lord Haldane's acceptance of the Presidency of the committee may be taken as indicative of a genuine attempt to do justice to the much injured Indian students who by their ability and capacity have roused the jealously of a class of English competitors. It is to be sincerely hoped that this committee will succeed in protecting innocent students from undeserved suspicion. Espionage started under whatever auspices produces the most unfortunate effect of alienating sympathies and drives the innocent victims to desperation. The new committee proposes 'to give young Indians an opportunity to come into more intimate touch with better sides of English life and will be entirely free from any idea of officious interference, or of improving or supervising Indian students.' This is undoubtedly an improvement upon the Arnold committee and to that extent is certainly welcome The new committee will probably avoid the mistake of preventing contact of Indian students with conditions of life that are natural in a free atmosphere."

(*b*)—*Home.*

7. The *Tribune* (Lahore), of the 27th March 1914, has the following :—

The Budget debate.

"The two noteworthy points in the budget debate on Tuesday were the readiness of the non-official members to compliment the Finance Member on the fairly satisfactory budget he had presented and a universal recognition of His Excellency the Viceroy's strenuous efforts to secure a satisfactory settlement of the South African question. In particular the non-official members were most enthusiastic in giving expression to their sense of gratitude for His Excellency's statesmanlike attitude throughout the anxious period, and this attitude of His Excellency and his Government constitutes, as justly stated by Mr. Vijiaraghavachariar, 'an abiding land mark' in the history of this country. It has made a profound impression on the people who are now convinced that the Government may be depended upon to guard their honour and interests when they are assailed from outside. The praise that was bestowed upon the Finance Member must also convince the official hierarchy that non-official members do not feel deterred from the existence of differences to recognise merit where it exists and that they do not constitute themselves into a permanent opposition in order to have the pleasure of seeing the defeat of the Government. The generous appreciation of the non-official members in this respect is in marked contrast with the pugilistic attitude of some of the official members whose object throughout the session has been one of studied antagonism to the representatives of the people regardless of the fact that the *raison d'etre* of the Council is unstinted co-operation in order to popularise official acts and measures. There has been no improvement in this attitude of the officials and widespread apprehension prevails that the object of the reform is being frustrated by them. What is complained against is not that non-official recommendations are not accepted bodily, but that there is no disposition to appreciate the non-official points of view. The party instinct, the ugly aspect of which is manifesting itself in regard to the Irish Home Rule question, is all too powerful to value reasonable and mild requests in the pacific Indian atmosphere.

"Among the other points of general interest which were prominently mentioned by non-official members may be mentioned Mr. Benerjea's favourite theme of financial autonomy for the provinces, Sir Fuzulbhoy Currimbhoy's effective attack on the railway policy which, without creating a depreciation fund, has been showing a deceptive return of 4½ per cent. on capital outlay, Pandit Madan Mohan Malaviya's strong and emphatic protest against Lord Crewe's scheme of the India Office reform and Mr. Vijiaraghavachariar's plea for settling the larger question of emigration and his objection for continuing the existing system of doles and the divided heads of revenue. All these are questions of first rate importance and require to be tackled with ability, tact and perseverance. On the question of financial autonomy for the provinces, with which the right of taxation is indissolubly associated, opinion is by no means unanimous. If the Bengal members are united in this respect, the rest of the provinces should have no objection to try the scheme in Bengal with the existing non-official majority in that Council. For our part we continue to oppose financial autonomy until the right of control passes from the Government of India to the Provincial Council with larger powers and more effective non-official majority than is possessed under the existing scheme. The expansive railway programme which has been adopted to silence the clamour of the Bengal Chamber of Commerce is bound to cause great financial embarrassment and the provinces should unite to effectively expose the illusory profits shown by the railway apologists. Sir William Meyer has the candour to admit that he would be ashamed to borrow at 3 per cent. and receive 1 per cent. in return. His contention is that he is earning 1¼ per cent. after paying interest on capital outlay. But he cleverly glosses over the failure of the Government to create a depreciation fund and ignores the outstanding fact that the railways have been charging rates which, compared with the cheapness of labour, quality of equipment, low speed and general inefficiency, are unconscionably high. The question of railway extravagance should be taken up at the point at which Mr. Wacha has left it and further inquiry pursued with the same mastery of details as Mr. Wacha has brought to its consideration.

"The India Office reform is the question of the hour. The country has expressed itself most unequivocally on the main features of the reform. The Indian National Congress, the All-India Moslem League and the non-official members of the Imperial Legislative Council have all expressed the same opinion, *viz.*, that Lord Crewe's scheme is injurious to the permanent interests of this country, that it should be modified to retain the consultative feature of the Council and to maintain unimpaired the Secretary of State's personal responsibility to Parliament and that the constitution of the Council should provide for real and adequate representation of Indians. The Congress delegates will soon be in England to press this question on the attention of the Secretary of State, but further attempts must be made in this country to convince the Home Government of the unanimity of popular opinion as regards the proposed reform. The system of doles has been universally condemned and we have now the authority of Lord Hardinge himself against it. A further instalment of reform in provincial finance will in the fulness of time become due, and when it falls due it would undoubtedly lie in finally abolishing the divided heads and in substituting in its place fixed contributions on the German lines. But the existing settlement should be given a sufficiently long trial before the necessity of change can be effectively made out.

"It is satisfactory that a number of non-official members called attention to the great disadvantage of having to deal with the complex question of the budget in the short space of eight or ten days in the midst of heavy legislative business. The official members take several months to prepare their budgets and they have besides a whole library of references at their disposal. But they set before the non-official members the impossible task of digesting the budget figures in the short space of a week and meeting the officials in an open contest unaided by the huge files which they themselves command. When papers are called for, they refuse to produce them, and yet they contend that they have reformed the administration and have associated the chosen representatives of the people with the administration in a responsible way. It is quite time that the Government decided to change the administration in spirit as well as in form and style."

The *Panjabee* (Lahore), of the 31st March 1914, publishes the following :—

"We have already drawn attention to the virtual absence of any reference in the speeches made on behalf of Government in the course of the Budget debate to the very important questions of education and sanitation. * * * *

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"Another equally glaring omission was in respect of the question of State aid in the matter of industrial development which was raised by some non-official members.

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"The only other feature of the debate that deserves special mention was the plea put forward for Provincial autonomy. Here also the truly representative non-official members spoke with a singular unanimity and emphasis. Mr. Achariar voiced the sense of the entire educated community when he urged a gradual re-adjustment of the present relations between the Government of India and the Local Governments, so as to make the Government of India really a federal Government, as it was in origin and conception. Mr. Achariar strongly objected to the system of grants, doles and divided heads of revenue. The Imperial Government, he said, should exclusively reserve some sources of revenue and, if necessary, should receive fixed and equitable contributions from the Provinces to meet Imperial expenditure. This reform, however must be accompanied by a reconstitution of the Provincial Councils, providing an elected instead of a merely non-official majority and redistributing and widening the basis of the franchise, so as to make the Councils more of popular bodies than they are now, as well as by an enlargement of the powers of the Councils. As things are, the Provincial Governments are even more bureaucratic than the Central Government and the grant of autonomy to the Provinces, whether fiscal or otherwise, unless accompanied by a reconstitution of the Provincial Governments themselves would not make for good government. Some members, we notice, put in a plea for fiscal autonomy on behalf of the Government of India itself. If this, however, means the removal of the control of the House of Commons, such autonomy cannot precede but must follow the grant of a larger measure of self-government to the people of India. At present the only democracy that exercises any control, however ineffective, or inadequate, over the Government of India is the British democracy. To remove this control without substituting in its stead the control of the growing democracy in India itself would be to make the Government of India an unfettered despotism."

The Provincial Budget.

8. In the course of a leader headed "The Provincial Budget," the *Arya Patrika* (Lahore), makes the following remarks:—

"We welcome this permanent provision for the further rapid development of the Province. But there are things in this world the average man does not understand. He does not understand why, in spite of 'prosperity,' 'development,' or 'the extension of cultivation,' food-stuffs should be getting dearer and dearer. In spite of the 'prosperous' year *ata* is selling just now in Lahore between 8 to 9 seers per rupee. Ten years ago this would have been considered a famine rate. Indeed, during the last decade the price of almost every consumable commodity has doubled, and now we have the Hon'ble Mr. Mant's encouraging assurance that the extension of cultivation will further raise the cost of living. By prosperity the ordinary man understands an increase in the weight of his daily bread. Is there any permanent provision made for that?"

The Viceroy and famine.

9. The following is from the *Tribune* (Lahore), of the 27th March 1914:—

"One of the most noteworthy observations made by His Excellency the Viceroy in his concluding speech at the Imperial Legislative Council on Tuesday is about the famine conditions in India. His Excellency, while alluding to the famine in the United Provinces, was led to contrast it with the previous famine in the same area, which was of a more severe nature. In this connection His Excellency was inclined to think that a change appeared to be gradually coming over Indian famines in which the Government relief works take quite a secondary place in importance. The inference is that the various measures of relief adopted early such as the suspension of revenue, the liberal public works progamme and the increased opportunities of industrial employment have been creating almost new conditions of automatic relief. * * *

* * * "The favourable signs which His Excellency has been led to see in this famine stricken area are, we are afraid, somewhat illusory. His Excellency sees the beginning of an economic movement which 'if unimpeded by other influences' will bring about a momentous change in the scope and effects of monsoon failures. One would certainly wish for such a change, but the qualification which His Excellency makes of other influences, shows the necessity for caution. The only real remedy for famine and the only certain means of employment is the industrial prosperity of the country. The few large works of industry started employ a very small number of labourers, and unless the country has a net work of village industries to depend upon in the event of failure of monsoon, no real change in the famine outlook can be looked for. We hope the Government will not be misled by the illusory change noticed into relaxing its efforts to give more permanent relief to the people to help them against famine."

The Transference of the Capital to Delhi.

10. The *Tribune* (Lahore), of the 27th March 1914, has the following:—

"However the question ultimately resolves itself into this, whether the Government after solemnly accepting the principle which underlies the transference of the capital, would be justified in withdrawing from Delhi on the sole ground of the heaviness of cost. To this question the non-official members have already given an emphatic answer; and there is also no mistaking the sentiment of the people in this respect, whatever the Bengal Chamber of Commerce may have to say to the contrary. Nevertheless, when the actual legitimate cost of the transference, some of which is now proposed to be excluded from the general estimate, is added on to the six millions sterling, the tax-payer will begin to think of the benefits of the transference in terms of Rs. As. and Ps. The obvious necessity, therefore, is to exercise the closest scrutiny over estimates for a rigid separation of non-essential expenditure from the essential portion both to spread the expenditure over a longer period and to avoid anything having the semblance of extravagance. The question is of paramount importance and requires a separate notice."

The following is from the same paper of the 28th March 1914 :—

" Since the Government have already frankly admitted that their original figure was an under estimate it is desirable to frankly own the expensiveness of the decision to transfer the capital instead of attempting the onerous task of convincing the public that the scheme is not as expensive as its opponents make it appear. There is no merit in objecting to the criticism on the score of expensiveness or in endeavouring to obscure the aggregate cost directly traceable to the scheme. When all legitimate expenditure is brought under one head the total figure will certainly astonish tax-payers in sympathy with the scheme quite as much as the opponents of the scheme in Bengal and elsewhere. The obvious duty of the Government is not how best to group the expenditure so as to show the comparative inexpensiveness when spread over a period of eight years, but to justify the expenditure on the intrinsic merit of the scheme. The tax-payers have no longer any doubt as to the real cost of the scheme, and they are now concerned with the worth of the scheme as compared with its cost.

" Thus the first step in disarming further criticism is to frankly own the expensiveness of the scheme. The second step is to keep steadily in view the promise of provincial autonomy with new Delhi as the Washington of India. That alone can justify the enormous expenditure involved in the scheme which is strenuously opposed by economists. Nor can anything short of provincial autonomy ever reconcile the tax-payers to a mere change of capital at so heavy a price. Attempts such as the one lately made by Sir William Meyer within the hearing of the Viceroy to explain away the pledge so solemnly given in a memorable despatch will not make the people very enthusiastic when they think of the bill that is being prepared for payment. Short of provincial autonomy Delhi will never become an animate city with organic life, not to say the Washington of India, however lavish the Government be in their expenditure.

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" As regards sentiment, human nature being what it is, one cannot make much of the strength of sentiment. Even the staunchest supporters of Government must be cautious in estimating the value of the first outburst of enthusiasm. Allowances must be made for the excitement of the hour and for want of information for a critical estimate of abstract propositions. Making these allowances and considering the general hesitancy when it comes to the question of payment strength of sentiment is too slender a reed on which to rely. Of course, Delhi has been the ceremonial capital for ages past. But all are not Rajas and Durbaris to attach great importance to the ceremonial functions with which the name of Delhi is associated and to the man in the street who is confronted with the eternal bread problem, the fact of Government establishing their head-quarters at the ancient capital of Pandavas connotes nothing that is substantial. What will impress the people is the honest desire of the Government to give effect to the pledge of provincial autonomy which means nationalising the Government on a federal basis. At present no sign of this is visible. People naturally think of the expensiveness of the scheme and of isolation from healthful and progressive surroundings. They also think of the pledge and the attempts made to explain it away. But when the bills are paid Government may depend upon it the people in one voice will insist upon the pledge being fulfilled to the letter and spirit."

Indians and loyalty.

11. Writing under the heading, "The expression of loyalty is a new system" the *Hindu* (Lahore), of the 25th March 1914, says that whatever views its Muslim contemporaries may hold regarding the Muslim deputation which recently waited on His Excellency the Viceroy, "our" own opinion is that the system of giving expression to loyalty, which is growing in the country, is not only an innovation in the History of India but is quite unknown in other parts of the world. It is natural for servants to be loyal to their masters, the young to their elders and so on, so there is no reason why the people should not be loyal to Government which protects their lives and property. It is difficult to see why so much need is felt (in the country) for repeatedly expressing loyalty to Government at all times. Loyalty, is a jewel which is in the innermost recess of the heart and ought to be displayed not in words but by deeds when opportunity arises.

The Muslim deputation to the Viceroy.

12. The *Observer* (Lahore), of the 28th March 1914, has the following :—

" The much talked-of Muslim deputation waited on the Viceroy on Wednesday afternoon. It was expected that the representatives of Indian Musalmans, while repudiating the foul libels on the loyalty of their co-religionists, would utilise the opportunity for bringing to the notice of His Excellency some of the crying needs of the country and the community.

It was hoped that a definite and public pronouncement would be asked for as to the future policy of Government about the sacred places of Hindus and Musalmans. It was anticipated that the demand for separate Muhammadan representation on municipal and district boards would be repeated. It was thought that the imperative necessity of the separation of executive from judicial functions, of the creation of Executive Councils for the Punjab and other Provinces, the elevation of the different Chief Courts to the status of a High Court and removal of the Muslim marriage difficulty in South Africa would be duly emphasised. All those high hopes have, however, proved illusory. The immense trouble taken by the Hon'ble Raja of Mahmudabad and some of his friends in bringing together leading Musalmans from every part of the country has practically gone to waste. The huge deputation, instead of concentrating attention on the burning questions of the day, contented itself with begging for a certificate of loyalty. The mountain has been in labour and brought forth a ridiculous mouse.

"That there was hardly any need of laying stress on the essential loyalty of the Indian Muslims to the British Raj goes without saying. It has repeatedly been tested in the crucible and found genuine. The resignation, for example, with which they bore the misfortunes of Islam in Tripoli, European Turkey and Persia, the grave dignity, with which most of them put up with the provocation given and the hostility shown to the Khalifate on the part of the British Ministers were enough to set the seal on their loyalty. The base attacks of the writers in the time-serving *Times*, whose one policy is, as a rule, to lend its support to the party in power in England and which knew that the Asquith Ministry did not relish the resentment caused in Musalman India by its Turcophobe policy, deserved to be treated with silent contempt. The sting has, moreover, been taken out of the libels by the declaration of a member of the India Council that the extremists among the Aligarh College Old Boys were more harmless than the Congress moderates. In face of these facts we repeat there was no necessity of waiting in deputation upon the Viceroy merely for the purpose of calling attention to the obvious and the palpable. * * *

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"About one thing, however, there can be no question. The address has not answered the high expectations formed by even the most moderate of enthusiants, and seems to justify the taunts of men of the old school who will now have every right to stigmatise as insincere the attacks of the 'advanced' party on the 'secret' meeting lately organised by the Nawab of Rampur."

Writing on the same subject the *Panjabee* (Lahore), of the 28th March 1914, remarks as follows :—

"There is one omission in His Excellency's reply which will be generally regretted. The deputation had said how greatly its members had been pained by the ascription of sinister motives in some quarters to the efforts that were being made to make the relations between the two great sister communities of India more harmonious and friendly. One would have expected His Excellency to have taken some notice of this observation. Unfortunately His Excellency while referring eloquently to 'the pure and unalloyed faith of your people in the unity of God and in loyalty to their rulers' had nothing to say on the other element which is equally essential with these two, if the community and the country generally is to advance on right lines, namely, love of their fellowmen and specially of their fellow-countrymen."

Writing under the heading "Government's seal of attestation on the loyalty of Muhammadans," the *Paisa Akhbar* (Lahore), of the 27th March 1914, refers to the Muslim deputation which recently waited upon His Excellency the Viceroy and says that Lord Hardinge has affixed his seal as it were in attestation of the loyalty of Muhammadans. This the latter deemed necessary to express, and for this purpose they organised a big representative deputation within 8 or 10 days. The deputation is considered to have been a success by those who were under the apprehension that Muhammadan loyalty had suffered an injury which would be set right if the Viceroy were to acknowledge Muhammadan loyalty. But it is now to be seen whether the generality of Muhammadans will support or disavow the deputation. It is an admitted fact that the editors of some of those (Muslim) newspapers which were responsible for greatly inflaming Muhammadans, were among those who waited upon His Excellency. It is to be regretted that those very newspapers which had strained every nerve to bring discredit on the (Delhi) meeting convened by the Nawab of Rampur, raised no objection in spite of the fact that the present deputation organised by the Raja of Mahmudabad committed grosser mistakes than those of the Delhi meeting.

The following appears in the *Tribune* (Lahore), of the 29th March 1914 :—

> "The leaders of the Muslim community in India have taken a wise step in waiting on His Excellency the Viceroy to repudiate certain unfounded and damaging charges that were made on the whole community by irresponsible critics. They have in a very convincing and dignified language affirmed the loyalty of the Muslim community in India to the British Government. It may be considered that such a repudiation of unfounded charges and affirmation of admitted loyalty was altogether unnecessary. At any rate it was hardly necessary to wait upon the Viceroy to explain the matter as His Excellency has never for a moment believed the charges made or doubted the sentiments of so large a community. Nevertheless, we think, the Muslim leaders have been able, by the deputation, to assure the Government and the public of their attitude towards the Government as well as their sensitiveness to false aspersions cast on the fair name of themselves and the community.
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> "There are however certain points raised by this method of answering unfounded accusations against a whole people which we wish to draw attention to. One is, how far can any community or its accepted leaders, be reasonably held responsible or called upon to account for the conduct of a few individuals who may have done wrong. The other is how far would we be justified in taking serious note of irresponsible criticisms and accusations made outside India as possibly poisoning the minds of the Government of India or the Secretary of State. Because a few Moslem newspapers in India were found to contain strong criticisms and some men published pamphlets and leaflets and made excited speeches, certain European critics have been led to think there is a conspiracy or a movement directed against the British Government. Similar accusations have been made against Hindus because certain individuals in that community have been guilty of sedition and conspiracy. But the whole community or even the great bulk of it cannot be suspected or charged with disloyalty. It is even so in the case of Muhammadans or Christians or Buddhists. No community can be responsible for the conduct of all its members and feel called upon to meet accusations arising from individual misconduct, but directed indiscriminately against all. His Excellency the Viceroy rightly observed that the assurances of the loyalty of the community were unnecessary, as he did not believe the wholesale accusations. No responsible statesman would do so, though no vigilant officer would relax his preventive measures. But as we said before the Moslem deputation was for the first time confronted with maligning which no political critic or party in the world is free from. Probably the second time that similar vilifications are made the Moslem leaders would not feel called upon to take notice of them in this manner."

The *Zamindar* (Lahore), of the 28th March 1914, publishes a leader headed "Muslim deputation to the Viceroy." The deputation, says the paper, was undoubtedly organised at a time when there was not the slightest apprehension of Muslim loyalty being doubted. But so far as Muhammadans themselves were concerned they were, and are still, involved in trouble, seeing that their places of worship in India were being demolished and a law openly interfering with their religion was, or is, about to be, enacted outside India. The "kind-hearted Hardinge" welcomed the deputation with great pleasure and satisfaction, and assured the (Muslim) community that its loyalty would be rewarded.

Great Britain, he said, takes special interest in the aims and objects of Muhammadans and recognises the importance of maintaining the religious freedom of Muhammadans and of keeping Arabia free and under Muslim control.

The paper appreciates these assurances (*lit.* glad tidings) but asks whether the present moment, when Islamic freedom itself has not as yet assumed a satisfactory aspect in India, and the Cawnpore and Lashkarpur mosque affairs have shaken the very foundations of religious freedom, is the time to talk of affording facilities to Muhammadans outside India. There can be no denying the genuineness of this objection, and we think that the Government of India must have come to a final decision on "Islamic freedom" and that it will make an announcement on a suitable occasion. In the meanwhile having settled this, Government has announced another glad tiding that similar efforts will be made outside India. Continuing, the paper says that it is a matter requiring no small consideration that there are countries which are said to be possessed and governed by the people themselves but which are not really so. To quote instances, Egypt, Tunis and Zanzibar are such countries. These countries are not said to belong to England and France; but as a matter of fact they have been in their military possession for a very long time, and the nominal Islamic Governments there enjoy no powers at all. Let it be supposed that stress is laid on the administration of the Hedjaz for the convenience and comfort of Indian Muhammadans. Now even if the interference of Great Britain is based on good motives, who can prophesy what steps the other Powers will take. If, for instance, all connection of the sacred cities (of Arabia with Turkey) are severed and the cities *named* are placed under the authority of the Sheriff of Mecca under the suzerainty (*lit.* influence) of Europe, could any Muhammadan view this unpleasant state of affairs without being shocked or extremely aggrieved, even although Muslim rule is kept intact thereby? "We" should, however, rest assured that these imaginary changes will never come about and that "our" community will interpret the words of "the kind-hearted Hardinge" in the same light in which they have been uttered.

In its issue, dated the 29th March 1914, the paper says that the most deplorable and unparalleled series of calamities that have befallen Muhammadans afford the next proof of the need of the deputation. At a time when the whole Islamic world has been set on fire by its enemies and the legitimate and indisputable liberty of Muslims to be not only abroad but in India itself has been endangered, who can deny the necessity of bringing the rulers and the ruled close to each other in order to promote mutual confidence. If this is a justfiable object, the deputation cannot be accused of being unreasonable. The (Muhammadan) public desires to safeguard its rights, to work with freedom and to remove all restrictions which unpleasantly affect their communal and religious freedom and all communal papers have dedicated their efforts to this end. If, then, any deputation is organised on this principle, it cannot be called an enemy of the community, although its organisation may or may not be known; and it cannot be likened to the self-constituted Delhi meeting of the 1st October 1913, convened in connection with the Cawnpore Mosque affair in order to trample down the sacred feelings of the community. There can, however, be no denying the fact that a deputation, which is so subversive of communal self-respect as to appear before the authorities merely to (flatter them) and which has nothing to do with the ordinary requirements of Muhammadans, can in no way represent the community. But did the deputation under reference adopt such a line of conduct and content itself by following the prevailing wind (by acting as time servers). As a matter of fact, the deputation made no request in spite of the fact that Muhammadans had some wants; and this it did in the belief that "there is no need of reminding a kind benefactor." Next the paper says that in his reply to the deputation's address His Excellency the Viceroy has openly admitted that the enemies of Muhammadans took a superficial view of the latter's attitude, misrepresented it and attributed such actions and views to Muhammadans as were based on misunderstandings. These misunderstandings, adds the paper, were created and spread by those particular personages whose reputation as leaders and whose love of worshipping the authorities are attributable to their attempt to prove themselves loyal by showing their community disloyal. Their conduct is, indeed, surprising, seeing that although they have cast a slur on the reputation of their community, they declare the deputation useless and unnecessary when the time has come to remove it. It is high time that Muhammadans derived some benefit from His Excellency the Viceroy's speech. His Excellency has characterised the attitude of Muhammadans during the Balkan and Tripolitan wars and the Cawnpore mosque affair as loyal. The question therefore now arises whether in these troublous times when the religious and communal freedom of Muhammadans is still in a disturbed condition "we" should through fear of certain traitors (*lit.* sellers of community) give up telling the truth and should take care not to utter a single word when unpleasant incidents (like that of the Laksharpur mosque) occur.

Political life in the Punjab.

13. The *Hindu* (Lahore), of the 27th March 1914, publishes a communication headed "Why is political life dead in the Punjab." A community, says the writer, devoid of the faculty of feeling is dead and destined to be kicked about in the world like a football. Such a community, if it exists at all, exists only to be destroyed and effaced from the earth. The people of the Punjab are devoid of the faculty of feeling. But there can be no denying the fact that a portion of Punjabi Muhammadans deserves to be called a living people These people are desirous of fully safe-guarding their rights. If they find anybody obstructing the way of their freedom they try to push them off by sheer force. Hindus, however, have become inert and listless (*lit.* such death-like pallor has spread over them) beyond description. Why has the Punjab been seized by this death-like inertness? Why is so much cowardice rampant in the province? Why do the people regard political matters with fear and why are they seized with terror in taking part in political affairs? This state of affairs is attributable to three causes—

(1) The Punjabis took to politics later than their countrymen of other provinces. Political life in the Punjab was in its embryo when there was considerable political activity in Bengal.

(2) The carelessness, cowardice and indifference of those people who can create a political life.

(3) The expression of abhorrence towards those who take part in political matters.

In the Punjab those people (Lala Lajpat Rai), who narrated to Punjabis in pungent words (the doings of) Garibaldi and Mazzini and who persuaded them to follow in their wake have now withdrawn themselves from the (field of politics). In the beginning their touching appeals created a stir which was sure to lead to a commotion. But when the Punjabi leaders saw this they were seized with fear. And now when the time for taking a practical part in political affairs has come, fear brings on an attack of fever. Indeed, when there is important work to do and when the honour of the Hindu community or the Punjab is at stake they are advised by their doctors to take a change of air and they try to leave the Punjab. It is this indifference, cowardice and carelessness on the part of these leaders which has resulted in disheartening those young men, "for kindling the fire of whose political life they set up a heap of fuel." Continuing, the writer refers to the third cause, and describes how the local Arya Samaj severed all connection with Lala Lajpat Rai after his deportation and how the D.-A. V. College, Lahore, removed Bhai Parmanand from service. Next he asks whether any one can say that any community in Bengal ever excommunicated a leader for taking part in political affairs. It is regrettable that in the Punjab, if a student is arrested on a mere suspicion and is accused, not of theft or dacoity, but of taking part in the political struggle, various colleges in the country come forward to disown him altogether. The Arya Samajists too consider it blasphemous to take part in politics, but is there any among them who, while believing in the Vedas can deny that his religion is connected with politics? Indeed, they should bear in mind that those among them who declare that they have severed all connection with politics not only insult the Vedas but lay an axe at the root of the Vedic religion. Verily those who regard every person taking part in politics with disdain and indifference are really expressing their abhorrence towards the Vedic religion. In conclusion, he asks the inhabitants of the Punjab to consider dispassionately and in seclusion whether they wish to live or die, and to try to arrive at a beneficial conclusion.

Hindus and their present condition.

14. The *Hindu* (Lahore), of the 28th March 1914, publishes a communication headed "The open letter of *Banbasi* (Banbasi=one who lives in a forest: a recluse): which do (you) want, life or death?" The way, says the writer, in which

Hindus are conducting themselves at the present moment shows that they desire not life but death. When even a man of ordinary intelligence finds that he is suffering loss in his business, he tries to improve matters; but Hindus, who have been losing for centuries have not as yet given up the bargain. Even animals living on herbs and roots are ready when harassed to combine to defend themselves. But the Hindu community has been helplessly bound by the chains of compassion and mercy. Why have 24 crores of Hindus inhabiting "my" India been reduced to their present abject condition? Why are they being beaten everywhere? Why are they being expelled from every country? Why are they not looked upon with respect? Do they lack physical or mental power? It is on account of a defect which is still to be found in them after 2000 years. Indeed, if Hindus had not been swayed by false feelings of pity and compassion, they would never have been reduced to their present abject condition. The national existence (of a people) can only be maintained by a policy of tit-for-tat. The writer does not advise Hindus in these days of peace to make war. He is against wielding weapons and committing bloodshed. But he regrets that even in these days of enlightenment and just (British) government, Hindus are trampled down (*lit.*, grinded), and the filthiest accusations are levelled against their sacred and revealed scriptures, and yet they are wholly apathetic. Moreover, on the frontier Hindus are being carried off (*lit.* stolen) like sheep and goats by tribal *badmashes*. So far only men have been kidnapped, but the time is fast approaching when even women will be carried away. Will they then be worthy of the name of Hindus? The conduct of the tribal raiders is a tyranny and outrage. The British Government whose power nobody can withstand, has not so far brought the raiders to book. Perhaps the Government does not wish to disturb the nest of hornets. But the hornets continue to sting Hindus. Will the Hindus show conpassion to them? Will they not learn to give them tit for tat? They must remember that in the present age (*Kaliyuga*) their compassion is synonymous with cowardice; and it is wholly against their true doctrine to remain unmoved after witnessing injustice, outrage, tyranny and wrong. Even an animal hates life after being beaten, abused (and) disgraced. But Hindus call it life to live in this condition. The writer concludes by urging Hindus, whether at home or abroad, solemnly to promise to sacrifice their lives for the honour of their community.—(*To be continued*).

II.—AFGHANISTAN AND TRANS-FRONTIER.

Tribal raids into British Territory.

15. The *Panjabee* (Lahore), of the 26th March 1914, has the following:—

"No one doubts that the Government is as anxious to protect the subjects of His Majesty from acts of aggression by trans-frontier tribesmen as the latter are anxious that the Government should protect them. But it cannot be denied that the steps that have been taken so far have failed to ensure the necessary measure of protection. Whether there has or has not been a marked increase in the number of raids during the last six months is not very material. The very fact that the raiders should have had the boldness to perpetrate the 'audacious outrages' they did at Khairabad and Jehangira shows to what a serious pass things have come in that part of the country. It is gratifying to learn that measures have been taken to ensure the safety of passenger trains and that the Amir has been communicated with. But it will not do to deal with each case as it arises. Measures strong and effective have to be taken to impress the tribesmen with the might and majesty of the Government and the determination to protect the subjects of His Majesty at any conceivable cost. We hope this will yet be done."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Religious Endowment Conference.

16. The following appears in the *Observer* (Lahore), of the 25th March 1914:—

"It appears from the *Musalman* that the sympathetic District Magistrate of the 24-Parganas recently invited some representative Muhammadans to discuss the Lashkarpur Mosque outrage and connected matters with the Commissioner of the Presidency Division and himself. The conference was attended by several public-spirited Muslims, including the Imam of the desecrated Masjid. * * * * *

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"The Muhammadans present at the conference, while stating that they knew nothing about the award of compensation, admitted that the acquisition proceedings had been duly published and thus gave away the whole case. Their admission shows that the Bengal Government is not so much to blame in the matter as the Musalmans themselves. When the Mutawallis of mosques laid claims to proprietorship, when they accepted compensation for sale of sacred places and when notifications for the acquisition of areas including mosques and graveyards did not move the Mahammadans, how was a foreign Government to know that the places were not for sale? It is the apathy of the Musalmans that has entailed the partial demolition of the Lashkarpur Mosque and the desecration of the tombs. It is the irreligious lust of filthy lucre on the part of the custodians of the sacred places that is mainly responsible for the acts of sacrilege. That the Muhammadan Law does not recognise such sales was not fully known to the authorities. The whole thing is thus due to the besetting sin of the Indian Musalmans to wake up late in the day and protest at the eleventh hour, as has been done by the Musalmans in the Transvaal.

"But while the Union Government may not be sympathetic, the Provincial administrations in this country ought not to be so. We are glad to learn that the District Magistrate of the 24-Parganas has agreed to the suggestion that the Mutawallis should be made to refund the ill-gotten money. But the Commissioner of the Presidency Division has made no definite promise. He said he would see what could be done to solve the difficulties which had arisen on account of the compensation money having been paid and the Port Commissioners having proceeded on the assumption that there was no objection to the extension of the Docks in the direction of their proposed plan. We, however, hope and trust that the matter will be settled to the satisfaction of the Muhammadans."

VI.—LEGISLATION.

The Imperial Legislative Council.

17. The *Panjabee* (Lahore), of the 31st March 1914, has the following :—

"The proceedings in the Legislative Council, whatever else one may say of them, are lacking in reality. One can anticipate the fate of a measure or a resolution, even before a single member has opened his mouth, with almost as much precision as one can anticipate events in the physical world. The majority in the Council is a mechanical majority, and the law that governs its operations is the law of the physical world."

The Contempt Bill.

18. Writing under the heading "A new law : Does India stand in need of (a) purgative ? God's blessing (be) on the love-lorn patient," the *Zamindar* (Lahore) of the 26th March 1914, describes how, when Caliph Abdul Momin of Spain complained of disorders in his stomach, but refused to take medicines not palatable to his taste, his Prime Minister, who was also an accomplished physician, gave him a bunch of grapes from a vine watered with purgative medicine and thus restored the Caliph to health. The Caliph was so pleased with the treatment that he commanded its principles to be applied to political ills. Next the paper says that India at present stands in need of a purgative and that Sir Reginald Craddock has accordingly administered the Contempt Bill (nostrum). The Contempt Bill was presented in the Imperial Council at Delhi on the 16th instant and is now under the consideration of Government It has been announced that the Bill will shortly be circulated for criticism, and the country given an opportunity of expressing its views. If this procedure was followed with every Bill and practical regard shown to public opinion the political atmosphere of the country would become clear and Indians would have no cause for complaint (? against Government). The paper goes on to say that contempt of court is undeniably an offence and illegal comments upon pending cases and attempts to influence a Court in order to (prevent it from) giving an impartial judgment are crimes. But such cases can be dealt with under the existing law. No Indian, however, desires to insult a Court, nor can he sympathise with such a desire. But if this Bill is passed into a law the question arises which way will the political wind blow and how can that freedom of opinion, for respecting which the British Government is always famous, exist. Suppose that the proposed legislation was in force before the Cawnpore (mosque) incident and suppose also that the mosque had been pulled down, that those people who went to pray have been fired upon and that the corpses of innocent persons are rolling in dust and blood : would the public have the right to criticise the doings of the auhtorities

and actively to protest against them. As a matter of fact they could be held guilty under this law and hundreds of afflicted persons might be thrown into *Feringhee* jails. Can such a dreadful law help Government in the administration of justice or is it rather calculated to overthrow peace, order, freedom and satisfaction in the country? The law does not prevent legitimate expression of opinion and reasonable criticism, it even expressly permits it. But does not similar permission exist in the Press Act of 1910? Does not the Press Act admit the reasonableness of plain speaking? Has it laid any restriction on the legitimate freedom of the press? And yet the public has been gagged. Even extreme caution and foresight on the part of newspapers is termed rebellion and cases are instituted against them, and securities are demanded from them and confiscated. In these circumstances can any different result be expected from the Bill under reference? Is it not likely that in spite of the provisions of the Act, legitimate truth telling will he held unjustifiable?

"If you wish to protect the courts and those connected with them from contempt, protect them by all means. If you wish to administer purgative medicine to India, do so by all means. But for God's sake, let the treatment be a pleasant one, and do not endanger the life of the patient. During their search for a Hindu student named Daulat Ram, the Police arrested four students bearing this name not one of whom was the real Daulat Ram. Now if on the basis of the Barisal Conspiracy case the need of a contempt law has been felt at the instance of the Calcutta High Court, care should be taken that all Daulat Rams in the country are not held guilty on account of one Daulat Ram." 'You know well what is the reply to this remark.'

The *Observer* (Lahore), of the 25th March 1914, has the following:—

"A surprise was sprung upon an unsuspecting public by the introduction of another repressive measure on Wednesday last in the Imperial Council. What with the Newspapers (Incitement to Offences Act) and the Indian Press Act the restrictions placed of recent years on the legitimate liberties of Indian journalists were already extremely irksome. Though primarily intended to deal with the propaganda of sedition, the two Acts have severely hit even journals which are as loyal as the executive authorities who forged them. Disloyalty they have failed to extirpate, but they are hanging like Damocles' sword over the head of every keeper of a printing press and editor of a newspaper. They have vastly increased the army of honorary informers, well-dressed and charitable-looking gentlemen, with tongues as persuasive as their hearts are black, who do not hesitate to blast the reputations and poison the minds of the officials against the most innocent people merely out of envy, spite or revenge for fancied wrongs. The only way of absolute safety for an Indian journalist in these days lies in lauding to the skies any good or even indifferent action taken by the authorities and in maintaining complete silence over the misdeeds of the misguided among the officials. But a newspaper had better put up its shutters if it adopted a policy of this kind. The press is, in the first place, not meant for the simple purpose of trumpeting forth praises. A journalist would be false to his profession if he pursued such a course. But even if he were so inclined, he would get no readers. The popular taste has been so vitiated that even if *bona fide* support is given to a measure to which some people are opposed, the writer is at once relegated to the category of men who have sold their souls to reactionary officials. Thus with the Scylla of official disfavour and the press laws on the one hand and the Charybdis of popular prejudice on the other the path of an Indian newspaper is already beset with great difficulties. But as if that were not enough, another terror is now threatened in the shape of the Contempt of Courts Bill.

"The first question that naturally arises is, was there any special need for the measure? One may go through a hundred newspapers, but one will hardly come across a single instance of serious contempt of court in the writings. Even the Home Member, while introducing the measure, admitted that 'a great many newspapers have respected the principle that matters *sub judice* should not be made the subject of comments.' But he contends that 'there are others that have been serious offenders in this respect and have seriously prejudiced the interests of justice by comments on pending cases.' This clearly shows that there is no urgent necessity of the measure.

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"We have thus shown that there is no special necessity for the measure, that if the present law cannot adequately deal with cases of contempt of court, the Bill goes far beyond remedying the defect. Unless amended in several of its important provisions, it is bound still further to restrict the liberties of the Press and tend to suppress honest and legitimate criticism. It will no doubt be circulated for opinion by the High Courts, the legal profession and the journalists, but whether Government, with a standing official majority in the Supreme Legislative Council, will adopt the suggestions made by the Press and by lawyers cannot be foretold. The path of duty before Indian publicists is at any rate clear. The Bill should not only be opposed in the Press, but the public feeling on the subject should be rendered further articulate by the holding of public meetings of protest."

The following appears in the *Panjabee* (Lahore), of the 26th March 1914:—

"It will find it difficult to point to a single instance in which any responsible Indian journal criticised a High Court Judge in terms similar to those which certain Anglo-Indian journals feel themselves privileged to employ in regard to any Judge from whose finding in a case of any political importance they happen to dissent. The phrase 'glorified Mukhtear' was not used by an Indian, but by an Anglo-Indian journal. It was not the Indian, but a section of Anglo Indian Press which made a severe and undignified attack upon Sir Lawrence Jenkins in connection with the recent Macedonia pamphlet case. Not that the Indian Press do not sometimes feel called upon to criticise High Court Judges. In the Barackpur spleen rupture case, not to go very far back, the High Court of Calcutta came in for criticism. But can any one assert that the Indian journals of Calcutta, in dissenting from the High Court's decision in that case, made a single remark in regard to their lordships who heard the appeal which was not consistent with the respect due to the highest court in the Province? And many similar instances will occur to every one. Now and then there may be lapses, but in such cases the sober sense of the community revolts against the excesses and erring journals are brought speedily to realise their folly. It is only the extremist Anglo-Indian journals which are thoroughly and consistently unrepentant. The spirit which led one of them in a moment of fancied provocation to say that His Majesty's representative in India 'must go' because he had failed to satisfy the journal, is ceaselessly at work and it is impossible for a Judge to give his verdict against the Crown in a political case which has excited passions without the Judge being subjected to a savage attack. It is thus that a certain Judge of the Calcutta High Court, who is held in universal esteem by the Indian community, has been systematically maligned in a section of the Anglo-Indian Press. Does the *Express* really believe that the new Bill which vests the power of initiating proceedings in the Governor-General in Council or the Local Government, both of which mean in the last resort the law officers of the Crown, who usually conduct the political cases on behalf of the Crown, will remedy this particular evil?"

The Press Act and the Contempt Bill.

19. Writing under the heading "Another thorn in the bridle of journalists," the *Hindu* (Lahore), of the 30th March 1914, says that such legislation as the Law of Deportation, the Seditious Meetings Act, the Conspiracies Act and similar Acts may be characterised as highly improper and worthy of being amended. But sections 124(*a*), 153(*a*) and 500 of the Indian Penal Code and the Press Act of 1910 are like a thorny bridle in the mouths of journalists which is not only wounding their tongues but is lacerating their very hearts. It is difficult to see why journalists are regarded as "refractory ponies" and why these soul-gripping and heart-rending thorns are considered too insufficient for them and new thorns are being added every day. Next the paper refers to the Contempt Bill and says that "we" do not say that the public or newspapers should be vested with unlimited powers of commenting on *sub judice* cases or that they should not be punished for improper criticisms on judicial proceedings. But it should at the same time be borne in mind that the freedom of writing and speech has already been limited and suspended beyond all justification and it is not meet and proper to add further restrictions by new laws every now and then. Indeed, instead of overawing the people by the might and greatness of the Government, steps should be taken to win the latter's hearts through love and affection.

A suggestion for the amendment of the Land Acquisition Act.

20. Writing under the heading "Unbearable blows of the Land Acquisition Act and its adequate remedy: worthy of attention by the Financial Commissioner, Punjab," the *Shamsher-i-Qalam* (Lahore), of the 28th March 1914, dwells on the advantages derived by the zamindars from the Land Alienation Act and says that, thanks to the justice and benevolence of Government they are in a prosperous condition. Next it refers to the injuries which the Land Acquisition Act has inflicted on the agriculturists and says that in the course of the practical operation of the Act it not infrequently so happens that a zamindar, whose land has been acquired by

Government, spends in a few days whatever compensation, however insufficient, he receives, with the result that he finds no means of supporting himself and his family, and he is reduced to the condition of a pauper. As an instance in point, it refers to the abject condition of some of the zamindars in Baghbanpura (Lahore District) whose lands have been acquired by Government and who have been deprived of all means of earning their livelihood. After dwelling on the advisability of compensation for lands acquired by Government being given in the form of land and not in cash, the paper urges the Hon'ble Mr. Maynard to make the necessary amendments to the Land Acquisition Act.

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

Invidious distinction between European and Indian accused persons in Indian Courts.

21. The *Arya Patrika* (Lahore), of the 28th March 1914, publishes the following :—

"A curious decision has been given by a joint Magistrate Alipur in a case in which a European Engineer of the Budge Budge Jute Mills near Calcutta was charged with inciting some coolies under him to attack the police. 'But for his (Sim's) action,' says the Magistrate, 'there would probably have been no disturbance, and it is a serious matter when a European of his position encourages coolies to attack the police. I think, however, he acted suddenly without realising the gravity of his action and, considering what imprisonment would mean to a man of his position, I think a substantial fine will meet the case.' The Magistrate admits in his judgment that the coolies only obeyed their superior officer, and that but for the latter's action they would not have attacked the police. Yet Mr. Sim is let off with a fine and the coolies are sent to jail. The cudgel that breaks other people's heads is certainly not more to blame than the hand that wields it, but in this particular case the tools employed for the offence have been more seriously dealt with than the instigator of the same. Justice is another name for impartialty, and nowhere in this wide world has a court of justice more need to be careful in discharging its sacred function than in India especially in cases like the one under notice."

A complaint.

22. The *Tribune* (Lahore), of the 26th March 1914, publishes the following :—

"The *Indian Daily News* draws attention to the unfair treatment of witnesses during cross-examination in courts. While the Government and the Judges are anxious to strengthen the law against contempt or criticism which may be mistaken for contempt, no attempt is ever made to protect witnesses insulted or unfairly treated during examination or cross-examination in courts. It is seldom that a Judge or a Magistrate is called upon to protect a witness so treated and the latter has, practically, no remedy against harassment. Consequently the people generally avoid to go to courts to give evidence and many public matters suffer for want of the universal disinclination of witnesses to face the fire of unfair examination before Judges and lawyers. The question deserves the attention of the Government."

(b)—*Police.*

The Police Department.

23. The *Darbar* (Lahore), of the 20th (received on the 30th) March 1914, publishes a cartoon labelled 'The white elephant of the Police Department. It eats gold but voids excreta." The cartoon contains the picture of a white elephant having the head of a Police official The elephant is picking up with his trunk bags of gold (to eat) and is voiding excreta at the other end. The letter press is as follows :—

"Like the military expenses the police expenses also are increasing daily. In 1910-11 the budget made a provision of Rs. 6,52,42,000 for the police; in 1911-12, Rs. 6,90,19,000; in 1912-13, Rs. 7,29,70,000 and in 1913-14 Rs. 7,80,70,000. In other words, the expenses have increased by 18 per cent, during the past three years. (Thus) the white elephant of the Police Department eats bags of rupees but voids excreta, seeing that in spite of such heavy expenditure, no conspicuous change has occurred in the ability of the police. When such is the deplorable state of the practical ability of the Police Department what is the use of increasing the expenditure on the police annually?"

Lord Hardinge and the Police.

24. The *Tribune* (Lahore), of the 18th March 1914, has the following :—

"The Bombay papers deplore as much as the Calcutta papers did not long ago the necessity for extraordinary police precautions when the Viceroy was in their midst. 'It is a source of very keen regret to every self-respecting Indian,' writes the *Bombay Chronicle*, 'that a Viceroy whose sympathetic, bold and farseeing statesmanship has won in an unprecedented degree the respect and affections of the people, should have to make his public progress through almost empty streets.' In saying this the Bombay paper has truly voiced the opinion of every thinking Indian and no one deplores this aspect of a public reception of the Viceroy than Indians themselves. But in the face of the terrorist propaganda the vast majority of the loyal population are powerless and cannot very well complain of the precautionary measures adopted by the police. However regrettable, these measures are quite necessary, and they by no means suggest a reflection on the loyal millions. Nevertheless a Hindu correspondent of the *Times of India* endeavours to fasten the blame on the people by saying that India has so far failed to find the perpetrator of the hideous deed at Delhi. That is a most unfair view to take of the responsibilities of the people. The fact that a reward of one lakh of rupees has not been availed of by the conspirators is itself evidence of the insignificance of the number of the conspirators. ~~The question~~ is how can the loyal millions help in detection if a contemptible few choose to keep their secret."

The police and the terrorists.

25. The *Zamindar* (Lahore), of the 26th March 1914, publishes a note entitled "The prestige of Government", in which it notes that the recent arrests and searches have proved that the terrorist's field of operations has spread throughout India. But such is the prestige of Government that when these people are arrested they immediately confess all to the Courts. Doubtless Dina Nath's confession has greatly helped the Police, but they deserve every praise for their efforts in the investigation of the bomb cases.

(*c*)—*Municipal and Cantonment Affairs.*

Local self-government.

26. The following is from the *Panjabee* (Lahore), of the 26th March 1914 :—

"It was the recommendation regarding advisory committees which was stoutly opposed by certain official members, including the Home Member, and which evoked a considerable measure of difference of opinion among the non-official members themselves. We may frankly admit that we do not share Mr. Banerjea's enthusiasm in regard to this particular recommendation. It is perfectly true that advisory committees, if properly constituted, would do no harm, but on the contrary might do a lot of good. At any rate, so far as the principle of the recommendation is concerned—and Mr. Banerjea did confine himself to urging the acceptance of the principle—it ought to command the unanimous support of public opinion. But it cannot be denied that at present it is not in every part of the country that it would be either easy or possible to have advisory councils consisting of non-official gentlemen of the right stamp. In some parts, especially, the powers vested in the councils would soon pass into the hands of persons who would use them for purposes other than those of the public good. Nor can it be denied that a council with merely advisory powers would speedily cease to take any interest in its work, for the simple reason that it would find its advice systematically treated with contempt. The powers, to be useful, must, indeed, be statutory and there must be at least a class of cases in regard to which it should be made obligatory upon the District Magistrate to respect the advice of the Council. And more than anything else, a District Council to be worth anything must be a truly representative body.

"But while all this is undeniable, the attitude which most of the official members, who took part in the discussion, and some non-official members also took up was totally incomprehensible. Not a few of the fallacies that have been killed a hundred times were revived. The most astonishing of these revivals was in regard to the theory of prestige and the suitability of one-man rule to the special circumstances of this country. It seems that one-man rule, after having been definitely abandoned at the headquarters of the Empire and of the Provinces, must still continue in force and indefinitely in the districts. It seems, moreover, that the prestige of the District Magistrate is to some persons a more important thing than that of the head of a Province. As things are, no Provincial Governor can place a measure on the statute book unless he can persuade the majority of his Council who, under the present arrangement, are non-officials, to support him. And yet it has never been said that the prestige of our Governors and Lieutenant-Governors is a vanishing thing. It is true that the District Magistrate is an executive officer, but why should this make any difference? There are functions of the Magistrate with which no council will ever interfere. There are other functions which would be all the better and more efficiently performed even by the ablest of District Magistrates, if they had the advice of popular representatives. Take, for instance, the not infrequent cases of Hindu-Mahomedan riots. How many blunders have not District Magistrates committed from time to time in such cases, because they were not in touch with the only men who could give them sound advice! And this is only one class of cases out of several in which properly constituted advisory councils would be useful. The funniest part of the thing is that the official members actually admitted that the District Magistrate does consult non-official gentlemen even now. Why a thing which is regarded as good and useful, when voluntarily done by officials, should become radically vicious if made obligatory by statute passes the comprehension of an ordinary man. Why should it be difficult for any one to understand that the difference between the present practice and the proposed change is all in favour of the latter, that while at present it is only the better class of Magistrates who consult non-official gentlemen at all and only the best ones who consult non-official gentlemen of the right order, what is proposed is that all Magistrates should do what only a few of them do now? Sir Reginald Craddock made it a grievance that during the discussion no speaker had acknowledged the value of the service which was rendered to the Collector by his trusted Indian subordinates. Sir Reginald Craddock must know precious little of the actual state of things in the country if he imagines that the service which under present conditions the Indian subordinates render to the Collector is always valuable. Nowhere is it truer that the oracle philippises so long as Philip is the master than in this matter of district administration; and things must continue as they are so long as the racial barrier has not been broken down, Besides, in this matter there are not only such things as Indian and European points of view, but official and non-official points of view as well. It is unfortunately the case that in quite as many cases as not an Indian official, just because he is an official, is unable to see how much of truth or justice there is in the popular view of a question. The whole object of Mr. Banerjea's resolutions, though this object was not brought out sufficiently clearly, was to introduce a change in this all-important respect—to make the official atmosphere less bureaucratic and more popular. This some of the non-official members clearly failed to see, and hence their opposition to Mr. Banerjea's resolution. From this point of view we cannot help regretting that the non-official members are still proceeding in the old way—without method and without system. What is clearly necessary is that in all important cases a member who wishes to move a resolution should hold a preliminary conference with his non-official colleagues, so that the points of difference between them may be minimised and the discussion may be carried on more on a party basis than they now are. Say what some people may, non-official members can never make their existence or their influence felt if they will not learn to combine in all cases where an honest combination is possible."

(d)—*Education.*

27. The *Harbinger* (Lahore), of the 28th March 1914, publishes the following:—

Failure of education in India.

"In the Rigveda, I. 91, are thus told in verse:—The Father (Creator) gives him, who is innocent or generous, a cow, a fleet horse, and a son who can manage business or wordly concerns and the house affairs, and conduct the religious works, is civilised, *i.e.*, knows all scriptures up to date and the etiquette of courts and assemblies, and who glorifies the name of his father.

"Whatever the opponents of our by-gone civilisation may say to the contrary from political considerations, it is throwing up dust to obscure the sun to make little of the above-mentioned qualifications of the son. What man is there who will not like to have such a son? He is a gift of God who creates all the world. No human institution however well managed can turn on good pupils. The glaring failure of English education in India is seen in turning the mild Hindus into University graduated robbers and murderers! A friend of mine when getting his son admitted to a local college, expressed his fear to me lest the higher education should spoil his son, whom he had taken great pains to bring up. It is an open secret that many educated youths believe that crimes committed for the sake of politics are not sins, rather merits. This belief is imported from Europe. A few years ago a graduate of the Calcutta University went to Paris for ten months to learn how to make a bomb! There is discovered a regular factory of manufacturing bombs at Calcutta. This European education and the political teachings of the Government—connected men have destroyed the work of the old Indian sages in building the humane character of the Hindus.

"The failure of European civilisation in India is a positive proof of the excellence of our ancient civilisation which is destroyed by land grabbers. The more the superficial and industrial European education, the greater is wickedness. The hunger of gold is at the height. To get gold at any rate, is a general motto of Anglicised fops. It is hard to see what good our English masters see in spurring human passions to the boiling point. They repudiate in their colleges the golden maxim of our scriptures, namely, the controlment of the senses. When the European preachers of religion indulge in wine-drinking and flesh-eating which infuriate the senses to uncontrollable madness, what can be said of their laity? The state educational system is unfit for producing the above-mentioned characteristics in young India.

"How to be blessed with Vedic sons? It is already said that they are the gifts of God. However, our ancient austere training is conducive to the full development of the human mind. The very name of Sanskrit sends man's thoughts to God. It suggests free education and humanitarianism and sacredness of life and universal brotherhood."

The Medical College strike.

28. The *Arya Patrika* (Lahore), of the 21st March 1914, has the following:—

"No exception can be taken to the personnel of the Committee appointed to enquire into the grievances of the students, and the presence of the Rev. Dr. Ewing on it is a guarantee that the enquiry will be thorough and impartial. Still it would look better if it were possible to avoid a total exclusion of the Indian element from the constitution of the Committee."

Writing under the heading "Enquiry into grievances of the Medical College students," the *Desh* (Lahore), of the 31st March 1914, characterises the punishments inflicted on some of the students of the College as extremely severe and says that "we" never expected that the authorities would deal with the students so severely. "We" cannot but express "our" regret and disappointment, it adds, that ten poor students should be subjected to the severest punishment which could be inflicted on them in the existing circumstances. Next it publishes a translation of the announcement made by the committee appointed to enquire into the grievances of the students and says that in "our" opinion this important announcement has been made very late and that the time allowed to students and other people for preparing a rejoinder is quite insufficient. It may be possible for the representatives of the students of the various classes of the College to lay their statements before the Committee before the 4th April, but there can be no denying the fact that it is extremely difficult to select by the 1st April six old students of the College to give their evidence before the Committee. All these difficulties, however, could be removed only if some bold and independent minded doctors, who can give evidence on the point, were to come forward to rescue their dear ones from their present difficulties and to enable the commission to arrive at a right conclusion by giving ocular evidence before the investigation committee.

Writing on the above subject the *Hindu* (Lahore), of the 31st March 1914, expresses surprise that the above announcement should be made by the Secretary of the (Enquiry?) Committee before the Committee has commenced its work. Next it says that not only those students who have been actually punished consider their punishment hard, but the other students who took part in the strike keenly feel the rigour of the punishment. We have, however, learnt from reliable sources that all the students will enter a manly protest against it and that they will, so far as they are permitted by law and procedure, leave nothing undone to espouse the cause of, and show sympathy with, the former, inasmuch as, far from being animated by selfish desires, they (took part in the strike) merely to preserve the honour of their class, their college and even their country and community. Moreover, no charge has been preferred against the students who have been punished nor have they been afforded an opportunity of giving their explanations. These are matters which are so serious that so long as no satisfactory and reasonable reply is given to them the decision of the College Council will remain open to objection.

Writing on the same subject the *Paisa Akhbar* (Lahore), of the 31st March 1914, says that justice demanded that either the students should have been pardoned altogether or at least their punishment should have been deferred pending the decision of the Investigation Committee. After characterising the punishment inflicted on the students as severe, the paper says that it is to be feared that if their scholarships are forfeited and they are prevented from appearing at the examination this year some poor students will not be able to continue their studies.

The *Tribune* (Lahore) of the 31st March 1914, also makes the following remarks:—

"The Government has very kindly given the assurance that no student will be denied admission, but to order detention for a year is to strain the interpretation of this concession in order to appease the wrath of some one else. The Government would be practically taking away the merit of its conciliation by leaving behind a feeling of rancour in the students that after all some of their number originally marked out for rustication had to be 'sacrificed.' The times are out of joint and the student population require to be handled gently and considerately. The matter must be one in which every one should be able to say let bygones be bygones. We have confidence in Sir Michael O'Dwyer and we feel sure that on a further representation His Honour will reconsider the case favourably."

The *Panjabee* (Lahore), of the 31st March 1914, also says as follows:—

"For our part, we have always held that nothing could better meet the requirements of the case than a policy of complete and large-hearted magnanimity. After all, the authorities have had to adopt this policy in the case of the vast majority of the strikers. If the policy will answer in the case of this large body of students, it is not easy to see why it should not have equally answered in the case of their comrades. There is the further fact that the great question of the genuineness or otherwise of the students grievances has yet to be enquired into. Is it wise, is it right, to punish any of the strikers before this question has been satisfactorily dealt with? It is the existence of these grievances which, according to the students, led to the strike. To separate the strike from the grievances, as the authorities have done, is neither logic nor common sense. We earnestly hope Sir Michael O'Dwyer will yet see the mistake which his Government has been led to commit in this matter, and will suspend the operation of the disciplinary measures, at least until the committee have arrived at their finding."

(*f*)—*Railways and communications.*

A complaint.

29. Writing under the heading "The dust should be prevented from assuming the shape of a dust storm," the *Kashmiri Magazine* (Lahore), of the 21st (received on the 31st) March 1914, says that there is every apprehension of a greater portion of an *Idgah* being acquired for the railway line which is being constructed from the Jind Railway Station to Panipat. The paper refers to the meeting held by Muhammadans on the 17th February 1914 at Panipat under the presidency of Maulvi Mohammad Yahya Khan, Usmani, protesting against the sacrilege and reproduces the resolutions then adopted. It is the duty of the responsible authorities not to forget the unpleasant episode of the Machhli Bazar Cawnpore incident before carrying into effect a proposal calculated to wound the feelings of any section of the people. Indeed, it is to be hoped that the East Indian Railway authorities and the Deputy Commissioner, Karnal, will do justice in the matter and will prevent a small cloud of dust becoming a fierce duststorm.

(*h*)—*Miscellaneous.*

The *Badr* newspaper.

30. In a note entitled "The Press Act's blow on the *Badr*," the *Zamindar* (Lahore), of the 28th March 1914, refers to the security demanded from the *Badr* for publishing an article considered objectionable by Government and says that as the Press Act was enacted and passed with extreme haste it contains defects which, in these days of civilisation, justice and equity, cannot be considered expedient and meritorious. Indeed, when the manager of a certain newspaper produces proofs of mistakes in translation it is the duty of the responsible authorities to consider them with a dispassionate mind and not to render a newspaper or press useless by putting its feet in the stocks of the Press Act. The *Badr*, adds the paper, has never taken any part in the discussion of political matters. To demand a security of Rs. 3,000 merely for publishing religious articles is a heavy stone which it is difficult for the *Badr* to lift. It is to be hoped that the just government of His Honour Sir Michael O'Dwyer will reduce the amount of the security to an extent which the manager of the *Badr* newspaper can furnish conveniently.

The *Afghan* (Peshawar), of the 19th (received on the 30th) March 1914, refers to the security demanded by Government from the *Badr* Press and reproduces the extracts from the *Badr's* article considered to be objectionable by Government. Continuing, it says that when "we" compare the above extracts with the foul-mouthedness of the Christian Press and the Christian missionaries "we" are struck with amazement and the idea occurs to "us" that the Press Act has perhaps been enacted for the sake of the Muslim Press alone. Otherwise there appears to be no reason why such "offensive literature" is allowed to be published in the country with impunity. Next the paper publishes in support of its assertion extracts from the pamphlets entitled the *Isbat-i-Kaffara* by the Revd. Thomas Howell, the *Ummahat-ul-mominin* by the Revd. Ahmad Shah, the *Prophet Muhammad* and *Who is our intercessor*? by the Revd. G. H. Ryves, D.D., and the *Khatra-i-Azim* published by the Methodist Publishing House, Lucknow. It appears from these extracts that the authors have made extremely offensive and insulting attacks on the Muhammadan God, the Muhammadan Prophet and Muhammadan women, characterising Muhammadan God as a tyrant, and Muhammad as lewd, false, impostor, &c. Can these writings (*lit.* literature) be in any way connived at? In conclusion, it expresses a hope that the Government will dispassionately consider the appeal submitted by the proprietor of the *Badr* Press and will graciously pardon the *Badr*, inasmuch as the paper had not previously been even warned.

LAHORE:
The 4th April 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

461 SB—175—9-4-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroza Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.*	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
21	Desh	Do.	Dina Nath	Dina Nath	2,000 „
22	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
23	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies.
24	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
25	Zamindar*	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
26	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH APRIL 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
27	Vakil ...	Amritsar ...	Maulvi Abdulla ...	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
28	Afghan ...	Peshawar ...	S. Abdulla Shah ..	Saiyid Abdulla Shah ..	984 copies
29	Aftab-i-Hind ...	Jullundur ...	Muhammad Hussain ...	Muhammad Hussain ...	
30	Ahl-i-Fiqah* ...	Amritsar ...	Ghulam Ahmad ...	Ghulam Ahmad ...	400 copies
31	Ahl-i-Hadis* ...	Do. ...	M. Sana-ulla ...	Sana-ulla ..	850 "
32	Ahluwalia Gazette* ...	Do. ...	Lehna Singh ...	Lehna Singh ...	500 "
33	Akhbar-i'Am ...	Lahore ...	Hari Kishen ...	Gopi Nath ...	2,000 "
34	Arjuna* ...	Do. ...	Raj Narain Arman ...	Raj Narain, Arman ...	1,000 "
35	Arorbans Gazette ...	Amritsar ...	Narain Das ...	Narain Das ..	500 "
36	Arya Gazette ...	Lahore ...	Khushal Chand ...	Amin Chand ...	2,280 "
37	Badr* ...	Qadian, Gurdaspur District	Muhammad Sadiq ...	Miraj-ud-din ...	1,200 "
38	Bharat ...	Jullundur ...	Sham Lal ...	Thakur Sheoratan Singh	500 "
39	Bharat Samachar* ...	Rawalpindi ...	...	Badar-ud-din ...	...
40	Brahman ...	Lahore ...	Pt. Charanjit Lal ...	Pt. Charanjit Lal ...	1,000 copies.
41	Chaudhwin Sadi† ...	Rawalpindi ...	Qazi Siraj ud din Ahmad.	Qazi Siraj-ud-din Ahmad	500 "
42	Civil and Military News ...	Ludhiana ...	Misba-ul-Haq, B.A. ...	Abdul Aziz ...	900 "
43	Desh Upkarak ...	Lahore ...	Thakar Das, Sharma ..	Thakar Das Sharma ...	...
44	Durbar ...	Do. ...	Karm Chand, Hateshi...	Karm Chand, Hateshi ...	600 copies.
45	Fazal ...	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad ...	...
46	Hakam ...	Ditto	Yaqub Ali ...	Yaqub Ali ...	800 copies.
47	Haq Pasand* ...	Amritsar ...	Labh Singh ...	Ram Nath ...	750 "
48	Himala ...	Lahore ...	Dina Nath ...	Dina Nath ...	...
49	Hindustan ...	Do. ...	Ram Rachpal Singh ...	Karam Chand Hateshi ...	15,000 copies.
50	Hunter† ...	Do. ...	Taj-ud-din ...	Mulla Muhammad Bakhsh	...
51	Jiwan Tat ...	Do. ...	Dev Rattan ...	Dev Rattan ...	375 copies.
52	Kam Dhenu† ...	Ludhiana ...	Bishen Singh ...	Daulat Ram ...	1,500 "
53	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Husain ...	Hamid Husain ...	150 "
54	Kashmiri Magazine ...	Lahore ...	Muhammad Din, Fauq	Muhammad Din, Fauq ...	1,300 "
55	Loyal Gazette ...	Do. ...	Amar Singh ...	Amar Singh ...	2,700 "
56	Millat* ...	Do. ...	M. Shuja Ullah ...	Shuja Ulla ...	1,000 "
57	Mukhbar ...	Amritsar ...	Lakhmi Das ...	Lakhmi Das ...	300 "
58	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 "

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH APRIL 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
59	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies.
60	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
61	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
62	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
63	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
64	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
65	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
66	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
67	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies
68	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
69	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
70	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
71	Sanatau Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
72	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
73	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
74	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
75	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
76	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 „
77	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
78	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
79	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
80	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
81	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
82	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
83	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 „
84	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „
85	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
86	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
87	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
88	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
89	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
90	Al. Burhan	Do.	S. Mohd. Sibtain	S. Mohd Sibtain	...
91	Anwar-ul-Sufia*	Do.	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies
92	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH APRIL 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
93	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
94	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 copies.
95	Indar	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 „
96	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
97	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 „
98	Kakezai Social Reformer*	Lahore	Fazl Din	Fazl Din	400 „
99	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 „
100	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
101	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
102	Prem Bilas	Gujranwala	Mittar Sen	Mela Ram	...
103	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 „
104	Sulah Kul	Montgomery	Fateh Chand	Fateh Chand	...
105	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
106	Tashhiz-ul-Azhan	Qadian, Gurdaspur District	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	BI-WEEKLY.				
107	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
108	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
109	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
110	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,000 „
111	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
112	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
113	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
114	Punjabi Surma*	Lahore	Dharm Dev	Dharm Dev	...

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*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a)—Foreign.

Egyptian affairs.

1. The *Tribune* (Lahore), of the 8th April 1914, has the following :—

"It will greatly interest educated Mahomedans and others in this province to know that the social reform movement has already begun in Egypt and as in the case of India, it is the educated Egyptians who are eager in introducing certain changes. The Cairo correspondent of the "Pioneer" says one of these is the abolition of the veil worn by all Moslem women, and this is vigorously supported by the new generation which has come in contact with western ideas and customs. The other reform is the abolition of early marriages among Egyptians and a private Bill was proposed to be introduced in the Egyptian Legislative Assembly on the 16th March. The author of the Bill desires to prohibit marriages of girls under 16 years of age, and he maintains that early marriages are the cause of the degeneration of the race and of premature death and deformity. He proposes imprisonment of not more than 3 months or a fine of not more than £50 as the penalty for infringement of the law by parents or guardians of both the contracting parties as well as the priest. Both these movements have naturally stirred up a great deal of opposition from the older and more conservative section of the population. As regards the veil question, it is pointed out that Egyptian ladies have already begun to discard the heavier veil and are wearing the flimsiest of face coverings. A great many ladies are also seen to be wearing toques and hats of the latest Parisian mode in lieu of the old fashioned head shawl. It is therefore believed that the veil will go of itself in course of time without any movement to condemn it As for early marriage, the proposed Bill has raised a great controversy, both sides invoking religious texts and usage in support of their contentions and also medical evidence. It is pointed out that the Egyptian birth rate is the highest in the world, and the rate of infant mortality is equally abnormal. In India, we know that the people do not allow Government to interfere in regard to the social habits of the people, though in the States of Baroda and Mysore a law has been passed, and is in operation, to prevent early marriages. It would be interesting to know how social reform will be welcomed by Egyptians. Apparently they, being nearer to Europe and subjected to greater influence of western practices, will have less objection to innovations than people in India."

The Home Rule campaign.

2. The *Zamindar* (Lahore), of the 1st April 1914, has a note entitled "Bewildering rebellion." Referring to the Ulster opposition to the Home Rule Bill, the paper says that when "we" compare the peace obtaining in India with the uproar in Ulster "we" naturally come to the conclusion that Great Britain, especially the Government of India, can well be proud of the former. But although, in spite of being smitten and innocent, "we" assure Government of "our" innocence in season and out, still "our" loyalty and devotion are so rewarded that even if with the desire of securing the welfare and stability of Government "we" take up "our" pen honestly to criticise the doings of Mr. Asquith and Sir Edward Grey "we" are so gagged "with the cloth of politics" that "we" cannot even heave a sigh, not to speak of uttering a word. In England, on the other hand, the British people consider it an easy thing to over-awe Messrs. Asquith and Churchill with the rifle and the sword. But, although "we" unfortunate Indians are British citizens like the Ulsterites, the difference between the two is so marked that while we who are loyal and lovers of peace cannot raise "our" voice like free citizens, Mr. Asquith is forced to keep silent, even although the people of Ulster cause lightning to fall on the granary of the peace of England.

Ireland and India.

3. The *Tribune* (Lahore), of the 4th April 1914, has the following :—

"In the House of Commons the other day Mr. Morrell elicited the fact from Mr. Roberts that in the case of the Tirah expedition Afridis had been excused from joining the operations against men of their own race and religion. The question will probably arise in a new form on a future occasion; and the Frontier Militia are not likely to forget the promise of the Home Government that 'officers whose houses were in Ulster might temporarily withdraw if operations became necessary.' Whether exemptions of this kind can also be claimed by Police officers who may be asked to put down religious and other riots in this country is to be considered. If military operations had been subject to these and similar exemptions Lord Moira would never have been able to carry on his brilliant campaign against the Pindaris Nor would the Afghan War have been possible without the unswerving loyalty of Muhammadans in and out of the army. The Unionists in Ulster have raised issues of the greatest magnitude and Mr. T. P. O'Connor has not failed to call attention to the bad example which they have been setting to undisciplined minds in other parts of the Empire. The attempted seduction of the army ought to be dealt with firmly so that the Ulster contagion might not spread to other parts of the Empire."

"Speaking at Wellington, Salop, in mail week Mr. T. P. O'Connor, M. P., is reported to have 'emphasised the disastrous effect on India of the wild talk indulged in by Tories as to civil war in Ulster.' It is inconceivable why India alone should have been singled out when every part of the empire has been carefully following the progress of events. It has been admitted by Mr. O'Connor himself that the 'odious infection of the new Tory doctrine had shown itself in many parts of the Empire.' That being so Mr. O'Connor was not justified in making a sweeping statement that 'the speeches of the Orange leaders were printed with great care in organs of sedition in India and Indians were being taught by Tories to read the gospel of rebellion and anarchy.' We do not know really if any 'organ of sedition' has been left in India, but we know that few Indian papers have cared to reproduce the violent speeches of the Orangemen. The papers that have invariably reproduced such speeches and lent the weight of their editorial support to 'the gospel of rebellion' are the great Anglo-Indian dailies. If seditionists in India want to read the Orangemen's speeches they must turn to these Anglo-Indian papers as Indian papers have neither the space nor inclination to advertise the Unionist propaganda."

England and India.

4. The *Panjabee* (Lahore), of the 4th April 1914, has the following :—

"Everybody knows that among the defences urged by Lord, then Mr. Morley, of the deportation of two Indian gentlemen in 1907 was the allegation that certain 'disgraceful overtures' had been made to the army. * * * *

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"This was in 1908. In 1914 a similar allegation is made by His Majesty's responsible ministers, not against Indian agitators, but against responsible leaders of the Opposition in England. Thus time brings its own revenge. But what is the attitude of the Government? Lord Morley is still a member of the Cabinet, and yet it has not occurred to any one, not even to his lordship, that what was sauce for the Indian gander is sauce for the English goose, that if deportations were a fitting punishment for the offence of tampering with His Majesty's troops, when it was alleged against Indians, they are equally a fitting punishment for the same offence when it is alleged against Englishmen. As a matter of fact, while the Indians were sternly punished, though the allegation against them was never proved, the Englishmen are being sought to be conciliated and some of them are marked out for future Cabinet Ministers, though there is not a Liberal who does not believe that the allegation against them is well-founded. The contrast is scarcely edifying."

Indian students in England.

5. The *Panjabee* (Lahore), of the 2nd April 1914, has the following :—

"The work of the Committee, we are told, will be intended to give young Indians an opportunity of coming into more intimate touch with the better side of English life. The fact that India's trusted friend, Sir William Wedderburn, is a member of the Committee is some indication that the work will be free from any idea of officious interference and of improving and supervising Indian students, which too often mean something quite different. Such a Committee ought, indeed, to be able to do a lot of useful work. May we suggest in this connection that the Committee should include within its scope the putting forth of legitimate efforts to remove prejudices against Indian students, to secure for them facilities for practical training which are at present denied to them, and to obtain a withdrawal of artificial restrictions which have in some cases been recently imposed upon the admission of Indian students?"

Indian Medical students in England.

6. The following is from the *Tribune* (Lahore), of the 5th April 1914 :—

"In another column we publish a letter addressed by the Dean of the London Hospital Medical College, Professor William Wright, to Major (now Lieutenant-Colonel) D. W. Sutherland, I.M.S., Lahore, in regard to the resolutions passed at a recent meeting of the students of the London Hospital. The letter deals with the history of the meeting at which the resolutions rightly objected to were said to have been passed, and Professor Wright is emphatic in one or two statements. He says: 'The statement that Sir Philip McKenzie, Viscount Farquhar and Captain Forbes were present is entirely false, as are also the statement that the motion was carried by 462 votes to 21 and the wording and sense of the recommendation.' The paper which originally published the report will now have to explain the great difference between its own version and the version of the Dean, and meanwhile the authoritative statement of the Dean must be helpful to a clear understanding of the situation. The object of the meeting was to give greater opportunities for non-European students to take part in the collegiate life of the College. But a number of English students feared that the effect would be 'that an even larger contingent of non-European students would be encouraged to seek admission to this College.' So, these students attended the meeting to make their protest. On the Dean's own admission 'the meeting was one in which two factions were represented and a somewhat heated discussion took place in consequence, and as chairman I thought it expedient to adjourn it for a fortnight.' Here is something which affords food for reflection. Indian students do not seek admission to the London Hospital College in order to deprive English students of their chance of employment in their own country, the United Kingdom, or even in the colonies. They invariably return to India and look out for a career in the midst of their own people. All that we ask for is that England, which has been benefiting enormously from her overlordship in India, should not refuse educational facilities for our young men. That being so, it is not clear why English students should have been so very nervous of the effect of an influx of Indian students in the London Hospital Medical College. Much less clear is the reason why a meeting originally convened with the object of increasing facilities for Indians has adopted a resolution which is likely to have a contrary effect. One thing, however, is as clear as the noon-day sun, and this is Professor Wright's statement that, in spite of great disadvantages to which Indian Medical students are subject, he has not had any instance of ungentlemanly behaviour on the part of any Medical student. This opinion must be specially gratifying to students in India."

(b)—*Home.*

The place of India in the British Empire.

7. The *Arya Patrika* (Lahore), of the 4th April 1914, has the following:—

"We think the time has come when the Government of India should ask the Imperial authorities for a definite and public pronouncement as to India's place in the Empire. If the Empire means only the Colonies or the Dominions, India ought, for all practical purposes, either to be separated from it or her children should be allowed to enjoy the rights and privileges of British subjects in all parts of it. The presence of some Hindus in New Zealand has led to a deafening hue and cry in the Auckland Council and the Prime Minister of that Colony has publicly announced his intention of 'effectively dealing with the situation.'"

Indian nationality.

8 The *Desh* (Lahore), of the 3rd April 1914, publishes a leader headed "The foundation of Indian nationality." Before securing a suitable place for India in the comity of nations, says the paper, it is highly essential to make efforts to remove the contemptible and slavish significance attaching to the term Indian. In order to secure this end "we" must remove every weakness and defect which has crept into "our" national existence and should become Indians or Aryans in the true sense of the term.

Indeed, Indians must examine, through their communal courts, every policy which has as its object the indiscriminate praise of everything British and the blind exhortation to loyalty. In order to preserve their individual and communal existence Indians need an Indian Ideal and Indian Methods of Administration.

Continuing, the paper says that in saying this there is no desire to minimise the value of the enormous blessings of British civilisation and of the surprisingly efficient British administration. Indeed the progress of India will of necessity be gradual and this gradual progress depends upon the maintenance of British rule.

England and India.

9. Writing under the heading "The appeal of the (various) religions in India to the Defender of Faith", the *Zamindar* (Lahore), of the 4th April 1914, says that the Protestant faith is suitably represented in the administration of the British Empire. It exercises influence on both the houses of Parliament, the Cabinet, the King Emperor, and the British possessions; it receives pecuniary aid from the Indian treasury; its representatives must of necessity be members of the Indian Universities; a Missionary body of this faith (the Salvation Army) is required not only to reform the morals of, but to convert to Christianity, the Criminal tribes; and its mission schools, colleges and hospitals are also required to propagate Christianity. But no such facility is afforded for the propagation of other religions in India. His Majesty the King Emperor always takes a deep interest in religious matters. His rule

extends over not merely 4 or 5 crores of Christians but also 32 crores of Indians. Cannot, then, the pure but sincere Indians entertain a hope that His Majesty the King Emperor will issue a special Royal *firmán* supporting the cause of their religious instruction, religious bodies, religious representatives and religious freedom. In this way all acts of high-handedness may be terminated and mosques and sacred buildings may be spared injury.

Government and the people.

10. The *Zamindar* (Lahore), of the 2nd April 1914, publishes a leader headed "Changes in the administration of India." Finding, says the paper, that the Arabs were steadily drifting to destruction in spite of being under Muslim rulers Mutanabbi, the famous Arabian poet, wrote a poem in which he said that the destinies of the people were bound up with those of their kings and that the condition of the Arabs could not improve so long as they were under the subjection of non-Arab Governors. The paper tries to justify the poet's words by pointing out the fate of Sicily and Greece under Christian rule. Muhammadan mosques and tombs were desecrated and the people oppressed mercilessly. India, it is true, is under the sway of a foreign people having a different religion, but is her condition similar to the above-mentioned places? No A grievance, however, is felt in that 24 lakhs of rupees are granted annually to Christian priests in India and nothing is given to the indigenous religions. The paper then analyses the different stages of British rule in India—

(1) The infant stage when the British were only concerned in the collection of revenue and the political administration was left to the Indians themselves.

(2) British take the administration into their own hands.

(3) Introduction of English law into India.

(4) Introduction of education.

(5) Advance of education. The loosening of the hold of religion and the rise of the "old" and "new" parties.

(6) Association of Indians in the administration of the country.

The Government of a country is the mirror of its people. We, the governed, are responsible for any defects in our Government, and the blame is too often unjustly laid at the door of the Government itself.

The *Times* on Indian anarchists.

11. The following is from the *Tribune* (Lahore), of the 3rd April 1914:—

"Every criminal conspiracy unearthed in India brings out a strong article in the *Times* and other London papers. But if they all point to the necessity of finding the causes and suppressing the root of the evil, every one will cheerfully support them. But the *Times* and similar papers take these opportunities to condemn the whole Indian nation or the educated classes which naturally creates resentment in India. In the latest article a similar attempt is made to show that the educated classes are involved in disloyal movements—an inference which is absolutely groundless. What we complain of and what every thoughtful Indian must complain of is the evil example of the suffragette and Ulster movements. If Indian youths misread the nature of these questionable movements in their anxiety to imbibe the wrong kind of 'British spirit,' how can the loyal portion of the Indian community help? The *London Times* has never effectively raised its voice against the Ulster movement and the suffragette bombs. But it accuses educated Indians generally for the sins of its criminal population."

The rights of British subjects and Indians.

12. The *Panjabee* (Lahore), of the 4th April 1914, has the following:—

"After a debate on the South African deportations, the House of Commons has adopted a resolution, accepted by Mr. Harcourt, that the rights of British citizens, contained in Magna Charta, the Petition of Rights, and the Habeas Corpus Act, as representing the freedom of the subject, are those which the House desires to see applied to British subjects throughout the Empire. The resolution had reference only to the recent South African deportations of which it was, in effect, a condemnation; but it has an importance all its own for every part of the Empire. Nowhere is this importance greater than in India where the people are denied some of the elementary rights of British subjects. That thoroughly bad measure Regulation III of 1818, which a distinguished Indian jurist once described as a lawless law, is the negation of the rights secured to every British subject by the Habeas Corpus Act. Now that the House of Commons has formally adopted the resolution conceding the rights of British citizens to all British subjects the people of India ought to set on foot a vigorous and comprehensive agitation to secure the repeal of the Regulation as well as of all similar measures calculated to restrict the freedom of the British subject in India. The several Congress Committees as well as the Moslem League and other political bodies ought to take up the subject with the vigour and earnestness which its importance demands, and ought to go on agitating until these measures have been wiped off the statute book."

Indians and sedition.

13. The *Zamindar* (Lahore), of the 5th April 1914, publishes a leader headed "What is the standard of rebellion? A spectacle of constitutional Government: The limits of rebellion and obedience." Indians, says the paper ironically, are extremely seditious. Seeing that now an Indian Muhammadan has been elected a member of the Parliament in Cape Colony, they ask why they should not be given the right of electing their representatives to sit on the British Parliament, with which the destinies of India are bound up. Indeed, they have grown so seditious that, notwithstanding the fact that the Government purchased the mosques and the grave yards of Lashkarpur from the Mutwallis for Rs. 10,000 they allege that nobody can enjoy proprietary rights in mosques and grave yards, that Mutwallis, while enjoying every right to protect them, can have no right to sell them, and that, under these circumstances, the sale effected by them is illegal. India is assuredly a source of mischief, seeing that Indians do not scruple to criticise the conduct of an Anglo-Indian newspaper (*viz.*, the *Morning Post*, Delhi), which comments, in face of the recent Contempt Bill, on the evidence given by Dina Nath, the Crown witness in the Delhi sedition case!

Undoubtedly Indians have grown very bold, seeing that, in spite of being a conquered people, they are anxious to enjoy the same benefits as their European conquerors and thus avoid any invidious distinction made between rulers and ruled.

Continuing, it asks whether it is not seditious that Indians should enquire why England should tolerate the ruination of Muhammadans in Persia and the Balkans in order to gain the seeming friendship of Russia who is the implacable enemy of British interests. This is termed sedition and our leaders trade on it. They defame us as being seditious and themselves gain honours and titles in consequence. This sedition, say these leaders of the community, is due to the misrepresentations made by demagogues regarding ancient native administrations which are untruly characterised as having been just. The paper admits ironically the tyranny of the old native rule and goes on to say that Sultan Jalal-ud-Din Khilji's Government must have been extremely tyrannical, seeing that, in order to win over the hearts of the people by mildness and kindly rule, it pardoned all those persons who were reported to have been guilty of organising a conspiracy against it. No case was instituted and conducted (in courts), no general house searches were made, and a large number of people were not consigned to the lock-up on mere suspicion!! Nevertheless, the mild policy adopted by his Government totally crushed the rebellious spirit rampant in the land and the country became a source of power to the Sultan. Similarly, one should compare the refractory and rebellious spirit of voiceless Indians with the loyalty of the Irish people and the Ulsterites, in order to gauge the extent of "our" sedition and the obedience of Ulster!! Continuing, the paper says that nothing can be more painful for Indians than the attempt to misconstrue their legitimate representations as unlawful rebellion when they are openly opposed to rebellion and they have no desire to withdraw themselves from the beneficent shadow of British rule. Why should we be attacked simply on the ground that "we" do not refrain from making our representations (to Government), and voice the legitimate grievances of the people with a view to helping Government in the administration of the country.

Threatening letters.

14. The *Nau Ratan* (Amritsar) of the 1st (received on the 7th) April 1914, publishes a note entitled "Three letters, and threats of a bomb." It is impossible to surmise what the consequences of the bomb outrages will be; but it is an undeniable fact that if "our" countrymen, especially "our" simple-minded Sikhs, were to resort to the nefarious practise (of bomb-throwing) they would cast a blot on the fair name of India. Continuing, the paper says that its Editor has received (? from some city in Canada) two letters, one in Urdu and the other in Gurmukhi, in which he has been abused and threatened with death for congratulating His Excellency the Viceroy on his recovery from the effect of the bomb thrown at him in Delhi and for characterising the bomb-thrower as a sinner. The editor promises to disclose, after enquiry, the name of the man responsible for these letters. He praises His Excellency for his kind heartedness and exhorts Sikhs to abstain from sending threatening letters.

Writing under the heading "The proprietor of the *Rajput Gazette* threatened with death. Boldness of anarchists" the *Rajput Gazette* (Lahore) of the 3rd (received on the 7th) April 1914, says that last Sunday its Editor received from Victoria (Canada) three letters, one in Gurmukhi, the other in Urdu, and the third in a printed form, in the last of which he is abused and threatened with death within a few days after the receipt of the letters if he failed to withdraw the adverse remarks against anarchists made by him in the previous issues of his paper.

Writing on the same subject the *Desh* (Lahore), of the 5th April 1914, advises the Editors of the *Nau Ratan* and the *Rajput Gazette* to refrain from publishing these threatening letters in their columns, and to look upon them with scorn.

Hindus and their leaders.

15. The *Hindu* (Lahore), of the 4th April 1914, publishes a communication headed "How can the Hindu community be improved?" It is unanimously admitted, says the paper, that the educated persons in a community lead it and that the advancement of the latter is dependent on the progress of the former. But the experience of the past few years has shown that, after receiving education, educated Hindus become so absorbed in the amassing of wealth that they ignore totally the interests of their community. They cease to have a taste for learning. To remedy this the writer advocates the founding of a magnificent library in Lahore where a varied selection of books should be kept for our students. Moreover, there should also be established in the city a society, in which one or two young men should annually consecrate their lives to do political service on the receipt of living expenses. A similar society has been established in Poona by Mr. Gokhale, and, in our case, Lala Lajpat Rai should be selected as the leading spirit of the society and the proposed library. For this purpose he should give up his practice and exercise his full powers in putting his political theories on a firm basis. In conclusion it is urged that unless the community realises the necessity of producing young men "to steer the helm of State," the community is surely doomed.

The Muslim deputation to the Viceroy.

16. In continuation of its previous remarks on the subject (*vide* paragraph 12 of Selections No. 14) the *Paisa Akhbar* (Lahore), of the 1st April 1914, says that the kindly and reassuring reply which His Excellency the Viceroy gave to the deputation deserves every praise, but some people still wonder what the deputation gained by their arduous labours and why they needed the certificate (granted to them by the Viceroy). But perhaps some particular persons (the reference is probably to the *Zamindar* people) were in need of an assurance from the Viceroy; for the generality of Muhammadans had no such need. The aspersions cast on the loyalty of Muhammadans were due to a couple of newspapers, the famous *London Times*, and the *National Review*, and to a foolish outcry raised by a few persons. If, therefore, the Raja of Mahmudabad desired to contradict these accusations, he should have published an answer in those papers. But if a Muslim deputation was

deemed necessary, where was the need of including in it those persons whom the Government and the authorities know to be loyal and not addicted to creating feelings of hatred (*lit.* indignation) against Government? Yet there were such persons in the deputation, persons too, who loudly proclaim themselves nationalists and who are in the habit of publishing harsh and intolerable writings on every occasion, who regard moderation and loyalty as worn out, and who come forward to present a loyal address (to the Viceroy) standing side by side with those to whom they had applied the pleasant epithets, of "traitors to the community," "tuft-hunters" and "Khan Bahadurs."

Writing on the above subject the paper of the 5th April 1914, remarks that while several persons of established communal fame and reputation were not invited to join the deputation, others, who were of comparatively inferior social standing, were invited to take part in it. Continuing, it says that it is a piece of good fortune that the present deputation, which was organised in imitation of the famous Muslim deputation of 1906, and which should have proved more advantageous for Muhammadans, and should have secured more rights or concessions than the former, has succeeded in preserving at least the reputation of Muhammadans. If the present deputation can prove of any use, it is this that it may prevent those persons, who were in the habit of writing articles calculated to create unrest, from indulging in such writings in future and may induce the generality of Indian Muhammadans to believe, for some time to come, that they should pursue the policy of Sir Saiyid Ahmad Khan in all matters affecting their community. If, however, this result is gained, the labours of the deputation should not be considered to have been in vain.

The following is from the *Observer* (Lahore), of the 1st April 1914:—

"We showed in our last that there was absolutely no need of organising such a big deputation merely for the purpose of securing a certificate of loyalty. But there are several ways of asking for what is due to you. You may beg for it in a cringing manner as a favour, or you may demand it as a right. And we are glad to note that the deputation chose the latter alternative. There is not a word in the address of which a self-respecting community might be ashamed. A note of manliness runs through the whole address. The organisers of the deputation have, in a word, made the best of a bad thing. * * *

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"Divested of the necessary compliments to the Viceroy which His Excellency richly deserves, the above represents the purport of the address, though there is also a sort of request for the early grant of a charter or at least the announcement of Government policy with regard to the proposed University. Lord Hardinge's reply to the address is as remarkable for its omissions as for some other features. His Excellency has made no reference whatever to the University movement nor to the efforts that are being made for a *rapprochement* between Hindus and Musalmans. It was hoped that the Viceroy would show his appreciation of these endeavours. His silence upon these two questions, therefore, may well be regarded as significant. What is, however, still more noteworthy is Lord Hardinge's pointed reference to Mecca and Medina, in spite of the fact that no mention was made about them in the address. His Excellency declared that the maintenance of the *status quo* as regards the holy places in Arabia is 'an important and powerful link between your community and the Government of our King Emperor, for it is only in view of the religious interests of the Muhammadans of India and the value that the Goverument attaches to religious freedom and Muhammadan control of the holy places that such a responsibility could rest upon Great Britain.' As for the loyalty of the community, the Viceroy said:—

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"This means that while recognising that the loyalty of the community to the British Raj has remained unimpaired, the Viceroy is of opinion that some Muslim speakers and writers are as much responsible for inviting aspersions on their community as the superficial observers who were thereby misled into misinterpreting their attitude to the Government. The libellers of the Indian Mussalmans are emphatically to blame, but the community itself cannot be acquitted of furnishing some ground, however slender, for the base charges. The reply is, therefore, hardly satisfactory, and confirms our view that the deputation would have better been left unorganised for the purpose for which it was employed."

Writing under the heading "His Excellency the Viceroy and the Muslim deputation: Exchange of congratulations: Excellent reply to the true deputation," the *Watan* (Lahore), of the 3rd April 1914, says that whenever, overwhelmed by grief or pain Muhammadans are restive, interested persons accuse them of being hot-headed and characterise their cry for help as a war-cry. Touching next on the deputation which recently waited on His Excellency the Viceroy, the paper remarks it is high time that Muhammadans learnt a lesson from the advice of their kind-hearted ruler (Viceroy). In times of trouble and anxiety they should avoid doing or saying anything which might characterise them as ill-mannered and light-headed. There are some interested persons, who declare the present age to be one of agitation. They make strenuous efforts to deprive Indians of the blessings of a just and constitutional form of Government, and say that it will betray weakness (on the part of Government) to do justice and to grant legitimate rights (to the people). British statesmanship, broad-mindedness and love of freedom, will assuredly attach no importance to these utterances. The paper concludes by expressing its approval of the address presented by the Muslim deputation and characterises His Excellency's reply as lucid and clear.

Writing under the heading "Loyalty deputation : An absurd action on the part of Muhammadans," the *Vakil* (Amritsar, of the 4th April 1914), says that the 25th of March will ever remain memorable to Indian Muhammadans, seeing that on that day their leaders were responsible for a meaningless and absurd action which has no parallel in their past history, and which, in these days of advanced politics and statesmanship, could not be expected from a community, gifted with penetrating intelligence. Since the Cawnpur mosque affair no occasion had arisen, necessitating re-attestation of Muhammadan loyalty. Notwithstanding the fact that certain occurrences in Tripoli, the Balkans and Persia had greatly perturbed the minds of Muhammadans, the latter did nothing for which they could incur the accusation of being disloyal. It is difficult, therefore, to see why such a big deputation was organised in spite of the existence of the Muslim League, a representative political body of the Muhammadans, and hurriedly and secretly presented to His Excellency the Viceroy. In the face of this action the Muslim League cannot maintain its representative character and, moreover, cannot claim to voice the opinions of 7 crores of Muhammadans.

Will Indian Muhammadans always make an exhibition of their loyalty? Will they organise similar deputations and endeavour to secure a certificate for loyalty on all such occasions? Temporary excitement does not indicate disloyalty. Wise and intelligent communities, therefore, do not go about seeking *sanads* of loyalty. Besides, the community is not responsible for the acts of an individual. Indeed, if an enemy of religion and society secretly cherishes seditious feelings, if any person does not consider the existence of British rule necessary for India and if any lunatic considers that the well-being of India lies in the expulsion of Englishmen from the country, the community to which he belongs cannot be held responsible for his action. If it had been so, the Hindus would first of all, have felt the necessity of expressing their loyalty, seeing that scores of them have been proved to be seditious and been punished and that many of them still, on being arrested, are astonishing the world by (disclosing) startling accounts of secret conspiracies. In spite of this, however, Government does not regard all Hindus as seditious, nor do Hindus consider it necessary, when threatened by one or two newspapers, to give expression to their loyalty, not to speak of considering the desirability of sending a deputation to wait on His Excellency the Viceroy on behalf of 15 or 20 crores of Hindus.

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In another place the paper publishes from "Azad," of Delhi, a communication, in which the writer discusses the constitution of the deputation and makes remarks similar to the above. Continuing, he says that it is really ridiculous that when their motives are attacked by the London *Times* and the *National Review* the Muhammadans, instead of giving crushing replies through Muslim newspapers, and of publishing pamphlets and distributing the same in England or holding protest meetings and submitting to British Ministers resolutions passed on the subject, go running to His Excellency the

Viceroy to assure him of their loyalty. Moreover, it is highly surprising that a large number of title holders and members of the old party were compelled to join the deputation. Did they do anything during the Tripolitan and the Balkan Wars and the Cawnpore mosque affair that their admitted loyalty should be in danger of being impugned? Indeed, were they the persons to whom the warning administered by the Viceroy was addressed? What object did the organisers of the deputation have in view when they secretly invited such persons to take part in the deputation? Why were they put to the trouble of going to Delhi? Was their presence in the deputation a guarantee that the deputation was a communal one?

III.—NATIVE STATES.

Government and Native States.

17. The *Akhbar-i-Am* (Lahore), of the 4th April 1914, publishes from (Ahmad Hussain) *Shaukat* (Editor of the "defunct" *Shahna-i-Hind*, Meerut) a communication headed "Peace in the Native States." Referring to the contribution which recently appeared in the London *Times* under the heading "Indian Peril" the writer says that many of the observations made therein are based on imaginary fear or on that excessive love which the English people have for ruling India. The paper characterises as absurd the remark made in the *Times* to the effect that Native States enjoy more peace than British territories. Western Education, and not disloyalty to the Crown, is the cause of the present unrest in India. This unrest, although less conspicuous in the Native States, will present itself even there with the advance of education. At present education has not reached the same standard in the Native States as it has in India. Next the paper refers to the establishment of Councils in certain States, and says that if the system is introduced in all the States the British Government also will have to turn over a new leaf. These are the days when Government should carry on the administration of the country in conformity with the wishes and aspirations of the subject people. Indeed, the time is not propitious for a repressive Government. Even the unruly anarchists of Bengal have not become so blind as to lose sight of the blessings of the British Government. They fully realise that a handful of bare-headed and black skinned criminals like themselves cannot expel the mighty British Government from India. Does any Indian, he asks, desire that bare-headed Bengalis should rule over them, or that any other community in India should, by uniting with them, become the rulers of the country. This being the case, we fail to understand why the English people, and especially English Newspapers, live in such constant dread of their position in India. Articles such as those contained in the *Times* only lead Native Chiefs to imagine that they are gifted with greater administrative capacity than the English people themselves.

Dharangadhra affairs.

18. Under the heading, "How the Raja Sahib pulled down the mosque," the *Paisa Akhbar* (Lahore), of the 7th April 1914, publishes from its Kathiawar correspondent a communication, in which the writer says that the news has already been published, in the *Paisa Akhbar*, of the purchase of the Juma mosque by the Raja Sahib of Dharangadhra for Rs. 2,000 in cash and a fixed annual donation. In addition, a plot of land has also been granted for the erection of the new mosque. But these donations are intended merely as an eye-wash for the local Muhammadans who are deeply grieved at the demolition of the original Juma mosque. The writer concludes by saying that all such excesses committed by the Rulers of Native States should be brought to the notice of Government by the British Resident.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindus and Muhammadans.

19. The *Munir* (Jhang), of the 24th March (received on the 3rd April) 1914, says that 5 or 10 per cent. of those Muhammadans, even who are called cruel and hard-hearted *mlechchas* and the enemies of reconciliation (by Hindus), are stepping forward to make peace with Hindus by neglecting their worldly and spiritual

affairs. It is, therefore, a matter for extreme regret that, notwithstanding the strenuous efforts (of Muhammadans), "our" tender-hearted Hindu peace advocates have not budged an inch from the position which they have taken up. Hindus are still continuing, as formerly, to oppose separate electorates, the Urdu language, the Alienation of Land Act, &c., and to regard Muhammadans as more unclean than cats and dogs. Even Aryas, who profess to be unitarians, will come forward to condemn the action of Muhammadans in a dispute about *a pipal* tree. Moreover, the cow-killing question still continues an outstanding cause of quarrel and Hindus are still finding some pretext or other to make it a controversial matter, although they are not entitled forcibly to prevent Muhammadans from eating food declared lawful by their religion. It is very strange that while Hindus consider kine-killing the most serious of offences they do not consider it a sin either to suck the blood of human beings or to render them homeless. If Hindus are really anxious to make peace with Muhammadans they should show at least some single instance of a practical sacrifice in the attainment of this end.

Writing under the heading "We are tired of the foolishness of the people," the *Aftab-i-Hind* (Jullundur), of the 3rd (received on the 7th) April 1914, says that although Muhammadans overlook the mistakes of their enemies, afford them opportunities to accord "us" good treatment, and desire to purge the minds of the latter of statanic ideas by placing before them the truth of their teachings, still they take unjustifiable advantage of those efforts and try to indulge in captious criticism regarding "us." "We" sacrifice our lawful rights for others, but "we" are considered to be faithless. When "our beloved ones" (Hindus) invite us to a common platform, and erect a separate stage for themselves; and when they display bigotry in all matters and are determined to obliterate "our" political existence, how can we give up "our" rights? Lala Lajpat Rai, who is called a great leader of Hindus, has proved by his conduct that he is not a patriot; that he is surely a worshipper of the Hindu nationality. The greatest aim of his life, it adds, is to create a feeling of aversion in the minds of Hindus (for Muhammadans). Pandit Bishen Narain Was in his recent speech at Benares declared that Hindus should establish a separate association entitled "All-India Hindu Sabha" for themselves. In spite of this, Muhammadans are considered to be narrow minded and bigoted if they declare that separate electorate is essential for safeguarding their communal interests.

Hindu-Muhammadan Unity.

20. Writing under the heading "The song of Hindu-Muhammadan Unity," the *Philosopher* (Lahore), of the 24th March (received on the 1st April) 1914, says that if "our" fellow-countrymen (Muhammadans) consider their Hindu brethren weak persons, it is quite useless to harp on the theme of reconciliation between the two communities. But are Hindus really physically weak as compared with Muhammadans? There can be no denying the fact that, owing to their conforming to some evil and pernicious customs such as early marriage, &c., the Hindus are physically extremely weak. Occidental scholars are of opinion that the weak are devoured by the strong. If this is true, is it not tantamount to destruction for Hindus to extend their hands in reconciliation to Muhammadans without thinking over the matter? Continuing, the paper describes how even the Arya community itself is divided into several parts and has been subjected to the irremediable disease of disunion. When such is the condition of the Arya community, can it make any impression on other communities? Before seeking reconcilation with Muhammadans, therefore, all the jarring elements of the Hindu community should be united into one homogeneous whole; and it is the duty of every Hindu leader to make strenuous efforts to this end. (*To be continued*).

An appeal for a mosque.

21. Under the heading "The possession by Sikhs of a mosque" the *Zamindar* (Lahore), of the 5th April 1914, publishes from Ali Bakhsh, pensioner, a communication, in which the writer alleges that a magnificent mosque in *Mauza* Naurangabad, Tarn Taran Tahsil, Amritsar District, which was built during the Muslim

rule, was recently in the possession of a local Sikh. The Sikh named died of leprosy; and, as he was childless, his servant now claims the possession of the mosque. The Hindus of the locality are, in collusion with the said servant, now trying to have the mosque in question pulled down. When the writer heard of the matter he could not bear Islam being insulted so and requested the Deputy Commissioner to interfere. The officer named, thereupon, deputed a Hindu Tahsildar, who, after visiting the locality, decided that as the mosque was in the possession of the Hindus, Muhammadans could purchase it by paying its price to the former. But as the local Muhammadans are not in a position to pay the price, the writer appeals to his co-religionists to provide him with money in order to enable him to secure the possession of the mosque.

The *Anjuman-i-Khuddam-i-Kaaba.*

22. Writing under the heading "The bubble of the dangerous movement of the *Anjuman-i-Khuddam-i-Kaaba* has at last burst," the *Darbar* (Lahore), of the 27th March (received on the 3rd April) 1914, asks whether it will be, in the words of Mr. Muhammad Ali, "a time of peace" when, God forbid, Mecca and Medina are attacked by some European powers. Will that be the time when the *Anjuman-i-Khuddam-i-Kaaba* will protect these Islamic places. If so, will the monetary help given by it be sufficient to ensure their protection? If, however, the Anjuman is, in due conformity with its aims and objects, not prepared to protect Mecca and Medina, there is no need of it at all. If, on the other hand, it is ready to protect the sacred places, it is clearly a political association which wishes to focus all Islamic powers to a central point; and an association like this cannot but be dangerous both to Government and to Hindus.

The Ahmediya Sect.

23. Writing under the heading "Reflect and act", the *Paigham-i-Sulah* (Lahore), of the 2nd (received on the 6th) April 1914, warns all Ahmedis to be cautious in all matters, especially as a group of preachers is going about the country inducing Ahmedis to renounce their faith. Next it protests against the practice of securing oaths of allegiance and says that the practice is dangerous, seeing that it makes a large number of the followers of Mirza Ghulam Ahmad liable to be styled as unbelievers, infidels and Jews and to be compared with Iblis (satan). The danger of the system lies in the fact that it is calculated to create disunion in the ranks of Ahmadis.

The *Paisa Akhbar* (Lahore), of the 5th April 1914, publishes a communication headed "The dispute about the caliphate on the death of the caliph of the Messiah at Kadian." The writer refers to the claims of the late Mirza Ghulam Ahmad of Kadian to prophethood and describes how Mirza branded all non-Ahmadi Muhammadans as infidels and how he resorted to various artifices in order to amass wealth for himself and his children. Next he deplores that, notwithstanding the fact that the late Mirza and the late Maulvi Nur-ud-Din, his caliph, have now gathered to their fathers, their survivors consider it derogatory on their part to wind up this vexatious and heretical business. Continuing, the writer makes mention of the dispute which has arisen between Mirza Bashir-ud-Din Mahmud and Maulvi Muhammad Ali, M.A., about the succession to the caliphate and says that the latter is raising an outcry in the matter simply because he cannot tolerate the sight of the delicious morsel being swallowed up by the former. Next he refers to the appointment of four caliphs by the meeting held by the Ahmadis on the 22nd March 1914, and says that none of them is fit to succeed to the caliphate, inasmuch as none of them is a learned theologian having thorough knowledge of the *Koran*, the traditions and the Arabic language. After remarking that the Ahmadis are now convinced that the late Mirza made a gross blunder in claiming prophethood and in characterising the non-Ahmadis as infidels, the writer says that the present state of affairs indicates that the Almighty God is bent upon exterminating this false sect.

The census and the various religions in India.

24. The *Tribune* (Lahore), of the 3rd April 1914, has the following:—

"In our article on the subject we pointed out a few instances of Mr. Gait's bold excursions into forbidden regions, of which he can hardly be expected to be an authority. But when all this is done in the name of Government and when all this is paid for from public funds, the public have certainly a right to protest against the disparaging and objectionable remarks about certain religious doctrines and beliefs of the people. We do not say these remarks are made only to irritate the public and are not *bonâ fide* opinions of the writer; but we say that, in a Government publication, contentions opinions and discussions of religious doctrines, &c., should be avoided But if they are necessary, that portion of the work should be entrusted to the representatives of the various religious bodies concerned. On the face of it, it is intolerable that a man professing a rival religion, or no religion, should sit in judgment over all the various sects and creeds about which he is prejudiced, and embody his remarks in an authorised official publication. Mr. Gait has openly ridiculed Hinduism and Hindu castes. What right has he to do this and what public purpose does his personal criticism serve? It will not do for Government to disown the responsibility. Either the free criticism of religion and caste should be expunged from the census reports as serving no useful purpose or the work should be entrusted to the communities concerned. We hope our suggestion will be considered by Government.

The Arya Samaj and Hindus.

25. The *Bharat* (Jullundur), of the 3rd (received on the 7th) April 1914, publishes from Lala Achhru Ram, B. A., Pleader, a communication entitled "The movements of the Arya Samaj: The relations of Hindus with the Arya Samaj." After remarking that some of the followers of Mahatma Munshi Ram have begun to realise that the mission of the Arya Samaj is to reform and deliver the Hindu community, the writer says that this change in the attitude of (some) Aryas towards the Hindu community has put an end to the pernicious ideas which were sedulously spread among certain Aryas that the latter should regard Hindus with feelings of contempt and that they should sever all connection with the latter and organise a separate society for themselves. It is true that we command greater sympathy among the Hindus than among other sections of the population. In spite of this, however, the Arya Samaj should not be prepared to compromise its doctrines for the purpose of winning the support of Hindus.

The Arya Samaj.

26. Writing under the heading "Want of activity in the Arya Samaj," the *Parkash* (Lahore), of the 5th April 1914, says that it is a matter for regret that owing to the want of activity on the part of the Arya Samaj, Government remains ignorant of its various grievances. Next the paper refers to the Census Report of India and says that the wound inflicted by the said publication on the minds of the Aryas cannot be expected to be healed. To quote an instance, it refers to Mr. Blunt's remarks incorporated in the body of the report that some of the tenets of the Arya Samaj are unmistakeably non-Vedic, such as the law of *Karma* and the prohibition against the slaughter of kine. This, says the paper, amounts to saying that although the Vedas teach kine-killing, still the founder of the Arya Samaj has prohibited the same, simply because the generality of Hindus were opposed to it. Indeed, will the Government say whether a community, which has been insulted by a Census Superintendent, can legally sue the latter or the Government in order to obtain redress? It is surely grossly insulting to the Arya religion to say that kine-killing is permitted by the Vedas.

These unfounded remarks made by Mr. Blunt have not merely detracted from the value of the Census Report, but have afforded the enemies of the Aryas an opportunity to mock. We must thus see that these remarks are speedily expunged from the Report.

The Lashkarpore mosque demolition.

27. *The Observer* (Lahore), of the 4th April 1914, has the following:—

"The guilty Mutawallis should be made to feel that the Muhammadans at large are not prepared to put up with such atrocious conduct on their part. The least that should be done is temporarily to excommunicate the villains who have sought to barter the heritage of their co-religionists for a mess of pottage. Let no follower of the Prophet break bread with them or join their marriage festivities or funeral rites. They ought to be looked upon as beyond the pale and treated as the Hindus treat their untouchables. They should, in short, be taught such a lesson as should be a warning to other intending evil-doers. It is not enough to send resolutions of protest to Government, we should also put our own house in order. Otherwise all talk of injury to Muslim feelings at the demolition and the desecrations will be regarded as a farce and a pretence. It is hardly manly to bombard the Government with complaints when we ourselves perform not the task which we are in duty bound to undertake and which lies ready to our hand."

VI.—LEGISLATION.

The Press Act.

28. The *Isna Ashari* (Delhi), of the 23rd March (received on the 1st April 1914), publishes from Munir Zaidi-ul-Wasti a communication headed "The rack of the Press Act." It is true, says the writer, that the Press Act epidemic has been rampant all over India for nearly the last four years, and the haste with which it has throttled the Urdu newspapers is really deplorable. But it can safely be asserted that some of the Muslim newspapers, from whom heavy securities have been demanded by Government, not only enjoyed, but still enjoy, the sympathy of crores of Muhammadans. It is, therefore, high time, he adds, that all Indian Muhammadans should make a united effort and inform Mr. Keir Hardie, M. P., and Sir Henry Cotton, M.P., by telegram what effect the operation of the Press Act has produced on their minds (*lit.* feelings). This object can be gained by convening meetings at various places and by passing resolutions to the above effect. According to a well-known adage repressive measures may force a subject people to bow their heads before the Crown but cannot subdue their hearts, but if the stream of hatred, which, owing to the Press Act, has begun to separate (*lit.* between) the rulers from (*lit.* and) the ruled, becomes dry the hearts of the subjects will assuredly bow before Government.

Writing under the heading "The Press Act of 1910; worthy of consideration by Lord Hardinge," the *Shanti* (Rawalpindi), of the 28th March received on the 6th April, 1910), deplores the rigours of the Press Act and says that even those journalists and proprietors of presses who do not even know what the words disloyalty and rebellion mean, cannot escape its rigours. Indeed, it is a piece of legislation which holds even the aforesaid loyal persons as wicked (*lit. badmash*) and brings them down in the grip of security. In such cases, no warning or admonition is given and the order is passed requiring certain persons either to furnish security within a specified time (*lit.* so many days) or to close the press. The effect produced by such orders on the minds of a journalist or a proprietor of the press can be realised only by those who have suffered from them. "We," therefore, request "our" kind-hearted Viceroy Lord Hardinge to have this Act, which makes no distinction between good and bad persons, repealed.

The *Paisa Akhbar* (Lahore), of the 4th April 1914, has a note entitled "The Indian Press Act and the displeasure of Muhammadans" In the March number of the *Review of Reviews*, says the paper, the account of an interview with Mr. Zafar Ali Khan has been published under the heading "The Indian Press Act" Commenting on the same and also on the editorial comments of the *Review of Reviews* on the subject, the paper says that Mr Zafar Ali Khan's statement published by the *Daily News* and the *Leader* that his press, which was confiscated by Government, valued £10,000, was nothing short of exaggeration. The *Review of Reviews* mentions the grievances of Indian Muhammadans—among others the strictures of the Press Act; and yet these grievances were not incorporated in the address recently presented by them to the Viceroy. When the editor of the *Review of Reviews*, it adds, hears of the said address he will be surprised, and will think that the aforesaid statement of the grievances of Indian Muhammadans is incorrect

The Contempt Bill.

29. The *Observer* (Lahore), of the 4th April 1914, has the following:—

"To speak of the incompetence or irregularity in the discharge of his duty or arbitrariness on the part of an Honorary Magistrate who may be innocent of law or worse, would perhaps amount to 'scandalising the court' according to the provisions of the Bill. But this would be neither fair nor would it serve the interests of justice. The Supreme Council has of course a majority of members who are bound to vote for the Government and, however reactionary a measure may be, it is sure to become law if the Government so desire. We, however, hope and trust that Lord Hardinge will see to it that the Bill, if not withdrawn, is at least so amended as to rob it of its objectionable features. The power to commit for contempt people who deliberately prejudice any jury or witnesses should of course be reserved to High Courts, but nothing should be done that would stifle fair comments or press reports published in good faith."

The following is from the *Arya Patrika* (Lahore), of the 4th April 1914 :—

" The object of the Bill, which has been laid on the Legislative anvil by the Hon'ble Sir Reginald Craddock, is to modify the law as regards contempt of court. It has taken the country by surprise, firstly because the 'modification' will be in the direction of further endangering the liberty of the Press, and, secondly, because the Government forgot to make a tentative announcement about so fateful a measure before springing it upon the country. Under the new Act the trying power will be extended to a first-class Magistrate, and it is difficult to overlook the fact that executive officers in India generally are not only over-sensitive but are not competent jurists like those to be found in the High Courts who alone can rightly diagnose an offence like contempt of court. The law, as appeared in the *Amrita Bazar Patrika* case, is defective as regards the subordinate judiciary, but that defect can be removed by empowering the High Courts to punish contempt against the subordinate courts as well."

VII.—General Administration.

(a)—*Judicial.*

The spleen rupture case.

30. The *Panjabee* (Lahore), of the 7th April 1914, has the following :—

" There was no question of accused intending to kill the man, said the Judge, but the fact remained that the man was dead as the result of violence exercised by accused. This having been the opinion of both the jury and the Court, it is not a little astonishing that the accused should have got no more than three months' rigorous imprisonment. The Judge himself pointed out that 'there was very little to be said for the accused.' He had not 'made a clean breast' of his offence, had not 'bitterly regretted' it, had not 'offered to make any reparation he could.' Yet he got imprisonment for a term which would have been nothing more than sufficient if the offence had been much lighter and if it had not led to the irreparable consequence to which it had led. We are always averse to undue severity in the matter of punishment. But there are cases where undue leniency is even more dangerous than undue severity, where, indeed, a measure of severity is called for by every consideration of humanity and justice. For too long a time the impression has been allowed to prevail that a European, who caused the death of an Indian, no matter whether intentionally or otherwise, had little to fear from a jury of his own countrymen. The tide has undoubtedly turned, and to-day there are growing numbers of Englishmen who are as indignant at the cowardly assaults sometimes committed upon Indians by Europeans as any Indian. Still the impression, as unfortunate as it is a source of weakness to the administration, has not died out. It rests with every European who may have anything to do with the trial of any such case, whether as juror or as Judge, to see that it may not continue a day longer. In the present case there will, we fear, be a general feeling of disappointment that the jury did not convict the accused on the graver charge, and that the Judge himself did not inflict upon the accused a severer punishment than he did. Both the Judge and jury have certainly done better than some others have done before them. But they have not done enough."

(d)—*Education.*

The Calcutta University Convocation.

31. The following is from the *Panjabee* (Lahore), of the 7th April 1914 :—

" What Sir Ashutosh seems to content himself with asking in this matter is that the sanction of Government should be a formal affair. That is not our view. It is necessary to strike at the root of the evil. The rule which requires that both in the case of affiliation and of disaffiliation of a College the whole proceedings should be submitted to the Government whose decision is to be final, ought to be abrogated. The sanction of Government in such cases is at the best a needless formality which causes delay and inconvenience, and at the worst a species of interference which can only be mischievous and which public opinion ought not to tolerate for a moment. Not the power of sanctioning or refusing to sanction in all cases, but the power to interfere in cases of grave abuse of its powers by a University, is what ought to be reserved to the Government; and even this power ought to be hedged in by adequate safe-guards. The question both as to the range or the modes of the subjects of teaching and the fitness of a College to teach a particular subject up to a particular standard is one of those questions of internal administration in regard to which a University, to be worthy of the name, must be absolutely supreme. The third class of cases in which the Government can now interfere is directly connected with the second and is the most vexatious of all. 'Is it really necessary,' asks Sir Ashutosh, 'that when a College applies for affiliation in Hebrew up to the B. A. standard, it should, in support of its application, submit to the Syndicate and to Government a gigantic tabular statement, several yards long, correct to the fraction of an inch, of every class room of the College.' Nothing, indeed, could be more preposterous than to refuse to grant affiliation to a College on the ground that it had not submitted such a statement. Yet there have been cases, as every one knows, in which affiliation has been refused on this or equally frivolous grounds. How long is this state of things to be tolerated?"

The Medical College strike.

32. Under the heading "Was it all mere idle gossip?" the *Paisa Akhbar* (Lahore), of the 2nd April 1914, says that the startling news has reached it that there is absolutely no truth in the allegation that the European students of the London Hospital passed resolutions damaging to Indian students which precipitated the strike of the students of the Lahore Medical College and which led to a protest meeting being held in the Bradlaugh Hall, Lahore. Major (?) Sutherland recently enquired as to the truth of these allegations and was told in reply that they were absolutely false; such resolutions had not been passed by the students of the London Hospital. Indeed, the hospital authorities attributed the resolutions to some brain remarkably fertile in inventing falsehoods. They, however, added that the (European) students of the Hospital had passed a resolution, but that it could do no injury to Indian students.

Commenting on this, the paper says that if the above statement is true, and the Editor has been assured of its veracity, it is worth while enquiring who started the mischievous rumour. In the Punjab, the resolutions first appeared in the columns of its local contemporary of the *Panjabee* and it is said that the *Panjabee* reproduced them from Mrs. Annie Besant's enterprising newspaper the *Commonweal*. As these resolutions have greatly injured the feelings of Indians, steps ought to be taken to ascertain the source of the mischief.

The *Arya Patrika* (Lahore), of the 4th April 1914, has the following:—

"In our humble opinion it would not have taken away from the prestige of the Principal if he could have afforded to be a little more magnanimous after getting the students in his clutches. The latter returned only under the instructions of His Honour the Lieutenant-Governor, and under the circumstances the proper course for the authorities concerned would have been to withhold any action pending the enquiry His Honour has ordered into the serious allegations made by the students against the Principal and some other members of the Professorial staff, the persistent refusal to redress which is said to have led to the strike.

The M. A.-O. College, Aligarh, and the *Shia* students.

33. The *Isna Ashari* (Delhi), of the 23rd March (received on the 1st April) 1914, publishes from one Abdullah, of Sitapur, a communication headed "A request worthy of attention by the *Shia* community in India." In the letter under reference the writer says that as half of the fund of the Aligarh College was contributed by the *Shias* the latter are entitled to be treated on terms of equality in the institution. But matters have come to such a pass in that institution that it is desirable that every *Shia* should sever his connection with it. The *Shias* will, of course, have to give up the money contributed by them towards the College funds; but as the money contributed by them for establishing the Muslim University has not as yet been spent they should recover it either through Government or through the courts. In conclusion, the writer expresses the hope that the *Shias* in India will pay special attention to the matter and will not allow their money to be wasted.

(*h*) *Miscellaneous.*

The Minto Park in Lahore.

34. The *Arya Patrika* (Lahore), of the 4th April 1914, publishes the following correspondence :—

" Will you or any of your readers kindly let the public know what has become of the projected Minto Park in Lahore ? Immediately after the Lahore Exhibition a committee was formed to carry out the project, and if I am not mistaken a huge sum was placed at its disposal for the purpose. The Parade ground was selected as the most suitable site for the proposed Park, which it undoubtedly is, and the citizens were given reasons for entertaining high hopes about the conversion of the barren grounds into beautiful parks and spacious gardens and the poor Chhota Ravi into an artificial lake with lilies blooming on its shining bosom. Indeed, work was begun in earnest ; walks were planned out, trees began to be planted and the Chhota Ravi was dredged to its bottom and the mud heaped on its banks and levelled with the ground, and the present writer was once taken to task for treading on its bed lest his foot-prints might spoil the purity of the waters intended to be brought in at some future date. But all this happened two years ago, and to-day it seems that either the proposal of a Minto Park was never made or that the committee appointed for carrying out the scheme has forgotten all about it. The local public is naturally anxious to get some more definite information on the subject. We beg to draw the attention of the authorities concerned to the matter."

LAHORE :
The 11th April 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

5 SB—175—16-4-14—SGPP Lahore.

[Confidential.]

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[Vol. XXVII.] [No. 16.]

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PUBLISHED IN THE PUNJAB.

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH APRIL 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 "
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroze Din	250 "
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 "
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 "
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 "
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 "
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 "
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 "
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 "
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 "
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 "
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 "
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
21	Desh	Do.	Dina Nath	Dina Nath	2,000 "
22	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
23	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
24	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
25	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies.
26	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
27	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
28	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH APRIL 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
29	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
30	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
31	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	
32	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
33	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
36	Arjuna	Do.	Raj Narain Arman	Raj Narain, Arman	1,000 „
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
40	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
41	Bharat Samachar*	Rawalpindi	...	Badar-ud-din	...
42	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
43	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
44	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
45	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das Sharma	...
46	Durbar*	Do.	Karm Chand, Hateshi	Karm Chand, Hateshi	600 copies.
47	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
48	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
49	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
52	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
53	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
54	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
55	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
56	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
57	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
58	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
59	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
60	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH APRIL 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
61	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies.
62	Musalman*	Amritsar	Ilm Din	Ilm Din	425 „
63	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
64	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
65	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
66	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
67	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
68	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
69	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies
70	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
71	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
72	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
73	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
74	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
75	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
76	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
77	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
78	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 „
79	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
80	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
81	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
82	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
83	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
84	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
85	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 „
86	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „
87	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
88	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
89	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
	MONTHLY.				
90	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
91	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
92	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd Sibtain	...
93	Anwar-ul-Sufia	Do.	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copes.
94	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH APRIL 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
95	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
96	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 copies.
97	Indar*	Do.	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 "
98	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
99	Jaubar	Do.	Dr. Chiragh Din, Jaubar	Dr. Chiragh Din, Jauhar	400 "
100	Kakezai Social Reformer*	Lahore	Fazl Din	Fazl Din	400 "
101	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 "
102	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
103	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
104	Prem Bilas	Gujranwala	Mittar Sen	Mela Ram	...
105	Sat Sang	Amsitsar	Gobind Ram	Gobind Ram	...
106	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 "
107	Sulah Kul	Montgomery	Fateh Chand	Fateh Chand	...
108	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
109	Tashhiz-ul-Azhan	Qadian, Gurdaspur District	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	BI-WEEKLY.				
110	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
111	Bir*	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
112	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
113	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
114	Patiala Gazette*	Patiala	Gurbakhsh Singh	Patiala State	...
115	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies
	MONTHLY.				
116	Punjabi Surma*	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—Politics.

(a)—Foreign.

The proposed Jewish Kingdom in Jerusalem.

1. The *Zamindar*, (Lahore) of the 8th April, refers to the proposed establishment of a Jewish Kingdom in Jerusalem under the control of Europe and America. This proposal, says the paper, is far from welcome to Muhammadans. We must appeal to the "kind-hearted Hardinge" who has already pronounced in favour of maintaining the independence of Hedjaz. Through him we shall ask for Great Britain's support against the proposed ruin of Jerusalem.

Immigration and Race Problem.

2. The following is from the *Tribune* (Lahore), of the 11th April 1914:—

"Neither British statesmanship nor the ingenuity of other administrators has been successful in putting an end to the trouble created by the immigration of different races and nationalities into the uninhabited parts of the world. Yet we cannot believe that human resources are too limited to find a solution for this problem. There must be a way out of the difficulty, and a means of reconciling the apparently conflicting interests and dissimilar ideals. Nor is human history, so rich in every other incident and feature of life, poor in this matter of reconciling race-conflicts. It is a problem which is bound to engage the attention of statesmen and thinkers. At present, however, all are unanimous in avoiding the trouble as far as possible, by restricting immigration and otherwise suppressing the evil. Indians, for instance, would certainly be glad if all emigration were stopped rather than that their people be sent out only to be insulted and shown indignities. But this does not solve the problem, which must present itself in various other forms in countries like Canada, South Africa, Australia, &c. There are vast tracts of the country utterly uninhabited and requiring to be peopled. There are millions of population in densely occupied areas of China, Russia, and other countries who would be requiring land for emigration and settlement. Captains of industry and capitalists are willing to exploit fresh fields and pastures new for their enterprises. Thus when there is plenty of vacant land, plenty of capital and skill, and plenty of human labour available—it would be sheer folly if these are not brought together by some means or other, and if all apparent obstacles are not removed. The question is not of very great importance to Indians, but if it is satisfactorily solved in the British Empire, then Indians will not hesitate to contribute to the enriching and expansion of the Empire.

"When the Aryans immigrated to India, for instance, thousands of years ago, they were confronted by similar racial conflicts to those we see in Canada and South Africa. The Indian Epics and the Puranas are full of accounts of these conflicts but the white immigrant race did not attempt to drive out the races that did not assimilate themselves with them, but gradually made peace with them and found it possible to live in comfort. They nevertheless endeavoured to preserve their racial purity by creating the caste system which was intended only for social purposes. But politically all were allowed to enjoy equal rights and privileges, The village communities enjoyed a perfect form of autonomy. A white man and the native inhabitant had equal political and civic privileges. In course of time the superior arts and civilisation of the incoming immigrants were adopted by the native inhabitants, who also adopted their religion. Thus to-day we find in India practically one single nation, though Anglo-Indians try to classify them under different races. It is very difficult at the present day to find out who is of the pure Aryan stock and who of the pure native stock, unless it is supposed that the depressed classes represent the latter. There were, no doubt, great defects in the Aryan system of life which made the initial blunder of class recognition for social purposes. But at the remote age at which the problems of immigration and race-conflict were faced, it must be admitted that the Aryans offered a much better solution than the white inhabitants of the present day."

American Freedom.

3. The *Hindu* (Lahore), of the 8th April 1914, publishes a leader headed "Freedom in America dragged into the mire." As Indians, says the paper, could acquire education and earn a livelihood in America on a footing of equality with the white people of that country some liberal-minded Indians went to America and persuaded their countrymen to follow in their wake. Recently, however, the treatment accorded to Indians in America has changed. Laws are being passed to prohibit the entry of Indians into that country. The worse act of this nature is the arrest of Lala Hardial in connection with the Delhi sedition case. This action is the death blow to American freedom. If a highly cultured and educated man such as Lala Hardial is treated thus, what

will be the treatment of the illiterate coolies who emigrate to America in thousands? All this, however, teaches a lesson to Indians that they should not be impatient to go to America and that they should first secure respect and freedom in their own country before expecting to command the same in foreign countries.

Indians in Canada.

4. The following is from the *Tribune* (Lahore), of the 15th April 1914 :—

"A sensible suggestion has been made by Principal Mackay in the 'Westminister Hall Magazine,' Vancouver, to solve the Indian question in Canada. He suggests that a voluntary restriction be placed against further immigration of Indians, as it has been made against the Japanese. Statutory restriction is annoying and humiliating, but voluntary restriction decided by the Canadian and Indian Governments would be particularly satisfactory. The writer admits that Indians as British subjects are entitled to get better terms than the Japanese, but he points out that the Indians arrived in Canada at a time when it had already a multifarious population and since the arrival of Hindus 'they have never been able to feel their connection with the Empire meant anything to us.' But he strongly objects to the present restraints. 'Those who are now here,' writes he, 'ought to be treated even a little better than other oriental races and permitted to have all the ennobling influences which family life can bring to enable them to make the greatest possible contribution to our citizenship, and when the restriction against oriental peoples can with safety be relaxed they should be given whatever preference it is possible to give in view of all the circumstances.' The spirit in which this suggestion has been made is excellent and we hope the idea of voluntary restriction will commend itself to the authorities both in Canada and India."

Phillipine Muhammadans and the *Zamindar*.

5. The *Zamindar* (Lahore), of the 15th April 1914, publishes an article headed "A meeting of Phillipine Muhammadans to express sympathy with the *Zamindar*." A public meeting of the Philliphine Muhammadans, says the paper, was held at Manila in February 1914 in the house of Mr. N. D. Hasham, the Turkish Consul. The meeting was attended by Hindus and Sikhs and the following resolutions were unanimously passed :—

(1) This meeting views with regret the confiscation, by Government, of the *Zamindar* Press. Such action is calculated to injure the aims and objects of Indian Muhammadans.

(2) This meeting also views with displeasure the speech of the Hon'ble Malik Umar Hayat Khan, Tiwana, delivered in the Imperial Legislative Council, advocating a stricter application of the Press Act to Indian newspapers.

(3) This meeting (*lit.* we) has thorough sympathy with the editor and proprietor of the *Zamindar*, who have served the country honestly. The Phillipine Muhammadans (*lit.* we) are prepared to render them every possible help in the publication of a daily or weekly newspaper. If the paper is published in the island there will be no apprehension of its being confiscated.

(4) Copies of the aforesaid resolutions should be sent to His Excellency the Viceroy and Governor-General of India, Malik Umar Hayat Khan, Tiwana and Maulvi Zafar Ali Khan, requesting the last named to get the same published in the newspapers in India, especially the Punjab.

The writer adds an appended note entitled "A charming flash of the universal Islamic brotherhood." The proceedings of the above meeting caused us great pleasure. But it would be an act of cowardice if we were to leave the Punjab and publish our paper from the Phillipines. We are confident, however, that, with the advance of time, Government mistrust of us will cease, and our criticism of Government action will be viewed in its proper light.

(b)—*Home.*

Indian Members of Executive Councils.

6. The following is from the *Tribune* (Lahore), of the 14th April 1914:—

> "In any case there are three points requiring consideration in connection with the appointments of Indians that have been made to the Executive Council. These are the exclusion of men of independence and ability, the division of portfolios among the members and the supersession of Indian members. In Madras Mr. Sivaswami Iyer, who can give points to several civilians, has been superseded and kept back, as also has been Mr. Chaubal in Bombay. These glaring instances, the studied exclusion of men of first rate ability (except in Madras), and the futile debates on resolutions in the Legislative Councils have disillusioned the public as to the attitude of the civil service towards the great reforms introduced by Lord Morley. The question must be raised in a direct form in Parliament."

The leaders in the Punjab.

7. The *Hindu* (Lahore), of the 7th April 1914, publishes a leader entitled "The leaders of the Punjab and their duties." Writing about a communication which appeared in its issue, dated the 10th March 1914, about the need of a leader among Punjabi Hindus (*vide* paragraph 17 of selections No. 12) the paper deplores that this matter has not received due attention. "We have to build a nation . . . . . We will have to select our leaders, and to lay before the nation the doings of the present leaders and their services. For this reason our paper freely and fearlessly criticises both Hindu and Muhammadan leaders. All those who, under the guise of patriotism, have deceived their country—whether they be 'leaders' or editors of newspapers, will be brought by us before the judgment-seat of the nation."

The Muslim Deputation.

8. The following is from the *Observer* (Lahore), of the 8th April 1914:—

> "We quoted in our last a short account from the *Comrade* of the reception accorded to the Muhammadan deputation that recently waited on the Viceroy. It will have been noted that among those who had the honour of shaking hands with His Excellency were several people who have denounced similar practices as *qaum-faroshi* (betrayal of the national interests), but perhaps these patriots regard themselves immune against the attack of a desease which communicates itself to those alone with whom they happen, for the moment, violently to disagree. While many persons threw their principles to the winds on the occasion, it is to be remembered that a gentleman who had opposed the Delhi meeting convened by the Nawab of Rampur refused to attend the deputation organised by the Raja of Mahmudabad, in spite of the fact that he happened to be present in Delhi during the last week of March. All honour to the Hon'ble Mr. Riza Ali for his fidelity to principle. As for the claim that the deputation represented the whole of India, we need only state that though the address might lead one into the belief that it was organised by the Muslim League, such is not the case. The different Provincial Muslim Leagues had hardly anything to do with the selection of its members, the Punjab Muslim League at least was not at all consulted in the matter. The results of the deputation may best be summed up in the following remarks of the *Madras Times*: 'Deputations and addresses of this kind merely serve to arouse opposition and disbelief ...all friends of the community would rather that such a deputation had never waited on the Viceroy with assurances for which there existed no need and which the Government of India or the Viceroy never for one moment questioned.'"

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Muhammadans and Islam.

9. Writing under the heading "Muhammadans themselves cut the tree of Islam," the *Zamindar* (Lahore), of the 8th April 1914, says that it has repeatedly remarked that if the religious and worldly rights of Indian Muhammadans are being assailed, the blame lies chiefly on Muhammadans themselves. The Lashkarpur mosque was sold to Government by one Ata-ur-Rahman, Mutwalli, for Rs. 8,000 but we hear that the District Magistrate has now decided that the Government should make over the mosque to Muhammadans on a refund of the amount paid. If this be true we heartily thank the District Magistrate. After this incident we must put an end to the practice of "selling the faith." "We" admit that Government committed a mistake in connection with the Cawnpore mosque affair, but can "our" *Ulemas* deny that they themselves

were the authors of that fatal mistake? Did the *Ulemas* raise their voice on the demolition of the Lashkarpur mosque? Did they propose to inflict a deterrent punishment on such shameless Mutwallis? No, how can we then have the audacity to complain against Government? If the tree of Islam is being cut down our Mutwallis, our *Ulemas*, our members of the Islamic Anjumans are solely responsible.

Sikh revival.

10. The *Arya Patrika* (Lahore), of the 11th April 1914, has the following:—

"Army recruiting is, to a certain extent, helping to increase the number of *kesdharis*. Hindu Labanas or other Hindu *jats*, when taken in the Army, are made to grow long hairs and take *pahul*. Hindus should rejoice that there is Sikh revival; for after all, it must help the Hindu cause; but Sikhs will do well to put down what we may call, in the absence of any other name, *macauliffism*, which teaches the Sikhs to regard themselves as an alien race. We have heard the advocates of *macauliffism* say that to Sikhs a Mosalman is just as good as a Hindu. Macauliffism is no religion but a political creed, the object of which was to create a strong racial antipathy between Hindus and Sikhs. Sikhism has, in the past, served the cause of Hindus, and it is almost certain that true and patriotic Sikhs will regard the Hindus as their own brethren, strong religious differences notwithstanding. As education increases among them, Sikhs will feel the responsibility of being an important section of the Hindus. Apart from Hindus Sikhs are nowhere; with them they are a source of great strength to themselves and to the Hindus. Barring important religious differences, nothing else separates a Sikh from a Hindu and we hope nothing will."

VI.—LEGISLATION.

The Press Act.

11. The *Paisa Akhbar* (Lahore), of the 9th April 1914, publishes a leader headed "Is there any need of holding meetings against the Press Act?" Referring to the meetings, recently held by certain editors at Rawalpindi and Amritsar, the paper says that the Press Act is undoubtedly a very stringent piece of legislation. The Chief Justice of the Calcutta High Court admitted in the *Comrade* case, that this law imposed improper restrictions on the Press. On the other hand, the blows of the Press Act have fallen hard generally on those newspapers which made gross mistakes in their language or observations. In some cases, however, newspapers have been unreasonably crushed—notably the *Comrade* and *Jhang Sial*; the latter paper incurred displeasure by using such expressions as *anarchist ji*, etc. But these hardly justified the forfeiture of their security.

The *Paisa Akhbar* joins with those who protest against the Press Act, although it is, at the same time, of opinion that protest meetings should not be organised solely by journalists.

The general public should hold indignation meetings against it; and then we may hope for redress.

The Contempt Bill.

12. The *Punjabee* (Lahore), of the 14th April 1914, has the following:—

"The Bill to further amend the Indian Penal Code and the Code of Criminal Procedure, 1898, which was introduced by the Home Member at a recent meeting of the Supreme Legislative Council has been accorded a reception in the country which ought to convince its authors of the gravity of the blunder they are about to perpetrate. The independent section of the Press have with one voice condemned the Bill as being alike unnecessary and dangerous. The statement of objects and reasons has been analysed and shown to be utterly unconvincing as a plea for a change in the law. The clauses of the Bill have been scrutinised, both by lay journals as well as by journals representing the legal profession, and have been shown to be far too comprehensive, even assuming that the evil complained of exists. * * * *

"But, it has been said, the Bill is not a very important one, and the evil complained of admittedly exists. By itself a Bill to protect the judiciary from indefensible attacks would not, it is true, be an important contentious measure, because every one would realise the necessity of affording legitimate protection to the judiciary. Nor can it be denied that the judiciary in this country do stand in need of protection against attacks of a certain kind. Our chief complaint in regard to the present Bill, however, is that so far as the evil exists, the Bill will do little or nothing to check it; and that the particular form of protection it aims at affording to the judiciary is not legitimate, but the reverse of it. * * *

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"Now it is impossible to make any effective comment regarding a judicial action which is indefensible on the face of it or, as sometimes happens, absolutely outrageous without appearing to attempt to bring the author of such action into contempt or to lower his authority. There have been too many cases in every province where such comment has been made, and no fair-minded person will deny that the comments have on the whole done nothing but good. * * * * * * * *

"On the other hand the Bill, if it is passed, will by virtually prohibiting all comments, except those of the most colourless kind, bring into existence a far greater evil than that which it aims at removing. It will remove one powerful safeguard of justice and of freedom in the interior— the influence of public opinion as exerted by the Press. At present what happens is that if a subordinate judicial officer does anything that is wrong or indefensible the people first approach his immediate superior, who alone is often accessible to them. If they get no remedy they approach the Press. The Press, if it is satisfied that the grievance is substantial, draws the attention of the higher authorities to it. The latter then make an enquiry, which would not otherwise have been made, and often take steps to redress the grievance. Nothing of the kind would happen if the mouth of the Press were effectively shut. Public opinion is, after all, the great safeguard of justice and of liberty in every country, and in India the one great organ of public opinion is the Press. It is to no purpose to say that prosecutions for the offence shall be undertaken only upon complaints made by order or under authority from the Governor-General in Council, a Local Government or some officer empowered by the Governor-General in this behalf. What we are concerned with is not so much how a prosecution will be launched, as what the effect of the very existence of the section will be. Not many newspapers will risk being prosecuted; and the effect of the measure will be to demoralise the Press to an even greater extent than it has been demoralised already. * * *

"Lastly it is not easy to understand why the Government should go even further in protecting judicial officers than it has done in the case of executive officers. In the case of executive officers, in spite of frantic efforts made by certain Crown Counsel, the Courts have not yet shown any readiness to make a general distinction between officers of Government and private individuals. Why should such distinction be made between judicial officers and private individuals? If the executive Government is not defamed in the person of an individual executive officer, why should the judiciary be supposed to be defamed in the person of an individual judicial officer? The more flagrant class of contempt is already punishable by the humblest courts in the country. Contempts of any description are punishable by the High Courts when committed in respect of them. If it is thought necessary to punish contempt, not made in the face of the court, in respect of cases pending before subordinate courts, let the High Court have their jurisdiction extended to such cases. But why go further? Why further curtail the already restricted freedom of the Press and thus remove practically the one powerful safeguard of justice and of liberty in the interior? Why, above all, invest the Executive Government with a power which ought to belong, if at all, only to the High Court?"

VII.—General Administration.

(*a*)—*Judicial*.

Trial by jury in India.

13. The following is from the *Tribune* (Lahore), of the 12th April 1914:—

"The *Statesman* and the *Englishman* have both raised the question of the inadmissibility of a trial by jury 'in cases in which the easy going lenience of the Indian mind is likely to leap to decided opinions.'

* * * * * * * *

"If, without reference to any particular case, it may be said that common juries have at times and on occasions declined to do their duty uninfluenced by extraneous considerations, it may indeed be said with great force of Europeans, both in this country and in Europe. It is sheer perversity to turn a blind eye to the conduct of certain European jurors and reprobate the conduct of certain Indian jurors only. The cry of the inadmissibility of a trial by jury in certain cases is a most mischievous one and obscures the real point at issue, *viz.*, the untrustworthiness of the evidence placed before the jurors. The result of adopting the view of the *Statesman* would be to decline to give to Indians a system of administering justice which Englishmen themselves value most highly. That would in effect be a confession that there should be two systems, one for the natives of the country and another for Anglo-Indian sojourners. Any such attempt at discrimination is sure to unsettle the public mind and give room for a fierce agitation."

* * * * * * * *

"To secure conviction rightly or wrongly is not the object of the legislature. If jurors sometimes fail to appreciate evidence or if evidence is not strong enough to warrant conviction, it is not the jurors who should be blamed but the investigation which was faulty, and which did not bring in evidence strong enough to sustain conviction. The Police should be required to study the theory and practice of the law of evidence and prepare their cases, fully anticipating that the evidence they place before the jury and the judge should stand skilled cross-examination in which falsehood is easily detected and truth at last elicited. At present they have their own antiquated devices for investigation and proceed with the case without adequately recognising the fundamental principles of evidence. It is this primary blunder of the investigating officers which is responsible not only for the break down of cases before juries, but also for judicial murders of the kind which were brought to light in the Sitapur case. Surely every man accused of a political crime cannot be convicted on the policeman's diary which is filled by the stories of informers and spies, every one of whom receives a reward. Much as the failure of justice is to be deplored in the case under notice, the remedy does not lie in the direction pointed out by the apostles of retrogression. It lies in creating a public opinion strong enough to influence jurors to come up to the standard of judicial requirement. It lies in impressing individual members of society with the supreme necessity of joining forces with the agents of Government in the primary duty of detecting and punishing a species of crime which, by its frequency, is creating a belief that society tolerates it. While society sets itself to this task it is also the duty of the Government to look for the causes and eradicate them, instead of confining their activity to devising punitive measures."

The Chitpur bomb case.

14. The *Tribune* (Lahore), of the 10th April, has the following:—

"Now that the Government have also entered a *nolle prosequi*, what stands out prominently is not the miscarriage of justice, but the hasty and ill-considered action of the Police in rewarding witnesses before knowing the result of the trial. The Police blundered very sadly indeed in this matter, and they must have been now impressed with the magnitude of that blunder. Next to this is the distressing fact that notwithstanding the enormous cost incurred in the prosecution of this case, the real culprit has escaped, and we have yet another addition to the list of undetected cases. The evidence in this case must form the subject of close study by Government, with a view to effect a radical reform in the police practices, for more often than not it is the police practices which are responsible for miscarriage of justice. There is a tendency to blame the imperfection of the criminal law, its limitations and clumsiness. But, however perfect and drastic the law, experience has proved that the real criminal generally escapes its operation while the innocent is harassed by its oppressive character. In the present case we have once more the sad confession that repressive measures have failed in their chief ends, *viz.*, to deter, reform and prevent the crime against which alone they have been aimed. They have failed to penetrate subterranean regions and proved once again that they are not the right measures for combating the evil. The real remedy lies in what Sir John MacDonald, C. B., has somewhere stated, *viz.*, in throwing the weight of law and public opinion against the criminals. Each town and village should try to co-operate with Government and create a public opinion strong enough to reprobate the individuals who take to secret methods. That is a surer way of combating the evil than the futile methods of mere repression which only harass the innocent."

The *Observer* (Lahore), of the 11th April 1914, has the following:—

"What is, however, far more important is the fact that the man who murdered the poor Inspector in broad daylight has not yet been run to earth. This shows that the anarchist organisation in Bengal has got a very large number of sympathisers, if not active supporters, otherwise the assassin would not have been allowed to escape. It is at the same time most discreditable to the Calcutta police that it has not yet succeeded in tracking down the actual perpetrators of the dastardly deed, while prizes have been distributed for the arrest of a man who was apparently innocent of murdering the Inspector."

The Lahore spleen rupture case.

15. In a note headed "Punishment for killing an Indian," the *Hindu* (Lahore), of the 8th April 1914, refers to the judgment delivered by Major A. A. Irvine, Sessions Judge (Lahore), in the case in which L. J. Heath, Motor Foreman, Waggon and Carriage Department, Railway Workshops, Lahore, was charged with having caused the death of an Indian. The jury held the accused guilty of causing

simple hurt and the judge sentenced the accused to three months rigorous imprisonment and to pay a fine of Rs. 250. The paper comments on the lightness of the sentence and further remarks that the accused expressed no regret at his action. Such deplorable cases, it adds, are daily growing and this is largely due to the fact that the courts inflict very light punishments on the *Gora* accused persons in such cases.

Writing on the same subject the *Paisa Akhbar* (Lahore), of the 9th April 1914, says that both the judge and the jury were of opinion that the accused in the case told a lie in their presence and did not confess his guilt. According to the Government Advocate, a European witness in the case also told a lie in order to save the accused. Again, Mr. Norton characterised the evidence of one Mr. Walker in the case of the murder of Inspector Ghosh as false. If Lord Curzon had heard these three cases, he would probably never have charged Indians alone with being addicted to telling lies.

The following is from the *Observer* (Lahore) of the 11th April 1914:—

"It is at any rate evident that Major Irvine saw no extenuating circumstances whatever in favour of Heath. It was, therefore, not too much to expect that he would sentence the accused to the heaviest punishment, six months' rigorous imprisonment, awardable under section 323, Indian Penal Code. But the accused has got three months only. The remarks of the Government Advocate that Mr. Nierse, one of the European witnesses, had perjured himself in the efforts to save the accused are also noteworthy."

The Bar in the Punjab.

16. The *Tribune* (Lahore), of the 14th April 1914, publishes the following communication from Lala Sheo Narain:—

"I read with great interest a letter which a pleader from Mufassal recently wrote in your columns urging the necessity of an annual Bar Conference * * *

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"The condition of the Bar in the province is, I regret to say, far from satisfactory. This is not the place to dilate upon its present condition. Suffice it to say that the profession is being overcrowded and that there is at the same time much lowering in its dignity. If it is necessary to purge it of all deleterious elements, to ween it from rabid politics, to persuade it to eschew degrading and debasing practices, to maintain a high order of upright independence, it is equally necessary to defend it against encroachments, to demand greater courtesy and respect at the hands of the authorities, to safeguard it against malicious attacks, and on the whole to improve its relations with all with whom it has to deal. It hardly requires pointing out that the profession has always been maligned, rightly or wrongly, even in its home of origin, from remotest times, but it has survived all disparagements hitherto. It may now be regarded as absolutely indispensable.

"It is too well-known to mention that in this province the Bar is practically excluded from subordinate judicial appointments. I am sorry to say that its general tone is low, perhaps partly owing to its own fault. It does not enjoy or inspire confidence. I will not write more here; I will only welcome the proposal suggested by your correspondent. As soon as a large number of the profession come to agree on the matter I shall venture to draw up a scheme for the convening of the proposed conference, and shall be glad to read a paper on some important subject chosen for discussion. I must say at once that the need is great and such a conference ought not to be deferred very long."

(b)—*Police.*

17. The *Panjabee* (Lahore), of the 9th April 1914, publishes the following:—

The Gujrat Police and Hindus.

"We have received a letter from a Gujrat correspondent complaining of the way in which the local authorities interfered with the performance of the Ram Navami festival at the place this year. It appears that an application was made to the police asking for permission to take out a procession of Asvamedh Yajna on the Ram Navami day. The application was rejected on the ground, first that no such procession had ever been taken out before, and secondly, that the application ought to have been made a year before. A second application was made for permission to take out a procession with Sri Ram Chandra carried in a *palki.* This application also, our correspondent states, was rejected, and on identical grounds. If the statements are well-founded, and we have no reason to believe that they are otherwise, we cannot help thinking that the action of the local authorities in refusing the applications was as extraordinary as it was lacking in justification. The Ram Navami is a well-known Hindu festival, and in many parts of the Province, including such places as Lahore and Amritsar, processions are taken out on that day. It has never been alleged that these processions are in any way likely to lead to disorder. They have never led to disorder in any case that we are aware of. Even the authorities at Gujrat did not, it seems, allege that there was a likelihood of the procession leading to disorder. Why then did they interfere with the desire of the Hindus to celebrate the festival in their own way? It was absolutely irrelevant to say that the festival had never been celebrated at the place in that particular way. What if it had not been? Do the local authorities imagine that there is no room for change or development in social and religious life, or that they are empowered to prevent the people from seeking the fulfilment of a widely and ardently cherished desire, merely because it has never been fulfilled before? In the present case, our correspondent states that the Hindus at Gujrat had spent a lot of money in making preparations for the procession. No wonder that the action of the local authorities is strongly resented. A public meeting under the auspices of the Sanatan Dharma Sabha has already been held at the place and resolutions condeming the action of the authorities have been passed. But the question is of more than merely local interest. We earnestly hope the Local Government will intervene in the matter, and will impress upon the local authorities the supreme unwisdom of their action. The matter ought to form the subject of an interpellation in the local Council and ought to be taken up by the Panjab Hindu Sabha. Our correspondent adds that at the same place the Muhammadans are allowed to celebrate the Barawafat and other festivals of a similar nature."

(*d*)—*Education.*

18. The *Observer* (Lahore), of the 8th April 1914, publishes the following :—

The Medical College strike.

"It will be noted that the official version of the affair is very different from that published by the *Commonweal*, and Mrs. Besant ought to account for the same. According to Professor Wright a meeting was held in London to appeal to the authorities to give greater opportunities for non-European students to take part in the collegiate life of the College. But many European students vehemently opposed the larger admission of non-Europeans and 'a somewhat heated discussion took place in consequence, and, as Chairman, I thought it expedient to adjourn it (the meeting) for a fortnight.' These words are significant, and show that the *Commonweal's* story is not without a substratum of fact. * * *

* * * * "We are, however, glad to learn that the statement asserting that some members of the I. M. S. were present at the meeting is entirely false. What is still more gratifying is the affirmation of Professor Wright that 'not since I have been Dean of this College have I had any instance of ungentlemanly behaviour on the part of any Indian medical student brought to my notice.' As for the repeated assertions of our Anglo-Indian friends that the Lahore strike was due to the *Commonweal's* story, we take this opportunity of re-affirming that such is not the case. The Lahore students struck because they were given to understand that Colonel Sutherland endorsed some of the aspersions said to have been cast in London on Indian medical students."

The *Panjabee* (Lahore), of the 11th April 1914, has the following :—

"Doubtless the paper which originally publishes a report ought to make as sure of its ground as it knows how before publishing it. But the same responsibility does not attach to a paper which publishes it on the authority of its contemporary, especially when the latter enjoys a certain reputation for honesty and intelligence. This is a rule of journalism which is understood and acted upon in every country. In the present case it is inconcievable that any newspaper, whose attention was drawn to the report, would have waited for a month to have it verified, merely because the report had not emanated from its own correspondent. Are not the London journals constantly reproducing reports and other things from one another's columns regarding affairs in distant countries? These reports may not always be accurate. We know, as a matter of fact, that some of them are as garbled and misleading as the report in the present case is stated by the Dean of the London College to have been. But everybody understands that there are certain things which are inseparable from the hurry in which things have to be done in a newspaper office under modern conditions. In such cases moderation has to be looked for, not so much in the avoidence of all reports that cannot be personally tested by a member of the editorial staff, as in the fairness and sobriety of its editorial comments. For the rest every newspaper has every day to depend upon the judgment, the power of observation, the honesty of a host of correspondents, as well as upon its contemporaries. It must select its correspondents with care and judgment by all means, and must intelligently form its opinion of its contemporaries; but having done this it must proceed on a basis of general trustfulness. His Honour seems, from the report, to have accepted the version of the *Civil & Military Gazette* and the *Pioneer* about the origin of the recent strike at the Lahore Medical College as substantially true. We regret very much that he should have done so. The falsity of the version has been abundantly demonstrated, among others by the students themselves, and the students know, better than any outsider, what it was that led them to go on strike."

The London Hospital affair.

19. The *Tribune* (Lahore), of the 15th April 1914, has the following :—

"We are afraid the Punjab Government was a little too hasty in condemning, on the one-sided testimony of Professor Wright, the original report which was published in the *Commonweal*. The *Commonweal* justifies its own report and is 'amused to see the clever but misleading and evasive statement made by the Dean.' The following remarks of our Madras contemporary deserve as wide publicity as the Government *communique*: 'The Dean unconsciously justifies the report we published from the pen of one present, by saying that 'a somewhat heated discussion took place,' and then proceeds to say what happened at *another meeting*, held a fortnight later, which passed another resolution, of which no report, so far as we know, was ever sent to the Indian press. Our report appeared on January 16th. The Dean writes on March 12th. The 'somewhat heated discussion' at the first meeting was reported by us, and the Dean does not venture to question its accuracy, but rides off on another meeting of which we had said nothing, not knowing of it. It was, by his own showing, a small meeting 'of about 150.' We are glad that, even at this late hour, the authorities of the London Hospital are ashamed of what took place at the original meeting we reported. One thing is clear. There were two meetings and officials are not very anxious to publish the proceedings of the first meeting. It is hardly fair, however, to discredit others for not agreeing to suppress the result of the 'heated discussion' which the Dean admits."

Admission to schools.

20. The following is from the *Panjabee* (Lahore), of the 9th April 1914 :—

"It has been brought to our notice that this year a considerable number of students who have passed the Lower Primary, the Upper Primary or the Middle School Examinations have failed to obtain admission to the next higher classes, for the simple reason that the existing schools cannot afford accommodation to the whole body of applicants for admission. Under the rules a school can admit only a limited number of students to a class, and when this number has already been admitted, the school is naturally unable to admit more to the same class. The remedy lies in having either more schools or more classes attached to the existing schools. Either of these courses has to be adopted, and it must be adopted at once. It would be a veritable scandal if boys had to remain uneducated beyond a certain point merely because there were not schools enough to undertake their teaching. The authorities cannot plead want of funds as an excuse. The Local Government has a huge surplus and the surplus has now grown to proportions when it is actually in contemplation to fund a portion of it for the benefit of posterity. It is not surely too much to hope that a modest amount out of this surplus should be spent by Goverment either in starting schools of its own or in assisting the existing schools to start new classes. The matter is one of great urgency, and we hope the authorities will look into it without delay."

A complaint.

21. Writing under the heading "The grievances of the Muhammadan students of the Government High School, Karnal," the *Zamindar* (Lahore), of the 15th April 1914, says that there is a platform opposite the kitchen of the School Boarding House. This has always been used by the Muhammadan students of the school for reciting their prayers. No Head Master, whether Hindu or Muhammadan, ever prohibited them from reading their *namaz* on this platform. The present Head Master, however, who has already given proof of his hostility to Muhammadans in educational matters, has ordered that the platform should be pulled down. And to add fuel to the fire this order has been given to a sweeper for execution. We strongly resent this insult to Islam and trust that the Head Master will speedily withdraw his objectionable order.

(*b*)—*Miscellaneous.*

The Hindustani shoe question.

22. The *Panjabee* (Lahore), of the 9th April 1914, has the following :—

"Regarding the controversy on the question of the compulsory removal of Hindustani shoes a Bankipur telegram states that the Government of Behar and Orissa do not consider it necessary or desirable to lay down any hard and fast rule for the guidance of judicial officers and are content to leave the matter to the good sense of the courts and the good feeling of the public. This can scarcely be regarded as a satisfactory decision. The question having been raised in a pointed manner, it was the clear duty of the Government to lay down a hard and fast rule. And need we say what that rule ought to have been? The custom of removing the shoes, because they are Hindustani shoes—if and where it exists, is a bad custom, and the Goverment ought not to take cognisance of it, especially as there is a growing feeling that it involves humilitation on the part of the man who is called upon to remove his shoes. It certainly stamps the wearer of the shoes with a badge of inequality. What the notification means is that the Government is anxious to leave things where they are. But things *will* not be where they are. There will be a growing reluctance on the part of the people to submit to an arrangement which they feel to be inconsistent with their self-respect and this will inevitably lead to embarrassing situations—pretty frequently. A hard and fast rule is exactly what is needed, if difficulties are to be avoided in the future.

The *Tribune* (Lahore), of the 11th April 1914, has the following :—

"The decision of the Behar Government in regard to the Hindustani shoe question does not give satisfaction to the public. The Chief Secretary observed that the old social practice of taking off shoes within customary limits will be maintained by the servants of Government in their official or semi-official capacities. But in the law courts there is a diversity of practice, and therefore the Government does not propose to lay hard and fast rules, but leaves the matter to the good sense of the courts and the public. This decision makes one point clear, *vis.*, that it is a matter of social custom with which Government would rather not interfere. It implies that if the people themselves establish a new custom, *vis.*, of not taking off the Hindustani shoes, Government would not interfere. We think the reply is an invitation for the people to do as they like and to enforce their own new custom. No doubt when this custom becomes sufficiently general, the restrictions as regards officials and semi-officials will be removed. The shoe regulation, like the dress regulation, cannot be enforced on the public unless there are prescribed forms authorised by Government. Under these circumstances the people, we think, would be entitled to wear what kind of shoes they like anywhere until precise regulations are made."

LAHORE:
The 18th *April* 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

28 SB—175—22-4-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar*	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	800 ,,
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroze Din	250 ,,
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 ,,
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 ,,
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 ,,
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 ,,
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 ,,
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 ,,
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 ,,
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 ,,
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 ,,
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
21	Desh	Do.	Dina Nath	Ishar Das	2,000 ,,
22	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
23	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
24	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
25	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies.
26	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
27	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
28	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25th APRIL 1914—continued.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—continued.				
	Bi-weekly.				
29	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	Weekly.				
30	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
31	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	...
32	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
33	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
36	Arjuna	Do.	Raj Narain Arman	Raj Narain, Arman	1,000 „
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
40	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
41	Bharat Samachar*	Rawalpindi	...	Badar-ud-din	...
42	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
43	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
44	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
45	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das Sharma	...
46	Durbar*	Do.	Karm Chand, Hateshi	Karm Chand, Hateshi	600 copies.
47	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
48	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
49	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
52	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
53	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
54	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
55	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
56	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
57	Loyal Gazette	Do.	Amar Singh	Amar Singh	2,700 „
58	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
59	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
60	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH APRIL 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
61	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies
62	Musalman*	Amritsar	Ilm Din	Ilm Din	425 "
63	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
64	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
65	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 "
66	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 "
67	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 "
68	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
69	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies
70	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 "
71	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 "
72	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 "
73	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 "
74	Shamsher-i-Qalam*	Lahore	Nur Ahmad	Nur Ahmad	...
75	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
76	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 "
77	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 "
78	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 "
79	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
80	Tahzib-ul-Niswan*	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
81	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
82	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies
83	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 "
84	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 "
	FORTNIGHTLY.				
85	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies
86	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 "
87	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 "
88	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
89	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
90	Suraj Parkash	Do.	Fateh Chand	Fateh Chand	...
	MONTHLY.				
91	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
92	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
93	Al. Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...
94	Anwar-ul-Sufia	Do.	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copes.
95	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH APRIL 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
95	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
97	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 copies.
98	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
99	Indar*	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
100	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 "
101	Jain Udhey	Do.	Fattu Ram	Fattu Ram	...
102	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 copies
103	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 "
104	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 "
105	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
106	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
107	Prem Bilas	Gujranwala	Mittar Sen	Mela Ram	...
108	Sat Sang	Amsitsar	Gubind Ram	Gobind Ram	...
109	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies
110	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
111	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
112	Tashhiz-ul-Azhan	Qadian, Gurdaspur District	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	BI-WEEKLY.				
113	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
114	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
115	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 "
116	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
117	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
118	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies
	MONTHLY.				
119	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

England and India.

1. The following is from the *Panjabee* (Lahore), of the 21st April 1914:—

"In the course of a speech in opening the drill hall at Limawadi, Sir Edward Carson said that he firmly believed that the Government meant a few weeks ago to provoke a quarrel in order to invoke the forces of the Crown to shoot down Ulstermen. No more serious charge could have been brought against a responsible Government. Yet this is the charge which Sir Edward Carson brought against His Majesty's Government with all his responsibility as a Member of Parliament, a leader of his party and a Privy Councillor. And there are Anglo-Indian journals in this country, which do not think it inconsistent with their duty to their own Government and to the Imperial Government to applaud Sir Edward Carson. If an Indian journal had so far lost its head in the early days of the anti-partition agitation, when conflicts between the police and the people were not the exception that they happily are at ordinary times, as to charge, not the responsible Government of the country, but some high official or officials with meaning to provoke a quarrel in order to invoke the forces of the Crown to shoot down Bengalees, we can well imagine what the fate of such a journal would have been, and how the entire Anglo-Indian Press would have urged the Government to sternly punish the offender. Is the imputation of unworthy and base motives to the Government to be an offence only in India? Or is it only in India that the officers of Government are incapable of harbouring any motives except those of the most laudable kind? As a matter of intellectual and moral discipline, we are certainly in favour of measures and policies of Government, whether in India or anywhere else, being considered in themselves and, as far as possible, without reference to the motives of their authors. But the question becomes very different when the imputation of motives is sought to be made a subject of penal legislation. It is obviously necessary that the Indian should have the same right of criticism as other classes of His Majesty's subjects have."

Indians in British Colonies.

2. The *Panjabee* (Lahore), of the 21st April 1914, has the following:—

"It is obvious that some of the British Colonies are determined to brand the Indian subjects of His Majesty as undesirable aliens. In South Africa we have been promised a solution of the Indian question. But the question has evidently passed beyond the stage when a particular part of the Empire could adequately deal with it, though doubtless each part has its own concrete problems. It was time British and Imperial statesmanship realised its duty, and evolved a definite general policy, if necessary in consultation with the several Colonial Governments, and then called upon the latter to give effect to it in their particular ways."

(b)—*Home.*

Then and now.

3. The *Zamindar* (Lahore), of the 9th April 1914, publishes a leader "A glance at (the history of) ancient India."

In these days of enlightenment and toleration we fail to realise the happy simplicity of life in ancient India. In spite of assertions to the contrary, Government in those times was not without its merits. Ancient India was an asylum for refugees from foreign lands. Education was free. The relations between Hindus and Mohammedans were cordial and friendly. The rulers of the country treated alien religions with toleration and governed their subjects in a spirit of true sympathy. The spirit rather than the letter of the law was observed. But the essential simplicity of those times could scarcely be appreciated in these days of luxury.

The India Council.

4. The *Tribune* (Lahore), of the 21st April 1914, has the following:—

"It is certainly not clear how the administrative Council will be able to secure more efficient control over the Government of India. That control must necessarily be derived from a better knowledge of the people and their wants, and a wiser direction and application of true British Principles of Government. It is not disclosed that the people of India will have any improved representation on the Secretary of State's Council under the new scheme. Lord Crewe did doubtless refer in his speech to the value of the experiment made by Lord Morley of appointing two Indian members. But, as Mr. Achariar pointed out, they are to be supernumerary and merely ornamental. Even if they are put in charge of departments, they cannot possibly exercise any effective control by themselves. Moreover, as merely nominated officers, they cannot represent Indian views and opinions as effectively as consultative councillors elected in India. It is for this reason that Mr. Achariar suggested that the Council should be abolished and he suggested that reform might be made in another direction. 'It is admitted,' said he, 'that the permanent staff of Secretaries and Under Secretaries and the clerks of the India Office are very able men and do excellent work. Anything which the Secretary of State wants further in the way of Indian experience can be well achieved by throwing open some of these appointments to distinguished Indians—to statutory Indians of every race and creed and even to Civil Servants.' He did not see why the Secretary of State should want a Council, administrative or consultative, especially when the Foreign Secretary does not want a Chinese Council and a Japanese Council to deal with Chinese and Japanese affairs. This analogy may not fit, but the principle is the same. So far as the routine work is concerned, as distinguished from high policy, the staff of permanent secretaries and assistant secretaries is more than sufficient, especially if half of them are recruited from India. This view is, in our opinion, entitled to the deep consideration of the home authorities. It is constitutionally a sound one, and what we want is a reform calculated to further the principle of local autonomy and federalism."

An Executive Council for the Punjab.

5. The *Tribune* (Lahore), of the 22nd April 1914, publishes the following:—

"While His Honour's reference to the question of a High Court is fraught with hope we fear the same cannot be said of his observations on the subject of an Executive Council His Honour said he did not expect the question would be raised in Council and that he was not prepared for it. We trust that accounts for the non-possumus attitude adopted by His Honour and not that His Honour intended to throw cold water on a demand which of late years has grown more and more insistent. This may, indeed, have been the first occasion when the question was raised in the Council Chamber, but His Honour might be aware that the people of the Province have again and again formulated the demand, through the press, and from the platform, and have reiterated their views at their Congresses and Conferences. As the Hon'ble Mr. Shafi put it, it is a standing humiliation to the Punjab that, while the neighbouring provinces in no whit superior to it, and in certain respects not so progressive, are going ahead, it should be kept in the background with a less developed and backward form of administration. We confidently trust His Honour, who has shown himself responsive to popular feeling, will take the voice of the Province into consideration and lend the weight of his powerful support to its demands. When even recently created provinces are getting the higher forms of administration, the people are entitled to look up to His Honour to have the anomaly regarding the Punjab removed."

The Budget debate in the Punjab Legislative Council.

6. The *Panjabee* (Lahore), of the 21st April 1914, writes as follows:—

"In most, if not in all, other Provinces the Budget session is a most strenuous session and the non-official members make it a point to subject every important financial proposal of Government to scrutiny by means of formal resolutions. The resolutions may or may not be carried. Very often they are not. But the discussions enable the official and non-official members to exchange their views; and the moral value of an animated discussion can scarcely be exaggerated. Here in the Punjab there was no discussion on the Budget except on the last day, when every thing had been finally settled, with the result that the Government was able to congratulate itself upon the fact that its general financial policy and financial measures had the support of public opinion. We are sorry that such an inference should be drawn from such premises. What the facts indubitably show is not that the policy of Government has the support of public opinion, but that the constitution of the Council leaves everything to be desired."

The Gospel of self-help.

7. The *Panjabee* (Lahore) of the 18th April 1914, has the following:—

"Mr. B. Chakravarty's address as President of the Bengal Provincial Conference, which held its sittings at Comilla during the Easter holidays, is one of the most remarkable ever delivered from a Congress or Conference platform. It is safe to assert that we have had nothing like it during the last five years. For a parallel to it one must, indeed, go back to early days of the anti-partition agitation—when the stirrings of a new life, the throbbings of a new self-consciousness first became visible in the country. Those were the days when no speaker or writer could hope to have a hearing from his countrymen unless he made it a point to insist upon self-help and self-reliance as the essential condition of national progress. Self-help and self-reliance are the very key-note of Mr. Chakravarty's address. And yet there is a material difference between that address and the average nationalist address of the early days of the Swadeshi movement, a difference which is all in favour of Mr. Chakravarty. In those days every force at work in the country, the very atmosphere which a speaker or writer breathed, tended to make him an advocate of self-reliance. Nor had the Government yet disclosed their attitude towards the movement. That the average official was not sympathetic, that some among the high officials were positively hostile was well known, but the Government as such were yet to declare themselves. To-day everything is changed. There is no such thing as a Nationalist movement in the country—no, not even in Bengal, which at one time used to be the head-quarters of the movement. The atmosphere is not only peaceful, as it doubtless ought to be, but is dull to a degree. The Government themselves are no longer waiting to make up their mind, but have added measure after measure to the statute book, intended doubtless to cope with lawlessness, but calculated, in their actual operation, to strike at the very root of that active and aggressive spirit of nationalism which inspired the activities of our public men and our public bodies in the eventful years following the partition of Bengal. Nor have the Government been without excuse of a certain kind, though the excuse does not certainly amount to a justification. As the Swadeshi movement proceeded in its course, a handful of persons, mostly youngmen, goaded to desperation by what they took to be the utter hopelessness of the situation, lost their mental balance, took leave of their reason and common sense, and actually resorted to methods of violence, not with a hope, as everybody now knows, of driving the English into the sea, but of making Government impossible. The advent of this party of physical force, while it made it necessary for the bureaucracy to resort to adequate measures for the protection of life and property, and especially for the protection of the lives of its own members, made it equally necessary for the constitutional party to explain their position as clearly and as emphatically as they knew how. Unhappily both went to extremes. The bureaucracy acting, partly under the primary instinct of self-preservation, partly in state of panic, adopted measures which, while they were necessarily of doubtful value in dealing with men who knew their interest well enough to avoid publicity and the light of day, prejudicially affected the law-abiding and the patriotic and materially restricted that freedom of the press and of public meeting and that right of association which are the proudest boast of every British subject. The community, naturally anxious to disavow the remotest connection with crime and criminals and demoralised partly by repeated disappointments, partly by the repressive measures of Government, began to fight shy of nationalism itself. With the bureaucracy it has ever since been a case of one absurdity leading on to another—repression leading on to further repression. With the community it has been a case of going further and further back upon its immediate past. Thus step by step a situation has been created which is as little creditable to the people as to the Government and which resembles in its outward features, except for the enlarged Councils and the activities associated with them, the dull, apathetic days preceding the partition, when self-consciousness was not, and when India as a whole was content to have her destinies determined by the Civil Service according to the ideas, the predilections, the prejudices of the Civil Service.

"At such a time it did require real courage and insight for any speaker, whether at a Conference meeting or elsewhere, to rise in his place and declare in thunderous accents the ever ancient and the ever fresh truth that nations by themselves are made and that our destiny lies in our own hands. Have we not, it may be asked, already seen the falsity of this dictum proved to demonstration? Have we not already seen that nations, whether they are or are not made by themselves, are only too easily unmade by executive action, well-meaning perhaps, but nonetheless with a strong repressive tendency, coupled with senseless and suicidal proceedings on the part of a handful of its own members? It cannot be denied that the experience of the past has been anything but encouraging. But Mr. Chakaravarty derives his faith in the future and in the possibilities of development for his country from that never failing source of inspiration—faith in Divinity. 'In all my trials and tribulations,' he says in words which have a ring of sincerity and of solemnity that cannot fail to appeal to the most callous, 'in all my joys and sorrows, in all my successes and disappointments, my faith in the Eternal, the Good, the Beautiful and the True has never been shaken and has never forsaken me. * * * I believe that the Eternal, the Good, the Beautiful and the True always works for the ultimate good of this universe and of every part of it. In the formation of your ideals and aspirations, in the adjustment and the adaptation of those ideals and aspiration to your environment and in the translation of those ideals and aspirations into action for the good of your Motherland and your fellow-countrymen, may you never fail to derive your inspiration from Him in Whom we live and move and have our being.'

"And is not the faith that is in Mr. Chakravarti and in all patriotic men and women in the country in entire consonance with the dictate of reason and commonsense and the verdict of history? Where in the world has a great cause triumphed in the life-time of its first champions and advocates? Where has victory in such a cause been the price of anything except suffering and sacrifice? Impatience of injustice and wrong is doubtless the most divine part of us, but where has impatience in methods, in the carrying out of ideals been anything else than a stumbling block in the path of reform and progress —where has despair too easily engendered and leading to suicidal methods and activities, been anything else than an evil? Had any one ever any right to imagine that the mighty British Raj would hand over its charge to the people of India, and a process of self-government complete from top to bottom would spontaneously grow in the country, either as the result of a few years' peaceful agitation, (as some among the constitutional party seem to have imagined) or as the result of a number of fanatical misdeeds, as the terrorists thought? Had any one any right to imagine that a cause fraught with mighty potentialities, as the cause of self-government in India was, would never suffer a temporary set-back? How, then, has anything happened which need make any of us despondent? On the other hand, the experience of the past has taught the less intelligent and the less far-seeing among us the much needed lesson which the more intelligent and the more far-seeing never required to be taught, that self-government in India must be the outcome, not of revolutionary activities, but of the normal process of evolution; that the present form and system of Government is not to be overthrown; whether by force or otherwise, but to be transformed into a national, democratic government; that the independent public spirit of the country is to work not in perpetual aloofness from, far less in permanent hostility to, the existing Government, but as a supplementary, sometimes corrective agency; that the true place and scope for national consciousness and national intelligence lies neither in working to supplant the British connection nor in sullen brooding over wrong and misery, but in the organisation of the resources of the country, moral, intellectual and material, and the bringing of its pressure so to bear upon the Government as to make it an instrument, if not always a willing instrument, for the carrying out of the national will. From this point of view the appeal made by Mr. Chakarvarty in his address, the call for self-help and self-reliance, for national organisation, for the sending of young and enthusiastic missionaries to 'organise the villages and impart to the forces of co-operation that additional impetus which will carry everything before it' to propagate the gospel of self-help, to establish conciliation and arbitration boards, to impress upon the people the necessity for simple habits, is of even greater value to-day, when the errors and the half-truths of the immediate past stand revealed in their true character, than they could possibly have been five years ago. From this point of view, moreover, the gospel of self-help to-day does not exclude political agitation, as it did some years ago when a famous predecessor of Mr. Chakarvarty in the Presidential chair of the Conference—one of the earliest champions of self-help—propounded the somewhat curious doctrine that a subject nation has no politics. If the spirit of nationalism which has not been killed—for it can never be—but only lies dormant can be revived, if it will once more inspire our activities in the different departments of national life, our economic, our social and educational, and above all our political movement, all will yet be well. Mr. Chakarvarty has rendered a valuable service to the national cause by his timely and inspiring appeal."

The Mahommedan deputation to the Viceroy.

8. The *Zamindar* (Lahore), of the 12th April 1914, publishes a leader headed "The charm of the betrayal of national interests." In a recent letter to us, Ata Mohammad Khan of Khangarh denounced the secrecy which has been maintained regarding the proceedings of the Muslim deputation to the Viceroy; and furthermore, the fact that the representative of the *Zamindar* was also among the members of the deputation. In reply to this challenge, the *Zamindar* declares that its representative was present "in order to oppose anything in deputation likely to injure Mohammedan interests." Our motto, found on the title page of the *Zamindar* is—

"You should wish the British Empire well;

(So) that His Majesty the King Emperor may consider you as devoted to him."

Hence we saw no reason against our representative attending a deputation which had for its object the expression of loyalty to Government. It is erroneous to compare the deputation of the 25th March 1914 with that of 1st October 1913. The latter was a deputation of men of similar views who wished to put forward questions affecting the interests of the Mohammedan community; the former was composed of men holding divergent views and who had no intention of touching on communal questions.

Again, it is objected that it was unnecessary to give expression to feelings of loyalty. But this is the opinion of those who can easily approach the authorities; and who magnify their own loyalty by branding others as disloyal. It is such men as these who are responsible for the stoppage of the *Muslim Gazette*; for the securities demanded from the *Hilal* and the *Hamdard*; and for the recent calamities which befell the *Zamindar*. They whispered in the ears of the authorities and attributed the Cawnpore troubles to the incitement of the papers—with the consequence that the more independent-minded papers were muzzled. Granted that the "*Times*" can raise a storm of prejudice against Mohammedans, but our Hon'bles and Khan Bahadurs are even greater past-masters in this art. Viewed in this light we consider the action of the deputation commendable, inasmuch as it helps to remove "those feelings of prejudice and dissatisfaction which had been created in the minds of the authorities."

The article concludes by the extraordinary remark. "But we ask the recognized loyalists to explain why, when the sun of their loyalty was already dazzling the eyes of the authorities, were they obliged to make it shine more brightly." [The editor perhaps suddenly remembered his previous article on this subject—which was the direct opposite in its attitude.]

Constructive and destructive criticism in the Councils.

9. The following is from the *Panjabee* (Lahore), of the 18th April 1914:—

"Doubtless there are limits to merely destructive criticism in a country which is not governed on party lines, and where the Opposition cannot, until the constitution is fundamentally altered, replace the Government for the time being. But are there not also limits to constructive criticisms? Constructive criticism pre-supposes knowledge as well as responsibility in the critic. We do not know what precisely are the facilities which, under the new regulations, non-official members of the Mysore Legislative Council will enjoy, but speaking of British India we can safely assert that the present facilities for knowledge are far from adequate. Secrecy is still the rule in regard to many questions, and official papers and official information are treated as secret which ought to be placed at the disposal of the public generally and of non-official Members of Councils in particular. As for responsibility, it can come only with the consciousness of real power. The uniformity with which every non-official proposal is rejected and every official proposal, however, strongly opposed, is carried, is the measure of the power which the non-official members at present possess. When we think of these fatal drawbacks in the constitution of the Councils, the wonder is not that criticism is so often irresponsible and destructive, but that it is not oftener so."

III.—NATIVE STATES.

Kashmir affairs.

10. The *Zamindar* (Lahore), of the 11th April 1914, publishes a leader headed "Muhammadans of Kashmir: What we did and what is being done to us ... II." In continuation of its previous remarks on the subject the paper says: The Nizam of Hyderabad has created a special department for the supervision and control of all Non-Muslim places of worship; over 1 lakh of rupees are granted annually for the up-keep of religious buildings; and last year alone 24 new temples (Hindu) were built and repaired in that State. In the sphere of education, scholarships are liberally granted to Hindus. But what do we find in Kashmir under its Maharajah? The historical mosque of the Empress Nur Jahan is still in the possession of the State, and has not been restored to Muhammadans. Muhammadans are forbidden to make their call to prayers under pain of punishment. As regards education, of the 24 lakhs of Muslims there is only 1 graduate, 9 under-graduates and 17 men who have qualified in the Matriculation examination. This is the sum total of Muslim education in that State. Muslims form the back-bone of the Kashmir State, and this is the treatment meted out to us! We must raise our voice against this and secure redress.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindu-Muhammadan relations.

11. The *Observer* (Lahore), of the 15th April 1914, has the following:—

"Of late, Hindu-Muhammadan differences in the political life of this vast country have bulked largely in public print, and many a righteous and well intentioned effort, both on behalf of the Government as well as of the sincere well-wishers of the country, has been made to bridge the gulf that keeps apart the two rival communities of India. The result achieved has been practically nil, and though so far as Congresses and Leagues are concerned, resolutions and so-called practical proposals have figured in abundance on paper, the solution of this difficulty in not yet even remotely in sight. The reasons are to us manifest, but their very obviousness stands in the way of public attention being rivetted to them. As long as, and until the better placed and more resourceful community persists in monopolizing the privileges and advantages which an early start in the race of educational progress secured to it, and resents and tries to frustrate all honest efforts on the part of the other to regain and recover the lost ground which is legitimately its, all hopes of a cordial understanding and mutual *entente* are pure moonshine in water."

The Anniversary of the Anjuman-i-Himayat Islam, Lahore.

12. Under the heading "the Anjuman-i-Himayat Islam Anniversary," the *Observer* (Lahore), of the 15th April 1914, has the following:—

"By far and away the best performance was that of Dr. Muhammad Iqbal. It is impossible to do justice to the terse and epigrammatic couplets of Dr. Iqbal, but we would not be exaggerating if we say that Dr. Iqbal's verse was a living picture of Muslim stagnation to-day and of the causes that are eating into the very vitals of the body politic of Islam. The community can not sufficiently express its gratitude to Dr. Iqbal for his having courageously and boldly put his finger on some of the plague spots that mar the face of his community. We are at one with Nawab Zulfikar Ali Khan in saying that Dr. Iqbal is a national asset of the Indian Musalmans, and we have no doubt that under the inspiring and healthy guidance of such leaders, the Indian Musalmans are bound to rise to a consciousness of their rights and their powers. We only wish that Dr. Iqbal would give up his seclusion and come out of the Purda behind which he is tantalising an expectant public. We assure him that his co-religionists in this province admire his stamina and strengh of character, and are only too ready to place him on their eyes if he could put off his shyness and imaginary fears. Times have changed, the consciences of the people have awakened, and they can no more tolerate any self-made leader, or, for a matter of that, any tin God of assumed importance. As a matter of fact, if any proof of that were wanted, the recent anniversary itself furnishes one such. Among the roll of Presidents, who were announced beforehand to preside over the various sittings, the eye searched in vain for those who through sundry reasons had come to possess ephemeral importance. We would, therefore, in the name of our community request Dr. Iqbal to assert himself and take his proper place among the true leaders of the people."

The appearance of a new Mehdi.

13. Writing under the heading "The new Mehdi of Muhammadans," the *Arya Gazette* (Lahore), of the 9th (received on the 17th) April 1914, says that news has reached it that a new Mehdi has recently appeared among Muhammadans in Sialkot. He lives on a well near Pura Neka, and declares himself to be the Mehdi who is anxiously awaited by the (Muslim) people. He claims to be possessed of the same knowledge which God bestowed on the Arabian prophet on the Hira mountain through Gabriel; and says that he ascends to heaven as the prophet did, and that during his flight to heaven, he hears the words "O my Mehdi! you will be appointed the leader of my followers and those who follow you will be entitled to pardon on the day of judgment."

In its comments the paper ironically reminds Muslims that the long awaited Mehdi has come; and exhorts Muhammadans not only of India, but of other parts of the world, to acknowledge this Mehdi who alone can secure them pardon on the day of judgment.

The Ahmedi sect.

14. Under the heading "O Faithful don't be afraid," the *Hakam* (Kadián), of the 7th (received on the 16th) April 1914, says that it can unhesitatingly be declared that the Ahmedias belong to a separate community, and that the founder of the Ahmedi sect also always told Government that his sect was quite a separate one. There has, however, now appeared a sect among the Ahmedis which, contrary to the injunctions of the Messiah of the Kadian, takes part in affairs which are purely political ones. This sect, therefore, which denies the second caliphate of the Ahmedis, is now anxious to induce the Ahmedi sect to take part in political movements under the colour of religion. But as the caliphate is the orginisation which can effectively prevent the sect from taking part in such movements, some Ahmedis of Lahore, who do not avoid joining political movements, took advantage of the opportunity (death of the first caliph) to disseminate their propaganda. It is, therefore, high time that the Ahmedis rose equal to the situation. After remarking that the Messiah of the Kadian and his first caliph were opposed to Ahmedis joining in political movements, the paper describes how Sahibzada Bashir-ud-din Mahmud Ahmad continually harped on the theme during the Cawnpore Mosque affair agitation and says that now that the Sahibzada has been appointed as the Imam (second caliph) of the Ahmedis, the party under reference is afraid lest the Imam should prevent it from taking part in political movements. It is, therefore, agitating that there is no need of a caliphate and that, even if a caliphate is held to be necessary, there is no necessity of calling upon the Ahmedis to take the oath of allegiance.

Lady Missionaries and Aryas.

15. Writing under the heading "The threats of Lady Missionaries;" the *Arya Gazette* (Lahore), of the 9th (received on the 17th) April 1914, says that some Lady Missionaries are zealously carrying on missionary propaganda in Dewarya tahsil of the Gorakhpur District. After remarking that it is said that they

forcibly convert boys to christianity, the paper says that on the 14th February the Arya Samaj, Dewarya, converted a person who had been forcibly converted to christianity by the missionaries named. This exasperated the Lady Missionaries who threatened the Arya Samaj with total destruction. Nay, it is said that these ladies even went the length of complaining against one or two Aryas, who were Government officials, to their superior authorities. So these ladies, adds the paper, have changed their policy. They at first ensnared Hindus in the net of love, but now they have resorted to threats. It is difficult to say what they will do next.

The Rikab Ganj *Gurdwara.*

16. The *Tribune* (Lahore), of the 16th April 1914, publishes the following communication from one Bachan Singh, Ludhiana :—

"The Sikh Educational Conference has come and gone, but without discussing and deciding, one way or the other, the most important question which is now-a-days agitating the entire Sikh community and the responsible British authorities. There could be no better occasion for the discussion of this important topic of the day than the sittings of the Conference. I am at a loss to understand why the conveners of the Conference did not allow this when they do not stop the publication, in the entire Sikh press from year's end to year's end, of such remarks that the Conference is the only Saviour of the Panth. The fact that the discussion was not allowed is a conclusive proof that the so-called representative body of the Sikhs, *viz.*, the Chief Khalsa Diwan, was afraid of its policy towards the matter in dispute being exposed. As regards the representative character of the said Diwan, I can prove by facts and figures that the Diwan is being run only by a handful of persons and the Government should be very cautious of being influenced by the views of the said Diwan, if those views be, in any way, in favour of altering the present building of the Gurdawara, be it the outer wall or any other structure. The Rikab Ganj Gurdawara and every thing connected with it, is most sacred and dear in the eyes of the Sikhs, and the pulling down of any portion of its building is sure to offend the prejudicies of the Sikhs more than the pulling down of a bath-room of the Cawnpore Mosque affected those of the Mahomedans.

"But the Government authorities, too, must be in a fix as they have already selected a spot in the immediate vicinity of the Gurdawara for the Viceregal Lodge. To solve the difficulty I would like to throw a suggestion which, if acceptable to both the parties, may be carried into effect.

"I think every well wisher of the Panth will agree with me that consistent with the beautiful structure and appearance of the new Viceregal Lodge the outer appearance of the Gurdawara will need some change; and this can be effected by the Government keeping the present outer wall quite intact, but erecting another outer wall worthy of the dignity of the Prophet of the advent of the British Rule in India, leaving a space between the new outer wall and the present wall of a few feet which will serve the purpose of an outer *parkarma* for the pilgrims. I trust both the parties as well as the third party, by which I mean the Chief Khalsa Diwan, will calmly consider the above few lines for whatever worth they may have."

VI.—LEGISLATION.

Proportional representation.

17. The *Tribune* (Lahore), of the 19th April 1914, has the following :—

"Separate electorates and proportional representation are the means by which the interests of the minorities are sought to be protected. But in India these taking the form of religious or communal measures separating men not according to their ideas of civic matters, but according to their religious or social groups, do infinite harm which their supporters have seldom been able to consider dispassionately. It would be interesting to note that the British House of Commons has regularly thrown out the Municipal Representation Bill passed by the Lords giving effect to proportional representation. Lord Courtney has re-introduced the Bill in the Lords. The Bill was twice thrown out in 1907 and 1908 after several amendments. It has been introduced three times in the Commons but without effect. When the form of securing fair treatment to the minorities is rejected by the British democracy, how can we suppport any scheme on the basis of social and religious divisions of the people to have effect in municipal and civic affairs ?"

The Law of Deportation.

18. The *Tribune* (Lahore), of the 21st April 1914, has the following :—

"The House of Commons, in accepting Mr. Harcourt's formula, has definitely expressed its disapproval of arrests and deportations without trial in any part of the British dominions. In other words, the policy of deportation, so ruthlessly adopted in India a few years ago, stands formally condemned by the general declaration of Parliament. Any future

Government of India which ventures to deport, without trial, men who are alleged to be engaged in seditious propaganda, or whose presence in the country is supposed, for some occult reason, to be 'undesirable' will be directly abrogating a unanimous resolution of the House of Commons."

In its issue, dated the 22nd April 1914, the paper observes as follows:—

"It is believed that the resolution that was passed in the House of Commons on the 1st of April to the effect that 'the Magna Charta, the Petition of Right and the Habeas Corpus Act, as representing the freedom of the subject are those which the House desires to see applied to British subjects throughout the Empire' makes it practically certain that there will be no more deportation of any British subject in any part of the Empire. If this interpretation is correct, it should be possible for us to move a resolution to repeal the Regulation of 1818 under which the Governor-General in Council may deport, without a trial, British subjects in India. If this is not done, the House of Commons' resolution will be understood to have no effect on India, which is contrary to expectations. Our London correspondent takes the same view and writes: 'In other words the policy of deportation so ruthlessly adopted in India a few years ago, stands formally condemned by the general declaration of Parliament.' It is worth ascertaining what the official view in India is on the subject, and it would be useful to move a resolution in the Imperial Council. Another point that is suggested by the application of this House of Commons' resolution is that the Press Law in India, being in principle contrary to the said charters of British subjects' freedom, cannot continue to be in operation and should be suitably amended. Every action taken under the Press Act, including the issue of *ex parte* warnings without hearing the defence of the condemned man, has in it the spirit of deportation. After the resolution adopted by the House of Commons in affirmation of the freedom of the British subject, not merely in the self-governing dominions, but also in any part of the Britith Empire, it is clear that the case for the amendment of the Press Act so as to provide for a formal enquiry and hearing of the defence is, we venture to think, much stronger."

The Contempt Bill.

19. The *Panjabee* (Lahore), of the 21st April 1914, has the following:—

"The effect of the passing of the Bill in its present form would, therefore, be that no reference whatever to a pending proceeding, except of the most colourless kind, would be permissible. Do the authorities realise the gravity of the danger involved in the proposed change in a country where the majority of offences, even grave offences, are not triable by jury, and where the system of trial by jury, even in respect of offences triable by jury, is limited to a small area? * * *

* * * "But apart from the merits of a case and entirely unconnected with them, there are sometimes issues involved in it in respect of which newspaper comment can do no harm, even if it does no good; and sometimes, where a Magistrate is inexperienced or worse, such comment may serve a distinctly useful purpose. It has served such purpose in the past and has occasionally led to transfer of cases or of Magistrates, to rectification of blunders or removal of defects or short-comings. In no case that we are aware of has it led to failure of justice. The Home Member himself was unable to point to a single case where newspaper comment had had the unfortunate result which it is the obvious intention of the framers of the Bill to avoid. What useful purpose, then, is the total prohibition of comments expected to serve?

"The worst thing about this section is that it can never be administered with a sole eye to the safeguarding of the ends of justice. The interests that will be protected in the majority of cases are not the interests of justice as such, but the interests of one particular party. The cases in regard to which the Press oftenest make comments are the cases in which the Government is the prosecutor. It is scarcely to be expected that in such cases the officers of Government will be in a hurry to set the machinery of the law in motion, so long as nothing is said to prejudice the prosecution. Take, for instance, a case like that of Nirmal Kanto Roy. The Press all over the country, was permitted to publish reports as prejudicial to the accused as anything could be * * * * *

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* * * * "He has been unanimously acquitted by a jury on the charge of murder and has been acquitted by the majority of two juries of the minor offence of abetment of murder. The Government itself has seen the advisability of entering a *nolle prosequi* and the High Court has discharged him. Who, let us ask, is going to be punished for having branded Nirmal as a murderer, before his case had been adjudicated upon?"

The Punjab University and the Provincial Legislative Council.

20. The *Observer* (Lahore), of the 18th April 1914, publishes the following:—

"* * * * * * Sir P. C. Chatterjee is beyond doubt an Indian of great eminence, social position and intellectual calibre, but Sir P. C. Chatterjee has lived his time and become almost fossilized. What with his advanced age and the mental weakness consequent thereon, Sir P. C. Chatterjee cannot adequately do justice to his new responsibilities, and the Fellows of the Punjab University have certainly blundered in passing over more suitable candidates. We regret this selection, not only from the general point of view, but also from the Muslim standpoint. The memories of the Urdu *versus* Panjabi controversy ushered in by Sir P. C. Chatterjee, immediately after he changed the justice's gown for the Choga of the Political worker, are yet alive, and Muhammadans cannot safely entrust their educational and other vital interests to the hands of the author of that controversy. It gives us pain to reflect that, so far as the Punjab University is concerned, the claims of Muhammadans should be persistently ignored. * * * * In this connection we cannot help drawing attention to the unjust character of the franchise of electing two Fellows granted to the registered graduates of the University. Since the grant of this franchise, not a single Muhammadan graduate has been returned as a Fellow, nor is there any possible chance of his ever being returned as Fellow, so long as the present system of election continues in force. Would not His Honour Sir Michael O'Dwyer take into his personal consideration the situation as it is and take proper steps to safeguard the proper and legitimate interests of the Muslim community of the Province on the Senate of the Punjab University. The easiest and simplest method of removing this hardship would be to constitute Registered Muhammadan graduates into a separate voting body and to grant to them the privilege of electing one Fellow. It will perhaps be objected that the principle of communal representation must not be introduced in the Senate which is a purely educational body and must therefore be kept out of the range of and above all party questions. But our simple reply would be that the first and foremost institutions to which the principle of communal representation should be carried are the educational bodies of the province. There is nothing which possesses more importance to any community than the question of its education, and if Muhammadans are to be properly represented at all, it is necessary that they should so be represented first of all on the Educational Committees of Government. * * *"

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

The Chitpur bomb case.

21. Writing under the heading "A charming picture of the British sense of justice," the *Zamindar* (Lahore), of the 10th (received on the 15th) April 1914, refers to the Chitpur bomb case and says that in this case a powerful administration and a youthful accused were brought face to face. Towering above both, however, was British justice. Twice Nirmal Kanta Roy was tried before the High Court and jury. In the end he was discharged; but the great anxietly caused by the case had proved too much for the accused's aged father who died during the trial. Mr. Norton, by his courageous defence, has retrieved the honour of the youthful accused; and although we regret the murder of the Government official (the Police Inspector), yet we would have strongly opposed the punishment of this innocent youth for that heinous offence. The decision of the High Court has strengthened and confirmed our belief in British justice. In that court we have justice and equity—the bulwarks of British rule.

The same paper in its issue, of the 12th April 1914, publishes a note entitled "A painful scene of expressing gratitude." Writing about the acquittal of Nirmal Kanta Rai, the accused in the Chitpur bomb case, the paper says that the surprising magnanimity, boldness and sympathy with which Mr. Norton conducted, in the Calcutta High Court, the defence of the accused, who, it was believed, would be shortly hanged, will ever remain a memorable episode in the History of Indian Law. After remarking that the success of Mr. Norton in a case in which he was opposed by the influential and magnificent authority of the Government is not an ordinary thing, the paper says that "we" should be proud of the Calcutta High Court because it is the palladium of British justice. The Rai's case, it adds, has strengthened the belief that British justice is above the authorities. But, alas, if there is anything triumphing over British justice and equity it is the Press Act, against the rack of which even Sir L. Jenkins protested.

Apprenticeship of Law Graduates.

22. The *Tribune* (Lahore), of the 18th April has the following :—

"Writing about the Patna University Committee's scheme of legal education the *Calcutta Weekly Notes* welcomes the suggestion that law graduates must serve two years' apprenticeship with some practising lawyers of no lower grade than a Barrister or a Vakil or a graduate Pleader authorized by the High Court to take apprentices. Our learned contemporary frankly says that the mere passing of an examination in law should not furnish a passport to practise in the law courts and that certificate to practise should be given to apprentices after they have passed such test as may be prescribed by the High Court in the practice of law. Our contemporary does not recommend the conferring of the degree of LL. B. by the University before apprentices actually qualify themselves in the practice of law. 'The training we suggest,' the journal goes on to say, 'will put a wholesome restriction on the present practice of allowing every graduate in law to practise in our law courts. Those who intend to practise law must take to it seriously and must be trained under lawyers of approved standing, merit and character. A judicious restriction of this kind would be wholesome alike for the legal profession and the public.' It must be conceded that the restriction suggested here is better suited to our requirements and more reasonable and more salutary than the more or less arbitrary and unreasonable device of merely limiting the number of enrolments in the year without much regard to the actual qualification of the men so enrolled to become successful lawyers. If restrictions are necessary an intelligent, wholesome restriction, calculated to promote the strength and efficiency of the Bar, should be preferred to a numerical restriction."

(*b*) - *Police.*

The Bengal Police.

23. The *Zamindar* (Lahore), of the 15th April 1914, has a note entitled "The weakness of the Bengal Police." The Hon'ble Mr. Surendro Nath Banerji, says the paper, invited, in the Local Legislative Council, the attention of the Bengal Government towards the increase in the expenditure of the Police Department, amounting to one crore and eight lakhs of rupees in the Budget estimate for 1914-15. Commenting on the same, the paper says that in spite of this astonishing increase "we" are compelled to remark that the Bengal Police have met only with scant success in suppressing crimes. Moreover, political dacoities, it adds, are regarded as incidents of a very ordinary nature. The activity of the Secret Police also failed to suppress the doings of political offenders. Proceeding, it refers to the mysterious murder (of an Inspector) in Calcutta, to the capture apparently of the culprit, to the rewards given to the captors and to the subsequent release of the arrested accused, and reproduces the remark of the *Times*, dated the 4th March, in the course of which it says that even if the special difficulties encountered by the Police in connection with the anarchists be taken into consideration it cannot help thinking that the Police force is in no way satisfactory.

(*c*)—*Municipal and Cantonment Affairs.*

Muhammadans and self-government.

24. The *Observer* (Lahore), of the 15th April 1914, has the following :—

"It is really remarkable and a matter which should afford food for mature reflection, that some of the representatives who were to so meet at the house of an official Chairman, being, if we mistake not, staunch advocates of the much-bruited self-government, should have failed to amicably settle their differences amongst themselves, and have been at last driven to the unpleasant alternative of submitting to the arbitration of an official world, which unfortunately has sometimes been more abused in these days than it deserves. We bring this feature of the question prominently into notice, as we feel that some of our go-ahead politicians need to be bridled, and it is of the utmost importance that, before lending the support of a great community to the much misunderstood but apprently much fancied goal of self-government, Musalmans should realise the momentous stakes at issue. It is solid and substantial progress on well ascertained and fully tested principles of national advance, that Muslims in India particularly need, and it is all the more important that rather than fritter away their scanty energies in the pursuit of mere Will of the Wisp, Muslims should conserve their forces and concentrate them on the satisfaction of their present needs. The hard facts of mutual difference cannot be lightly brushed aside, and it is no mere academic philosophy that will take a people across the jungles of backwardness, poverty and complete disorganisation to the dubious goal of political *Sawaraj*. * * * * * *

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"What a sad commentary upon the professions of our Congress politicians and what a travesty of the demand for self-government. Let Muslim thinkers cogitate and, before plunging a great community into the whirlpool of a Great Ideal (with which in the abstract we might perhaps agree , utterly unsuited to the present conditions of Indian life, take a leaf out of the book of contemporary History. To us it appears more important from the point of view of practical statesmanship to achieve the happiness and domestic peace of a greater number in the light of exisiting facts than to environ oneself, to the detriment of the masses, with propositions, and abstract theories that might appeal to the imagination and captivate the heart of an academic student of human history but have no application to the complicated web of Indian life."

Communal representation and Muhammadans.

25. The *Panjabee* (Lahore), of the 21st April 1914, has the following :—

"Time was when certain Muhammadan journals and Muhammadan leaders believed only in being in the good books of officials—in supporting them and being supported by them. To-day they believe only in communal representation which they think to be the panacea for all their difficulties and short-comings. A saner view, however, is slowly appearing on the horizon. The withholding of their support from the resolution on the extension of communal representation to local bodies at the last meeting of the Moslem League by a number of distinguished Muhammadan leaders, including the Aga Khan, shows which way the wind is blowing. We are confident that the day is not far off when the community will see the fallacy underlying all pleas for communal representation as clearly as we now do, and will reject communal representation as unceremoniously as they now reject invitations to acquiesce in Government measures merely because they are Government measures."

The beef market,

26. The *Arya Patrika* (Lahore), of the 18th April 1914, has the following :—

"The Lahore Municipal Committee has decided to separate the beef market from the general market and to locate it in an open plot between the Public Library and the National Bank of India. There was no particular necessity of establishing a beef market in the general market and the thing was done against the wishes and protests of the Hindu residents of the Civil Station, who were put to considerable trouble consequently, having to go either to Mozang or Lohari Gate for vegetables The removal of the beef market from its present place is no doubt a step in the right direction, both as regards the financial prospect of the general market and the convenience of the Hindu residents of the Civil Station. But we are afraid its location on an open plot near the Panjab Public Library will hardly be a concession to Hindu sentiment on the subject."

(*d*)—*Education.*

Hindus and Education,

27. Writing under the heading "Education and Panjabee Muhammadans," the *Akhbar-i-'Am* (Lahore), of the 8th April 1914, thanks the Lieutenant-Governor of the Punjab for remarking, in the course of a speech delivered on the occasion of laying the foundation stone of the Islamia High School, Lahore, that it is the policy of the Punjab Government to promote the education of the people of the Punjab, especially Muhammedans. Hindus, however, should not be neglected, for in the mofussil illiteracy is not confined to the Muhammadans, but is to be found amongst the Hindus. Mr. Justice Shah Din has said that Muhammadans have money, but do not know how to spend it. Hindus, on the other hand, know how to spend the money, but they have not got it. Under these circumstances, it is necessary that the Government should extend its helping hand to Hindus and to the requirements of the *Hindu* community.

The Lahore Medical College strike.

28. The *Panjabee* (Lahore), of the 18th April 1914, has the following :—

"It is impossible to go through the evidence recorded by the Commission of Enquiry into the grievances of the Lahore Medical College students, both documentary and oral, without being forced to the conclusion that those grievances were for the most part as substantial as they were genuine. Broadly speaking, the grievances were seven in number, and related to alleged ill-treatment by members of the teaching staff, the relation between students and nurses, lack of facilities for practical work and defective methods of teaching, the lack of a library for the use of students, the inadequacy of the number and value of scholarships, the system of taking bonds from students, and lastly the difficulties placed in the way of students wishing to proceed abroad.

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"It was a happy circumstance that Sir Pardey Lukis had been appointed President of the Commission. * * *

"* * * If he and his colleagues will display the same care, zeal and assiduity in the examination and analysis of the written statements that they exhibited in the oral examination of witnesses, there is every reason to hope that the result will be entirely satisfactory not only to the students, but to the cause of medical education in the Province. The report of the Commission, we need scarcely say, is being awaited with great interest by an expectant public."

The Murray College Sialkot.

29. The following is from the *Observer* (Lahore), of the 5th April 1914:—

"The students of the Murray College, Sialkot, presented a farewell address to their outgoing Principal, the Reverend Mr. Waugh, on the occasion of his proceeding on long leave. The Reverend Mr. Waugh had apparently endeared himself to all with whom he came into contact, and from the account that we have received of his work at Sialkot, we have no doubt that the Reverend gentleman belongs to that galaxy of illustrious missionaries who have played a by no means unimportant part in the educational progress of India. We of the East can never forget the genuine impetus furnished, by the missionary movement of the West, to the cause of Indian advance, and there can be no doubt that among the Empire builders of England her missionary sons take the foremost place."

History excluded from the curriculum of studies.

30. Writing a note headed "History excluded from the curriculum of studies," the *Hindu* (Lahore), of the 10th April 1914, says:—

Many English statesmen declare that "we" have taken upon "us" the burden of the administration of India simply because the Indians are incapable of managing their own affairs. If such be the case, it is surely the duty of the guardian to train us in the art of government. For this purpose a thorough knowledge of politics is necessary. But this is denied us entirely. Why, this year the Madras University has decided that Economics and Constitutional History of India should be excluded from the B. A. Honours Course. It should, besides, be borne in mind that when this question came up before the University all the European members were in favour of the History being excluded from the curriculum.

Muhammadan Education.

31. The following is from the *Punjabee* (Lahore), of the 18th April 1914:—

"Of all the many demands which the new-born self-consciousness of the Muhammadan community have prompted, the one which commands universal support is the demand for increased educational facilities. The Muhammadans, however, put themselves in the wrong when they overlook the fact that their case is in no way peculiar, that illiteracy and ignorance is the lot of the vast majority of people in every community. It is quite true that as compared with higher class Hindus, the Muhammadans are comparatively, in some cases, lamentably backward. But the country is not divided mainly into Muhammadans and higher class Hindus. Taking the population as a whole, there is no problem which is either more important or more urgent than that of education, and if only the Muhammadans were to make common cause with the other communities, their own progress and that of the people generally would be far more assured than either can be where isolated effort is the rule. We do not deny that in a sense every community has its own educational problem, but not only is there a very large common ground, but the particular educational problems ought to be and are best comprehended in the general educational problem. Nothing surely is to be gained by indulging in offensive expressions at the expense of a sister community who can in no way be held responsible for the educational backwardness of the Muhammadan community."

(*g*)—*Postal matters.*

Foreign Mails.

32. In a note headed "The question of bi-weekly Foreign Mail," the *Desh* (Lahore), of the 16th April 1914, refers to the question put by Sir John Rees in the House of Commons that foreign mails should run twice weekly to and from India, and says that it is difficult to see why the expense incurred thereby should be borne by poor Indians. The English people will benefit by the proposed arrangement, and hence they should pay the greater part of its expenses. Moreover, if the Postal Department in India enjoys a surplus in its budget, steps should be taken to increase the salaries of poorly paid clerks, to whose efforts the surplus is due.

(h).—*Miscellaneous.*

The Hindustani shoe.

33. Writing under the heading "This is not the question of a shoe but of self-respect," the *Zamindar* (Lahore), of the 12th April 1914, says that when recently a question regarding the wearing of Hindustani shoe in the courts was asked in the Council of the Behar Government, the Chief Secretary of the said Government replied that Indian Officers should follow their ancient custom of putting off shoes when appearing in their official or semi-official capacity; but, as there were no such restrictions in courts, the Government was not desirous of making special rules regarding the wearing of Hindustani shoes in those places.

Commenting on the above the paper says that, if an Indian official can appear before his European superior with his boots on, there is no reason why he should not be allowed to wear Hindustani shoes. Why this invidious destinction between boots and Hindustani shoes? If, however, the question of custom is involved in the matter, the English Officer also should, in conformity with the custom of the country, put off his boots when entering the house of his subordinates. In conclusion, the papers says that if "we" are prompted by feelings of honour and self-respect, the boot will surely regard the Hindustani shoe with respect.

The Deputy Commissioners and the people.

34. Writing under the heading "How far the Deputy Commissioners are acquainted with the condition of the people?" the *Hindu* (Lahore), of the 9th April 1914, says that a few days ago an official member observed in the Imperial Legislative Council that the Deputy Commissioners of districts take deeper interest in the well-being of the people than Pleaders and shopkeepers. It is undoubtedly true that the Deputy Commissioner lives in the head-quarters of the district under his charge, but he knows nothing of his subjects. The generality of the people can not approach him. He does not mix with the people as freely as with Englishmen, and does not cultivate friendly relations with the former. He is unacquainted with the condition and needs of the people of his district. He looks on them with the eyes of the police. He does not care to meet any body, and is so engrossed in his daily work that he cannot afford the smallest time.

The *Zamindar* newspaper.

35. The following is from the *Tribune* (Lahore), of the 18th April 1914 :—

"On 8th April the Deputy Commissioner of Lahore sent for the publisher of the *Zamindar* and in the presence of the Hon'ble Mian Mohamed Shafi, Khan Bahadur Bashir Ali Khan, Nawab Mohamed Ali Khan Qazalbash and Sardar Abdur Rahman Khan handed him a list of the articles which had appeared in the resuscitated *Zamindar* and which Government considered objectionable. A letter from the Deputy Commissioner intimated to the publisher that certain articles, which had recently appeared in the *Zamindar*, clearly brought out that the practical conduct of the journal was at variance with what had more than once been stated before him to be the case, as based on a desire to improve the administration by legitimate and just criticism, and that on the contrary the paper had, by mis-stating and misrepresenting facts, been endeavouring to the utmost to spread unrest among the ignorant classes The letter went on to refer to the leading articles which had appeared in the issues of 25th, 26th and 27th February, which articles clearly led to the conclusion that the paper regarded the British Government as a Government fourth in position, which was compared with the Russian Government under which also Mohamedans lived, and also with the States of the Balkan, Bosnia, Herzogovina, and the Government of the Phillipines in such a way as to disparage the British Government, instances of the repressive measures adopted by the British Government having been quoted in support of the contention. Lord Morley had stated that if the details of Indian administration were placed before the House of Commons for criticism and revision, they would be exposed to such criticism as could not but prove harmful. This had been misinterpreted, the word 'exposed' having been taken in the sense of 'brought into the light of day,' which gave it a totally different significance. Another article under the same heading appeared in the issue of 28th February while in the issue of 3rd March appeared yet another under the headings 'The Cry of the Poor'—'O destroyer of the garden, root and branch, scatter something this side also.' In the former article it was stated that in the time of Moslem rule in India the Government took one-tenth of th produce of land as land revenue, and left nine-tenths for the agriculturist. With that rule the British rule was compared, the British side not having been shown to advantage. The article of 3rd March contrasted the condition of poverty and plague-stricken persons in India with that of Englishmen who had become rich with the wealth of India and spent 50 millions on hunting and sports. The Deputy Commissioner says that the trend of these articles was that under Mohamedan rule people were more prosperous. The statement that under Mohamedan administration no more than one-tenth of the produce was taken was not correct. Under instructions from His Honour the Lieutenant-Governor he sent the substance of an extract from Abul Fazl's Ayeen-i-Akbari, which showed that in Moghul times under Akbar one-third of the produce was levied, the provision being based on the practice of Naushirwan, and at the time of levying this share the produce was valued at too high a price and then again converted into money according to the prevailing rate. In conclusion the Deputy Commissioner added the warning that if, after the publication of writings whose object was to spread misunderstanding and ill-will against Government, the paper refused to publish the true facts, the Government would take it as evidence of its conduct and take steps on that basis."

The following is from the *Observer* (Lahore), of the 18th April 1914 :—

"The *Zamindar* of Lahore has again been warned by Government and objection has been taken to its leading articles, published in its issues of 25th, 26th, 27th, 28th February and 3rd March 1914, respectively, on the ground that the articles in question are likely to create disaffection among the masses against the British Government. We have not yet been able to read through the articles complained of, but, without prejudice, we may venture to remind our contemporary to be less caustic in his style and less trenchant in its criticism. The law of the land is exceptionally stringent but must be observed, unless and until British Enthusiasm and love of Freedom have admixtured it with characteristic leniency. At the same time, we would request the Local Government to be more liberal in its estimate of the probable effect of articles criticising *bonâ fide* the policy, revenue and any other, of Government. British rule is grounded in the hearts of the people and its traditions of fairness and justice have accustomed them to frankly mention some of their grievances. A perverse criticism even may be overlooked, and they share too much of the alarmist who feels that any criticism of Government, even though it be based on incorrect or, say, completely wrong data, should be put down with an iron hand. The revenue system of India is undoubtedly a permanent monument of British administrative skill, and even the man in the street is fully cognisable of the security of tenure and the flexibility of demand which it ensures. Therefore any unfavourable comparison of the British revenue system with, say, an imaginary system of the past, should not be resented. As a matter of fact, there have been Indian administrators of the school of R. C. Dutt who have violently attacked the revenue policy of Government and made the same the subject matter of an open letter to Lord Curzon. Nevertheless, British breadth of mind has tolerated such attacks and even the voluminous publications containing descriptions of that kind are having free circulation to-day. We would, therefore, while reminding the *Zamindar* to be more careful in future, as its contents are meant for the masses and there is accordingly greater scope for misconception and misunderstandings, also request His Honour to take a more liberal view of this kind of criticism."

The *Zamindar* (Lahore), of the 15th April 1914, publishes a leader headed "The secret of mischief making by the *Zamindar* : the nature of our crimes ; a rare writing—I" Our paper will attain its third year in October 1914, and if success can be measured by recovery, without loss of dignity, from an astonishing struggle, then the Daily *Zamindar* stands foremost among Indian newspapers.

We still fail to see what particular portion or portions of our articles led to the confiscation of our press and securities. Had the offensive portions been pointed out to us, we should have taken precautions against repeating the error. But this was never done, with the result that the misunderstanding on the part of Government in respect to us has grown.

In an interview with Mr. Tollinton, Deputy Commissioner, we gave a clear exposition of the *Zamindar's* policy. The policy was not one of ill-will to Government, but consisted in bold and honest criticisms of Government measures. But just criticism has been mistaken for "mischief-making."

This mischief-making dates from the outbreak of the Tripolitan war, 2½ years ago. That was a time of great anguish for the Islamic world; but can "our" officials cite a single instance where the *Zamindar* created the slightest stir in the country ? In spite of our moderation we are misunderstood, and the Punjab Government is still prejudiced against us, as seen in a letter given us by the Deputy Commmissioner, Mr. Tollinton. This letter was presented to us in the Deputy Commissioner's office in the presence of four respectable witnesses. It is a rare and invaluable document for us, as it now becomes evident that Government views our writings with doubt and suspicion. Our articles are distorted; our criticisms are considered inflammatory; and our complaints looked upon as mischievous. And yet our boldness in criticism has simply been an index to our desire to create such a relation between rulers and ruled as explained in the saying—

> "I may become what thou art and those mayst become what I am;
> I may become the body and thou the soul.
>
> So that nobody may say after this that thou and I are separate beings."

LAHORE:
The 25th April 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroze Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
21	Desh	Do.	Dina Nath	Ishar Das	2,000 „
22	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
23	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
24	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
25	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies.
26	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
27	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
28	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 2ND MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
29	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
30	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
31	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	...
32	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
33	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
36	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
40	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
41	Bharat Samachar*	Rawalpindi	...	Badar-ud-din	...
42	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
43	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
44	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
45	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das, Sharma	...
46	Durbar*	Do.	Karm Chand, Hateshi	Karm Chand, Hateshi	600 copies.
47	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
48	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
49	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
52	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
53	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies
54	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
55	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
56	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
57	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
58	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
59	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
60	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
61	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

ST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 2ND MAY 1914—CONTINUED.

	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies.
	Musalman*	Amritsar	Ilm Din	Ilm Din	425 "
	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
	Nur	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 "
7	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 "
8	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 "
9	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
0	Punjab Samachar*	Do.	Hira Lal	Hira Lal	1,700 copies.
1	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 "
2	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 "
3	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 "
4	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 "
75	Shamsher-i-Qalam*	Lahore	Nur Ahmad	Nur Ahmad	...
76	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
77	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 "
78	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 "
79	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 "
80	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
81	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
82	Uch-Jiwan*	Do.	Dev Rattan	Dev Rattan	...
83	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
84	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 "
85	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 "
	FORTNIGHTLY.				
86	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
87	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 "
88	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 "
89	Mohyal Mittar*	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 "
90	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 "
91	Suraj Parkash	Do.	Fateh Chand	Fateh Chand	...
	MONTHLY.				
92	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
93	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
94	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...
95	Anwar-ul-Sufia	Do.	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
96	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS I STOOD ON THE 2ND MAY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded*.				
97	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
98	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 copie
99	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
100	Indar*	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copie
101	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
102	Jain Udhey	Do.	Fattu Ram	Fattu Ram	...
103	Jauhar	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 copies.
104	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 „
105	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
106	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
107	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
108	Prem Bilas	Gujranwala	Mittar Sen	Mela Ram	...
109	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
110	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies.
111	Sulah Kul	Montgomery	Fateh Chand	Fateh Chand	...
112	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
113	Tashhiz-ul-Azhan	Qadian, Gurdaspur District	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	BI-WEEKLY.				
114	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
115	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
116	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
117	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
118	Patiala Gazette*	Patiala	Gurbakhsh Singh	Patiala State	...
119	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
120	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—Politics.

(a)—*Foreign*.

Bulgarian affairs.

1. Writing under the heading "At any rate you should be Christians," the *Paigham-i-Sulah* (Lahore), of the 12th April 1914, says that writing about Lobak (?) in Bulgaria, the *Siraj-ul-Akhbar* (Kabul) states that the Muhammadans of that country are being forced to embrace Christianity on pain of severe punishment. In the census reports they are shown as Christians, and failure to adopt this faith renders them liable to forfeiture of their land. The Christian world is growing in bigotry, and it is now the duty of all Muslim papers to raise their voices against such treatment. We must appeal to Government for redress of our grievances.

Indians in America.

2. The *Desh* (Lahore), of the 12th April 1914, publishes an article headed "An attempt to expel Indians from America." Referring to the deputation consisting of Mr. Bose, Lala Hardyal and Doctor Bishen Singh, organised by the Pacific Coast Khalsa Diwan Society, Stockton, California (America), and sent to Washington (*vide* paragraph 1 of selections No 12), the paper says that the deputation interviewed the British Ambassador at Washington. Inquires were made as to what steps had been taken to deal with the question of Indian immigration to America. The British Ambassador replied evasively to these enquiries and pointed out that this question must be left to the decision of the British Foreign Office.

The attitude recently adopted by the Japanese Government on this question has added to its complexity. We hope that the British Government will follow in the wake of Japan, and secure advantages for its Indian subjects.

Meetings should be held throughout this country to show Government the feelings of Indians on this question.

The *Zamindar* and the *Turkish* Relief Fund

3. The *Watan* (Lahore), of the 10th (received on the 18th) April 1914 publishes a note entitled "The monetary help rendered by Indian Muhammadans to those Ottomans who were wounded and who suffered during the Tripolitan and the Balkan Wars." "We" have received, says the paper, a beinnial report of the Ottoman Red Crescent Society, from a perusal of which it appears that Indian Muhammadans contributed Rs. 23,63,094 towards the Turkish Relief Fund during the two years under report. We are surprised to note that our contribution was only 24 lakhs seeing that it was generally estimated that one crore of rupees had been collected. This disparity in the figures is somewhat puzzling. Among the list of contributors we notice that *Zamindar* is not mentioned. And yet Zafar Ali was most vociferous in his appeals for funds for the war. We should like an explanation of this absence of the *Zamindar* from the list of contributors.

(b)—*Home*.

Sedition in the Punjab.

4. The *Desh* (Lahore), of the 22nd April 1914, publishes an article headed "The need of suppressing rebellion and anarchism in the Punjab." The significant speech delivered by His Honour, says the paper, at the meeting of the Punjab Legislative Council, held on the 18th April, is published elsewhere in this issue. The most important portion of the speech is that in which His Honour has given expression to his views regarding the attempts which are made to sow seeds of anarchical movement in the Punjab, and the necessity for extirpating that movement. As the results of seditious and anarchical movements can in no way be beneficial to the country, the loyal and law-abiding people should certainly have no sympathy with them.

In the course of his speech His Honour said :—"Government itself has little to fear from these machinations, but the good name of the province would be seriously imperilled by the spread of the movement, and hence Government appealed to everybody to co-operate with it in counteracting and extirpating the movement which is inimical to the interests of the country." Bearing in mind the events of past history, says the paper, the view of His Honour is perfectly justified, for no country has ever risen, or its best interests been served or its ideals realized, through bloodshed and seditious movements. There can be no denying the fact that the efforts of the advocates of seditious and anarchical movements are nothing as compared with the might and power of the British Government. So far from doing any harm to Government through their efforts, which deserve to be condemned, they are inviting their own ruin and are making the path of the peaceful progress of their countrymen, thorny. This can, in no circumstances, be called nationalism or patriotism.

The Lieutenant-Governor also said in the course of his speech :—

"This class, though insignificant in numbers, has been striving with extraordinary persistence for some time to gain a footing in this province which had never hitherto had a stain on its record."

Considering the extensive means of obtaining information at the disposal of Government, this ill-omened movement, which will prove disastrous to the country, has just come into being and can be stamped out without difficulty by the people of the Punjab. All that is wanted is that the public should cooperate with the Government and the authorities in the measures taken for its extirpation, considering co-operation as a foremost duty of their individual and national existence.

Relying on the means of obtaining information, at the disposal of Government, His Honour said that one of the methods to promote sedition and anarchical movement was :—

"To work on the credulous minds of the young and the ignorant, to sap their loyalty and to poison their minds against the Government, by misrepresentation, and by the circulation of seditious pamphlets in schools and colleges. Anarchical movement was even disguised under the cloak of religion and patriotism. But the movement has made but little progress."

"We" are all aware of the truth contained in these remarks of His Honour, as it is a fact that seditious pamphlets were distributed in schools and colleges. "We" must say emphatically that persons guilty of these attempts are misguiding the rising generation—whose ideals can be made high and useful; that these persons are the destroyers of the generation on whose upbringing on proper lines, depends the future welfare of the country. For this reason it is of the highest importance to discourage, not by words of mouth, but by practical action, the insidious attempts of these spoilers of the rising generation, so that the desire of Government "that the public should cooperate with Government in extirpating the movement" may be realized.

On the basis of the information supplied to him His Honour said that one of the methods by which the anarchical movement was spread was "To poison the minds of the young against the Government by persistent misrepresentation in a certain section of the vernacular press within and without the province."

"We" are not aware which section of the Indian Press favours, or is in the habit of making, such disastrous attempts. But if there are really such papers, their existence is a gross insult to the true feelings of the whole of the loyal Punjab and is calculated to bring into discredit the efforts and aspirations of those members of the community who are engaged in securing, by peaceful, methods, the realisation of those ideals, with results which will prove beneficial to both Government and our countrymen.

In conclusion, we wish to assure His Honour Sir Michael O'Dwyer that leaving aside an infinitesimally small section of the community, the people of the Punjab are as a whole sincerely loyal and grateful to the British Government, and are deeply sensible of the opportunities which they possess (under the British Government) for making peaceful progress. At the same time we appeal to the Punjab public that they should appreciate the views expressed by His Honour by way of complaint, being as they are, prompted by a spirit of true sympathy and friendliness, and they should prove by their action that they are ready to do their duty, with manliness, in order to extirpate, in co-operation with Government, every movement which is antagonistic to Government.

Sikhs and sedition.

5. The *Khalsa Advocate* (Amritsar), of the 18th April 1914, publishes the following:—

"The editor of a local vernacular paper, complains that he has received threatening letters from America. These letters are of course anonymous; but what surprises us is that they are stated to be written in Gurmukhi. We are not sure if these letters do not emanate from 'Rash Bihari Boses' and 'Dinanaths' writing in the name of 'Mohan Singh.' But if any Sikh youngsters have been really unwise enough to fall into the hands of agitators it is time they should cease their senseless activities. Think before you leap, says the proverb. We would advise the Sikhs in America to mind their own immediate business. They cannot be expected to take in correctly the position of affairs in India, from which they are separated by thousands of miles. The Sikhs in the mother country have everything to lose and nothing to gain by sheer amateur attempts at politics. The American Sikhs shall have themselves to thank if their interference is resented by their brothers at home. One can quite understand that the treatment they have met with, and the response their constitutional representations have secured in America are far from satisfactory. But this should not be allowed to ripen into discontent and find expression in unnecessarily strong language. They have the sympathies of the Indian Government. They need not lose all hope yet. Should they make a mistake by falling in undesirable society or by allowing themselves to be made tools in the hands of professional agitators they will spoil their case and lose every support of their community and of the Government under which the Sikhs are enjoying peace which they never had under the Moghuls.

A Sikh national song.

6. The *Loyal Gazette* (Lahore), of the 12th April 1914, publishes from Lala Lal Chand, *Falak*, an Urdu poem entitled "A national song for Sikh children." It runs thus—

"Nectar sweet hath Gobind given us,
"Our name and fame will live for ever,
"Tyrants by us have been out driven,
"Deny not this O India ever;
"Young and old have stood unflinching,
"Caring nought for bow or arrow,
"Bliss for them to dwell unceasing,
"In the faith their Guru brought."

* * * *

"Once the day we sway'd the Punjab,
"Once the day our banners waved,
"Delhi, Kabul, all the country
"Feared and bow'd before our name.
"Renown'd were we with bow and arrow,
"Sword and spear were by us plied,
"Dreading nought in bloody battle,
"Foemen countless at each Singh's hand died."

"To distant climes do we now travel,
"China, Greece, Japan, Ceylon,
"America too, and Afric's shores,
"No part is there we haven't known.
"Our veins do course with Gobind's blood,
"At our aspect dire e'en lions quail,
"No fear for sword or spear or arrow,
"And this our rulers know full well."

"Country and rulers do we love,
"And who this truth will dare gainsay?
"For India's sake our blood hath flow'd,
"And for this work are we beloved,
"Our guide is he who for his faith
"Did give his sons in sacrifice."

The Delhi conspiracy.

7. The *Harbinger* (Lahore), of the 28th April 1914, has the following:—

"As they are all young men with the exception of Amir Chand, a book-seller of Delhi, it is plain that they have been playing the Devil for some bigger fellows, aspirants for the throne of Delhi. It must be they who have been supplying them with funds. The evidence shows these fellows are versed in the lives of Mazzini, Garibaldi, and other revolutionary books of the Europeans translated into Urdu or Vernacular by some Congress leaders. They are all Hindus of the National Congressmen's followers. They don't want to give the credit of starting their infernal association to any other body. The Government also knows this fact, as His Honour recently referred in his council speech to the extremists who wanted to terrorise with the bomb and the pistol. The Government should set aside the formal reserve and frankly ask the leaders of the National Congress, whoever they may be, as to what they want, and request them to stop their so-called political agitation for nothing. Also, as the N. C. men are defeated in the councils by replying officers, and as the same will happen in public, the officers should deliver counter lectures and write refuting articles to give a lie to their agitation and their attempt to excite impulsive youths. There is no reason why officers should not speak in public, as the non-official members of councils, who receive remuneration, speak as they like before the ignorant public. For a lie is refuted by exposure and not by silence."

The Congress Deputation.

8. The *Panjabee* (Lahore), of the 25th April 1914, has the following:—

"Of the several questions that will engage the attention of the deputation, the most important decidedly are the Press Act, the separation of judicial and executive functions and the reconstitution of the Secretary of State's Council. Regarding the Press Act, the deputation will be well advised in pressing not for a modification, substantial or otherwise, but for its total repeal. Such parts of the measure as experience may have shown to be necessary or wholesome might be incorporated in the ordinary law of the land. In any case it is absolutely necessary that the provision as regards an appeal to the High Court should be real, that in the case of a forfeiture under the Act, whether of security or of some publication, the obligation to state the grounds of such action should be mandatory, and finally that the section defining the offence under the Act should be far less comprehensive than it is. At present every journalist in India has to write with the sword of Damocles hanging over his head. As regards our old friend, the separation of judicial and executive functions, there is little to be said that has not been said a thousand times. Speaking to English audiences and to English public men the deputation, we presume, will have no very great difficulty in demonstrating the indefensibleness of the present system as a matter of theory, or its utter mischievousness in practice. The question of the reorganisation of the Secretary of State's Council is more difficult and, in a sense, is the most important of all. A properly constituted India Council in London would be a safeguard of public freedom in India and of Indian interests generally as nothing else can be under present circumstances. It would be at once a protector of Indian interests, when there was a conflict between those interests and the interests of powerful classes in England, as well as a check upon the Government of India and the Civil Service. If such a Council had been in existence it is safe to assert that the 3½ per cent. excise duty on Indian cotton goods would never have been imposed, the partition of Bengal would never have been carried out, and the repressive measures of the last five years would either not have been enacted or would have become dead letters as soon as they were enacted. But if the India Council is to fulfil this useful purpose it must be thoroughly reconstituted—not in the way suggested by Lord Crewe, but on popular lines. The portfolio idea must be abandoned, and at least a third of its members—we would prefer a larger proportion—should be Indians, not nominated as now, but elected by the elected members, as distinguished from the non-official members, of the Viceroy's Council, and of the several provincial Councils, and at least a third should consist of English public men unconnected with India. Only a third or less should be members of the Civil Service. It is only a Council so constituted that will be of real use, and, failing such a Council, the deputation will do well to press for the total abolition of the Secretary of State's Council."

The old and new regimes.

9. The *Paisa Akhbar* (Lahore), of the 8th (received on the 16th) April 1914, publishes from Maulvi Muhammad Abdul Hasan, Sadiqi, of Badaon, retired Judge (Hyderabad State,) a communication entitled: "A comparison between past and present; the British Government and the Muhammadan." The present day is marked by freedom in every sphere of life. Even educated Muhammadans evince a desire to dabble in politics; and no doubt this national awakening is commendable. But Muhammadans should avoid politics and interest themselves in education and the pursuits of commerce. On the advent of Muslim rule, India was torn by faction; but by their beneficent rule Muhammadans established harmony and their rule extended over seven centuries. However, during the decline of the Moghul dynasty the country was once again a prey to freebooters and plunderers. Muhammadan existence was threatened by the wild Maharattas and other savages. At this point the British gained a footing in India. Anarchy and disorder were suppressed, and Muhammadans were saved from the inevitable ruin which was awaiting them, we owe a debt of gratitude to the British, and our future is bound up with the stability of their rule. We should, therefore, gain the confidence of Government, which spares no efforts to better the lot of Mussulmans.

The old and the new order in the country.

10. The *Hindu* (Lahore), of the 15th April 1914, publishes a poem written by Lala Lal Chand, *Falak*. It is said to portray the present political situation. The editor of the *Hindu* despairingly opens the poem with these words.

"You, O Falak, should also change your attitude as the times have changed."

The poem itself runs roughly thus :—

"No longer breathes the patriot spirit;
"Attained their goal have iron laws;
"No longer love for kin doth linger;
"Loyalty, loyalty do folk now cry.
"Sunken the hearts of fiery patriots;
"Raised in triumph the rules' heads;
"Ajit and Sufi have gone to Turkey;
"Lajpat has left us, gone for aye.
"Untrue to his word, Jaswant has left us;
"Dearer to him was life than service.
"No longer Kishan Singh doth cheer us;
"Youth's ardour lies crushed by prison walls.
"Changed are the thoughts of Sarala and Dina,
"Love of country to them is nought;
"Worthy Iqbal changed his thoughts;
"As have the Rai Sahibs and Khan Bahadurs,
"Changed are Mehta and Pindi Das.
"The turn has come to thine, O Falak!"

Government and the people.

11. The *Hindu* (Lahore), of the 25th April 1914, publishes from a correspondent writing under the pseudonym of "Bawaji," a communication headed "Why does unrest exist in India." Indians are invariably held responsible for the present unrest in the country: but we venture to say that Europeans can by no means exonerate themselves from blame. In foreign countries we are treated worse than the lower animals. In India all assaults, and consequent deaths, of Indians at the hands of Englishmen are decided in the latter's favour who generally escape punishment. The arrogance of certain narrow-minded Englishmen does not conduce to the creation of friendly feelings. If equal treatment be granted to Indians and Europeans we can assure Government of the steadfast loyalty of every member of the Hindu community.

Executive Council for the Punjab.

12. The *Panjabee* (Lahore), of the 23rd April 1914, has the following:—

"Sir Michael O'Dwyer spoke in more cautious terms about the proposal for the creation of an Executive Council. The proposal was one, said His Honour, which the Lieutenant-Governor must speak of with a certain delicacy and reserve, because in a way it was one which could not be freely discussed without involving his capacity and his industry and his power to get through the administration of the Province. We cannot accept His Honour's view. The issue is in no way personal. No Lieutenant-Governor, however able, industrious, and efficient he may be, can be anything more than an individual, and it is no disparagement of an individual to say that he cannot administer the affairs of a whole Province as well or as efficiently as he would be able to do if he had an Executive Council with an Indian member. If even a Gladstone could not do without responsible advice and co-operation, no Lieutenant-Governor need feel it humiliating to be told that he cannot do without it. As His Honour himself observed, the matter is one which has to be disposed of on broad, general lines."

The following is from the same paper of the 25th April 1914:—

"There is undoubtedly some force in Sir Michael O'Dwyer's remark that we in this Province have more pressing matters to deal with than the question of an Executive Council; but we can scarcely commend some of the other reasons which His Honour gave for not taking up the question at present. One reason which His Honour gave may have been good enough in the middle of the 18th century when the poet consigned to the category of fools all who contested for forms of government. To-day the table has been completely turned, and no man who prides himself on being modern in his ideas and beliefs can deprecate discussions regarding forms of government. The truth, as His Honour knows quite as well as we do, is that men's ideas regarding the relations between the Government and the people, as well as the functions of Government, have undergone a substantial modification during the last century and a half; and questions which were of no moment at the time of Goldsmith are all important to-day. It was an English Prime Minister, who was no fool, who declared some years ago that no amount of good government could be a substitute for self-government; and the question of an Executive Council for the province has this to do with the question of self-government, that in the Executive Council, when one is created, an Indian is to find a permanent place. The appointment of an Indian member to the Executive Council does not substantially alter the form of government, we know; nor is it a step in self-government. But it is certainly a step in the right direction—a step towards the ultimate transformation of government. It is quite true, as His Honour says, that the Provinces which have been given Executive Councils have double the population of the Punjab. But why does not His Honour take the Presidencies also into account? If he did so, he would see that Bombay has very nearly the same population as the Punjab."

The Civil Service and the Provincial Service.

13. The *Panjabee* (Lahore), of the 25th April, publishes the following:—

"We should like very much to know why something of this kind could not be done for the Provincial Judicial Service, at least in the Punjab. In what sense were the 'rates of salary for officers of the Indian Civil Service in the Punjab, the United Provinces and the Central Provinces of certain years of Service' more inadequate than the rates of salary for members of the Provincial Service? In the case of the latter the Government takes shelter behind the plea that nothing can be done until the views of the Public Services Commission are known. In the case of the former not only did the Government of India ask for and obtain the Secretary of State's sanction to a scheme of guaranteed minimum rates of salary with effect from the 1st October, 1912, but upon an examination of the working of this scheme for twelve months they now asked for and obtained the sanction of the Secretary of State to a further increase in respect of some of them. The contrast is scarcely edifying."

Hindus and their future.

14. The *Hindu* (Lahore), of the 15th April 1914, publishes from the pen of a "liberal Indian" a communication headed: "Do what you ought to do and leave the rest to work itself." The writer refers to the article headed "Why is political life dead in the Punjab?" published in the issue of this paper dated 27th March 1914 (*vide* paragraph 13 of selections No. 14). Our tuft hunting leaders are responsible for our political impotence. Any attempt to dabble in politics is strongly discountenanced by Government and usually forebodes trouble. Our pusillanimous leaders give us no assistance and leave us in the lurch. However, we have become politically conscious and nothing can destroy our new aspirations to advance along this line. We must have a change of leaders, and must throw off our moral cowardice and lack of energy. Why are we ill-treated in foreign countries? Why do English Students in London pass objectionable resolutions against Indians? Simply because Europeans do not wish to see Indians progress in civilisation and because certain persons think that Indians should work hard to fill the stomachs and treasuries of the white population of foreign countries.

Licensed coolie-recruiters.

15. The *Tribune* (Lahore), of the 25th April 1914, has the following:—

"Labour recruiting in India, whether for Indian plantations or for colonies, is done in a most unsatisfactory and injurious manner. The system must be thoroughly overhauled, and entirely new and safe methods should be adopted in future. One important requirement is that the labourer should, before signing the contract, know exactly where he is to go and what conditions of life prevail there. It is of no use to leave this duty to the recruiters, who are paid at so much for a recruit sent. But a more responsible person should satisfy himself about the matter. Mr. T. Madhavan Nair, writing in the pages of the *Hindu*, Madras, gives a harrowing description of the villainies of the average coolie-recruiters in the South of India. Every kind of deceit is practised to induce the people to go to the distant plantations. We are surprised to hear that even elderly students with a fair knowledge of English, clerks, and mechanics are allured by the blandishments of the licensed recruiting agent and are told they will be employed on high salaries. Women and children are easily cheated. If the system cannot be stopped altogether, he suggests that the wholesale cheating and misrepresentation by recruiting agents should be stopped. The present precautions are absolutely unavailing. Every labourer, male or female should, we think, be compelled to produce a certificate signed by a specially appointed committee or a local graduate, or a responsible Government official or Vakil or other person in the district from which the labourer is recruited to the effect that he or she is thoroughly aware of the nature of the contract, the country, the conditions of life, &c. Furthermore, Government should appoint a non-official committee to occasionally visit the places of employment and see whether the employees are properly treated. We hope these conditions will be duly considered by Government before permitting any Indian labourer to be recruited either to the tea plantations in Assam or to any country outside India."

II.—AFGHANISTAN AND TRANS-FRONTIER.

The Border Pathans.

16. The *Tribune* (Lahore), of the 28th April 1914, has the following:—

"If the Pathan nuisance is felt in Australia even as in Calcutta it is due partly at least to the unwisdom of the Government (of India) in extending to these rank outsiders a hospitality conferring privileges of which they have never dreamt in their own territory. It is also due, in part, to the policy of favouring them at the expense of the sons of the soil. The provisions of the Land Alienation Act are a standing menace in this respect, and sooner or later the dangerous nature of these provisions, must force them on the attention of the Government. The opening of the Upper Swat Canal and that of the Lower Bari Doab Canal increase this danger; and this province must be prepared for fresh inroads from the tribal country. But with those who are likely to settle as agriculturists others are also migrating; and it is this class who have in Calcutta and elsewhere earned for themselves the disrepute of being a pest."

III—NATIVE STATES.

Kashmir affairs.

17. The following is from the *Panjabee* (Lahore), of the 23rd April 1914:—

"Lectures and sermons, like text books, go some way, but never far enough. If they are to fulfil the purpose which education of the right sort has in view, they must be supplemented by living contact with inspiring personalities, as well as by an atmosphere surcharged with the spirit of knowledge, of freedom and of virtue. Too often it is assumed that a spirit of submission to external discipiline, and the avoidance of certain traditional vices are the essentials of character. No mistake could be more fatal. The highest form of discipline is self-discipline and character is positive as well as negative, positive far more than negative The man who merely abstains from wrong-doing may lead a peaceful life for himself, but is of little good to the community. Aggressive right doing is what is needed in men, especially in modern men. It is from this point of view that we can scarcely commend the undue emphasis which seems to be laid in the State Schools and Colleges on the preaching of the spirit of loyalty. Such preaching is bound to be barren, artificial and unprofitable. It is not loyalty in the sense of submission to the authority of the State, but the rights and duties of citizenship, which necessarily include such submission and transcends it, that ought to be taught to the students."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Hindu-Muhammadan Conference.

18. In a note entitled "The Hindu-Muslim Conference in the United Provinces" the *Desh* (Lahore) of the 16th April 1914, says that nothing is known as to what took place at the conference, but we hope that it served some useful purpose. It is rumoured that separate electorates will be given to Muhammadans on the local bodies—their representatives, however, remaining unincreased. Moreover, the feelings of Hindus on the question of Kine Killing will be given due consideration. The decision about separate electorates, if true, is an unhappy one. In our opinion those people should be elected representatives who are competent of performing their duties. The question of religion should not interfere in this selection.

The Hindu Muhammadan relations in the Punjab.

19. The *Tribune* (Lahore), of the 26th April 1914, has the following :—

"His Honour the Lieutenant-Governor did not favour the suggestion that conciliatory boards should be established consisting of officials and non-officials. His own view is that where serious causes of friction exist the local leaders of the two communities should approach the Government with a view to devising means of a settlement. We are afraid this will not cure the disease which lies deeper and stronger. It is a deadly disease which, when it breaks out, can hardly be controlled. Its roots should be searched out and destroyed rather than its outgrowths pruned off with the official knife. His Honour the Lieutenant-Governor of the United Provinces has appointed a large committee of influential non-officials to do this. We hope something similar will be attempted in the Punjab. We repeat our disease is a more malignant one than the U. P. sore, and requires a more determined effort."

The Cawnpore Mosque affair.

20. In a note entitled "The construction of the Cawnpore Mosque" the *Shamsher-i-Qalam* (Lahore), of the 15th April 1914, refers to the conversation between His Honour Sir James Meston and the Mutwallis of the Cawnpore Mosque. The presence of the Raja of Mahmudabad is perhaps sufficient guarantee that no decision will be made which is adverse to Muslim interests. However, we strongly deprecate the secrecy which is maintained in this connection. The Cawnpore Mosque incident is still fresh in the minds of Mohammedans, and we warn our leaders to be extremely judicious in coming to any terms on this question, on pain of unpleasant consequences.

The Rikabganj *Gurdwara* affair.

21. In its supplement, dated the 24th (received on the 29th) April 1914, the *Khalsa Akhbar* (Lyallpur), refers to the Rikabganj Gurdwara Committee or Darbar and says that it recently received an envelope containing a copy of the regulations govering the said Committee, as also three or four other papers in Gurmukhi. The first paper, addressed to the Secretary of the Singh Sabha or the Diwan, announces that a meeting of the Committee will be held on the 3rd May (1914) in the Town Hall, Amritsar (in order to discuss matters affecting the Rikabganj *Gurdwara* affair). In one of the other papers it is remarked that if Government is disposed to grant some other piece of land and to erect a four-sided *Gurdwara* thereon, its proposal should be accepted. In the second paper it is stated that certain persons are misrepresenting the services which the Chief Khalsa Diwan has so far rendered in connection with Rikabganj

Gurdwara affair. As the Committee has to deal with a purely religious question, we maintain that only Sikhs should be permitted to attend. The presence of high Government officials will prevent a free exchange of views, and hence their presence is undesirable. Any suggestion on the part of the Committee to change the shape of the *Gurdwara* is likely to create disunion among Sikhs. Before taking any steps the large number of Sikhs in foreign lands should be consulted as also those enlisted in the Army. It is advisable, therefore, to postpone the meeting for two months.

In another place the paper has a note headed "Why the Committee should not be held" When, says the paper, thousands of Sikhs have expressed their opinion that the shape of the *Gurdwara* should undergo no change and that it should remain intact, the holding of the Committee means that their opinion is either incorrect or carries no weight. In the past Sikhs have made great sacrifices to maintain the sanctity of their *Gurdwaras* and these cannot now be ruthlessly demolished. Of course Government may be in need of this land in Delhi; but we fail to see why everything in new Delhi should be constructed anew. Our ancient *Gurdwaras* can easily be made to look beautiful.

Writing under the heading "The Sikh Educational Conference, Jullundur," the ***Khalsa Akhbar*** (Lyallpur), of the 24th (received on the 29th) April 1914, says that during the said Conference Sardar Harchand Singh tried to invite the attention of the Secretary of the Chief Khalsa Diwan to the Rikabganj *Gurdwara* affair, but that he was hooted, insulted and was subsequently compelled to leave the Conference Hall. Although, says the paper, Sardar Harchand Singh was treated with contumely, yet the humiliation to which he was subjected is very small as compared with what he is prepared to suffer in connection with the *Gurdwara* affair.

The *Hindu* (Lahore), of the 29th April 1914, publishes from Sardar Lachman Singh, of Lyallpur, a Punjabi poem headed "Save the Rikabganj *Gurdwara*." The poet tells the Sikhs that they are going to lose the land granted to them by the Emperor Shah Alam. A Committee consisting of wealthy and titled men propose to demolish the *Gurdwara* wall. Their action must be opposed, and resolutions condemning the meeting to be held at Amritsar sent to the Chief Commissioner.

VI.—LEGISLATION.

Non-official members and Provincial Legislative Councils.

22. The *Observer* (Lahore), of the 22nd April 1914, has the following :—

> "The present situation, based as it is upon lack of mutual confidence and trust, can never be conducive to the good name as well as to the efficiency of the administration, and, if continued, will only serve to widen the gulf that separates the rulers from the ruled. We have yet firm faith left in the ample resources of the British genius of administration and we cannot believe that there are not left among the ranks of those who are responsible for the good governance of India, statesmen of liberal sympathies and a wider mental outlook, to whom the situation that is developing so rapidly in intensity, is not a matter of deep solicitude and anxious thought. What with the growth of the anarchist propaganda in India, and the spread of secret societies, having for their ignoble aim the overthrow of the British Raj it is of the highest importance that moderate opinion should be rallied to the cause of established law and order, and nothing should be countenanced that might have the effect of alienating those to whom British Rule in India is a wise dispensation of divine Providence"

Professional beggary and legislation.

23. The folowing is from the *Observer* (Lahore), of the 25th April 1914 :—

> "Hinduism is not alone in enjoining upon its followers a course of life akin to beggary Islam too counts amongst its votaries a large class of those who have renounced the pleasures of the flesh and taken to a life of extreme poverty and renunciation. Let no one misunderstand us. Common beggary which prefers abject reliance on the resources of one's neighbours to honest labour is a crime in Islam, but the beggary of a religiously inclined person is nowhere disowned. But why turn to the letter of the Islamic law for sanction? Do not we see in actual practice hordes of those who have renounced the attractions of the world and

so merged themselves into the worship of their Maker as to forget all care of their bodies. These classes are not a sect apart, they are held in high esteem and respect not only by the ignorant, but by some of the educated followers of Islam also, and any task of interference with their religious pursuits by imposing upon them the hard and the almost impossible condition of earning their own livelihood would be pure madness.

"We doubt if the Hon'ble Mr. Muhammad Shafi, Barrister-at Law, is anxious to bring these classes within the ambit of his proposed legislation, but if he does not, even then the question broached by him is not free from practical difficulties of an insuperable character. An exception will have to be made in favour of the religious mendicant, but once such an exception is provided in the enactment, an outlet will thereby be opened for the inclusion of that undeserving class whom the Hon'ble Mr. Shafi, and with him every right thinking person, would like to discourage. It is a very easy task, in India especially, to assume the role of a religious mendicant, and as soon as the common beggar will realise that a loophole for escaping the penalties of the law has been provided in favour of a religious beggar, he will conveniently take himself to the latter category."

The *Zamindar* (Lahore), of the 28th April 1914, has a leader headed "Begging for the suppression of mendicancy." The paper publishes a summary of the proceedings of the Provincial Legislative Council and that of the speeches made in it in connection with the question of the suppression of mendicancy in the province. Granted that mendicancy has been suppressed, how will the poor people maintain themselves and what will be the means of their livelihood. "We" are not in possession of factories, poor houses, and charitable institutions which should support these people. In Muslim kingdoms, where mendicancy was held to be an offence, there existed arrangements for the feeding, clothing and lodging of the needy and the helpless, for obtaining work for able-bodied men, and for educating indigent children. Are "we" prepared to make similar arrangements and wil, "our" social evils be remedied without these arrangements? In conclusionl the paper asks whether it is not medicancy that in order to suppress mendicancy "we" should ask Government to enact a law. Is it not a civilised mendicancy? We venture to think it is.

The Press Act.

24. The *Akhbar-i-'Am* (Lahore), of the 12th April 1914, publishes from a Muhammadan residing in Amritsar a communication entitled "The evils of the Press Act." The present unrest in India is attributable to the repressive measures adopted by Government, and, in particular, to the Press Act, which has been condemned even by the British Parliament As a protest against these we have bombs and the political dacoities committed in Bengal. British rule is fully appreciated by Indians and is, moreover, considered indispensable for the country; but harsh and repressive laws are hated. We, therefore, urge Government, as a preventive measure against present political crimes, to take the following steps:—

(1) Immediate repeal of Press Act, or at least the clauses dealing with security.

(2) Curtailment of powers of Police with regard to newspapers.

(3) Warning to newspapers before taking action under the Press Act.

(4) To hold the leading men of illaquas responsible for crime, and to give due considerations to the opinions of such leaders.

With the adoption of these we feel confident that crime, such as that mentioned above, will automatically cease.

The *Shamsher-i Qalam* (Lahore) of the 12th April 1914, says that the ordinances and the manner of enforcement of the Press Act are such that, if allowed to continue any longer in their present form, the Press will soon cease to exist.

The Contempt Bill and the Press Act.

25. The *Akbar-i-'Am* (Lahore), of the 15th April 1914, publishes a paragraph headed "A new danger for Indian newspapers; the hand should not stop, for the jugular vein still remains (to be cut)." The Press Act has effectively muzzled the Press. But this is not considered sufficient for dealing

with newspapers propagating liberal views. The Contempt Bill sounds the death knell of the Press liberty. We regret that the misdemeanours of a few hot-headed firebrands should bring general suffering to the whole country. We fail to understand the meaning of this repressive policy.

VII.—General Administration.

(a)—*Judicial.*

The jury system in India.

26. Writing under the heading "Purely Indian jury in cases where Indians are concerned," the *Shamsher-i-Qalam* (Lahore), of the 12th April 1914, says that the law of the land entitles Europeans to be tried before a European court and a European jury. Why, then, should Indians be debarred from claiming a purely Indian jury when they are tried? It is obvious that the absence of this latter privilege is injurious to the interest of Indians. We therefore ask that steps be taken to secure this right for Indians; and, furthermore, that the jury system be more widely introduced. We urge members of the Imperial Legislative Council to see speedily to this matter.

Protection of witnesses.

27. The *Tribune* (Lahore), of the 24th April, has the following:—

> "Commenting upon the collapse of the Faridpur dacoity case the *Statesman* invites attention to the possible effect of such cases on the nerves of persons who give evidence against the accused. 'A fiasco cannot,' it writes, 'but increase the unwillingness of responsible witnesses to come forward, for it adds the sting of futility to the unpleasantness of social disapproval. In the light of these considerations the collapse of the Faridpur case is a demoralising defeat for the cause of law and order, as it is a notable victory for the sinister influences which are seeking to undermine the respect for authority.' We are in complete agreement with this view and consider that it is the primary duty of the prosecution not only to prevent tampering with evidence but to guarantee protection to witnesses, and to so manage their investigation as to always have behind them public opinion that encourages witnesses. In the Faridpur case it was clearly the duty of the prosecution to have opposed bail if there was the slightest risk of evidence being tampered. Why bail was allowed when they were convinced of the existence of terrorist methods has never been stated. Nor have the persons who are alleged to have tampered with as many as thirty witnesses been proceeded against. The punishment of such persons is necessary both for the safety of similar cases and for the protection of witnesses in the present case from 'social disapproval' of their conduct. It is to be sincerely hoped that investigating officers will attach increasing importance to secure social approval for the arduous work of detection which is now denied to them owing to the over-zealous conduct of some of their number."

The Indian journalists and defamation.

28. Writing under the heading "Horrible result of journalistic rivalry: An admonitory spectacle of the suicide of journalists," the *Hindu* (Lahore), of the 16th April 1914, refers to the sentence of three months' simple imprisonment passed by the court of Mr. Barry against Lala Dina Nath under section 500, Indian Penal Code. We could have understood this heavy sentence had Dina Nath been guilty of defaming a Government official; but, judging from previous sentences, the present case should have been limited to a fine. However, we must bear in mind that Government has an inherent dislike for journalists. Anarchists are considered quite harmless when compared with journalists. The latter are accused of being the true inspirers of sedition in the country. They are watched like habitual criminals. The Press Act is enforced to silence their voice. Granted that their writings are at times somewhat rash; yet on careful examination it will be found that journalism, as seen in newspapers, has no sympathy with anarchical tendencies.

Munsifs in the Punjab.

29. Under the heading "The need of increasing the salaries of Munsifs in the Punjab," the *Desh* (Lahore), of the 22nd April 1914, says that the Bengal Government recently increased the initial salaries of Munsifs from Rs. 200 to Rs. 250, in order to place them on a footing of equality with members of the Bengal Provincial Service. After remarking that the Munsifs of the United Provinces also draw an initial salary of Rs. 200 per mensem, the paper says that it

is matter for regret that in the Punjab, which is not a whit inferior to the United Provinces in Political and Economic matters, the Munsifs are paid very small salaries; notwithstanding the fact that both in quantity and quality the work done by the Munsifs of both the Provinces is the same. This being the case, there is no reason why the salaries of the Munsifs of the Punjab should not be increased. The paper, therefore, urges the Punjab Government to turn its attention to this matter.

(b)—*Police.*

The Indian Police.

30. In a note entitled "The services rendered by the Indian Police officials" the *Shamsher-i-Qalam* (Lahore), of the 15th April 1914, says that the Police Department is becoming an increasingly important unit in the administration of the country. We, therefore, regret to notice the indifference usually shown by European officers when the question of the promotion of Indians in this service is raised. We are pleased to see that the authorities of Calcutta have suggested an increase in the salaries of Sub Inspectors and Inspectors. We hope that the many other grievances will be redressed.

The Police and the people.

31. The *Panjabee* (Lahore), of the 23rd April 1914, has the following:—

"The Government, His Honour declared, was determined to stamp the movement out, before it brought ruin and disaster to those whom it entangled, often youths of lofty ideals, but lacking in balance and common sense. In this determination, it is needless to say, the Government has the sincere and whole-hearted support of public opinion, if only it will take care not to confound the innocent with the guilty, and will not strain the law of evidence or any other law in fastening guilt on suspected persons. Let the police proceed on correct lines, and let the judiciary apply the law with a single eye to justice, and the community will heartily co-operate with the authorities in the campaign against anarchism. His Honour was perfectly justified in saying that it was not so much the Government as the community whose vital interests were at stake in this matter. But precisely because that is so, the assumption on which the police so often proceed, namely, that the community is in tacit sympathy with crime, is as irrational as it is unjust. Let the community be trusted, and it will reciprocate the trust. In this connection His Honour made some concrete suggestions for the consideration of the people and their leaders. While commending these suggestions to the careful consideration of the community, we may be permitted to point out that the Government itself has something to do in the matter, something more than merely punishing crime and criminals. It has to move with the times, to take note of the changed and the changing spirit of the people, to satisfy their growing aspirations, to conciliate them where conciliation is necessary, and in these and other ways to convince the people that their highest well-being, not only in an individual but a national sense, is bound up with the maintenance of the British connection. Thus only it can strengthen our hands, the hands of the constitutional party, who are as firmly wedded to the British connection as to the maintenance of law and order, and prevent anarchism from taking roots in this ancient land so uncongenial to that diabolical growth."

(e)—*Municipal and Cantonment affairs.*

The Simla Municipality.

32. The *Tribune* (Lahore), of the 28th April 1914, has the following:—

"We regret to learn that the Punjab Government has rejected the memorial of the Simla rate payers for the restoration of the right of electing their own representatives to the municipality. In rejecting the memorial the Government has shown great haste in renominating the gentlemen on whom it has for many years past been thrusting the honour of representing the Indian community. This does not show that the Government has had any convincing reasons to advance against the popular contention, and we are exceedingly sorry that the Government should have summarily brushed aside the reasoned representation of the people."

Butcher's strike in Jullundur.

33. The *Zamindar* (Lahore), of the 17th April 1914, publishes from "one afflicted" a communication headed "Butcher's strike in Jullundur." The slaughter house situated in the heart of Jullundur City has long been a sore point with the Hindus who have repeatedly endeavoured to have it removed. Hitherto they have failed, but their majority on the Municipal Committee—in spite of the fact that Hindus

and Muhammadans are in equal proportion in Jullundur—and the presence of the Hindu Deputy Commissioner, Dewan Narindra Nath, have emboldened them. A circular order has been issued that no butcher is to work without a license. This arbitrary order caused the butchers to go on strike. Meat is now being sold by inexperienced employees of the Municipality; in many cases the meat is bad and, moreover, it is said that the goats are killed by Jhatka (decapitation). This has naturally caused much uneasiness among Muhammadans. To add fuel to the fire there is a suggestion that the vegetable market, now in the *Serai* of Sheikh Karim Bux, is to be moved to a building belonging to Rai Salig Ram.

Such action, the paper says, is not likely to lead to a *rapprochement* between Muhammadans and Hindus and we ask the authorities to repeal these orders.

(d)—*Education*.

Scientific and Industrial education.

34. Under the heading "Scientific and Industrial Education," the *Tribune* Lahore), of the 24th April 1914, remarks as follows:—

"Whenever the Indian finds a chance of doing public good, almost instinctively he selects as large a number of beneficiaries as possible. On the other hand, it is a purely English idea that high efficiency should be reached first, even though it is at the cost of numbers. We know well how this principle is applied to primary education. The Government wants well-built, and well equipped school buildings, and thoroughly trained, well paid teachers, before it opens new primary schools in a country where 98 per cent. of the masses have been illiterate for centuries and have consequently been paying the social, economic and other penalties of ignorance. No Indian has been able to appreciate this un-Indian principle advocated by the official body. We believe that the critics of scientific and industrial education similarly want India to benefit by 3 first rate scholars and not by 300 second rate men. We repeat that they will not succeed in winning half a dozen Indians to their view and if this principle were adopted, few Indians will pay for the maintenance of this un-Indian policy."

The proposed Chiefs' College at Delhi.

35. The following is from the *Tribune* (Lahore) of the 26th April 1914:—

"If the Delhi College is to be modelled on the lines of the Aitchison and Daly Colleges, the Government would only be copying a system which has been found deficient in many respects and which has failed to produce an Indian aristocracy that can intelligently serve the cause of political, social and industrial progress of monarchic India. Successive Viceroys have recognised in the Indian Princes qualities of mind and conduct which are said to possess Imperial significance. They are expected to assist British administrators by setting up examples of good administration among contented and prosperous people. Under these circumstances the policy of segregating them and removing them from all contact and influence of the intellectual middle class can hardly make them competent Indian rulers.

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"Why should the average Indian Prince take the trouble to study, and to think, if his environments at a most impressionable period of life are so artificial and devoid of natural stimulus and companionship of intellectual fellows? We hope the question will engage the attention of His Excellency the Viceroy and, if the Delhi College is justifiable, its methods will be more in conformity with the spirit of the age, and the purpose which the Princes are expected to serve twenty or thirty years hence and thereafter."

The Medical College students' strike.

36. The following is from the *Tribune* (Lahore) of the 25th April 1914:—

"The enquiry held, under the orders of His Honour the Lieutenant-Governor, into the grievances of the students of the Lahore Medical College, has incidentally done great good. It no doubt placed before the Committee of enquiry the authoritative versions of the students and the staff. But that was not all. It rendered a far more important and valuable service to the institution when it lifted from its face the thick veil which had hitherto hid it from the public gaze. The enquiry laid bare the working of the most expensive teaching institution in the Punjab, and threw a flood of search-light on the nooks and corners of its administration. In the light of the evidence recorded of both the students and the staff, one wonders why things were allowed to slide into such a happy-go-lucky fashion in this institution of all others. It cannot be denied that the students of the Medical College are as much University students as those of the Arts Colleges, at some of which, by the way, the Principal of this College had an implied fling not long ago, in regard to the quality of instruction imparted by them in Science subjects. It must be realized that in point of intelligence, capacity, and hard work the medical students do not yield to their brethren elsewhere. And yet how was it that serious defects in the working of this institution continued without a complaint or murmur until the unhappy strike? That certain defects there were in teaching arrangements has been practically admitted, that the students had real, substantial and genuine, grievances in regard to instructional matters has been fully brought out by the Commitee's searching examination. How was it then that such a state of things was permitted to continue? The reply is for the Committee and the authorities ultimately responsible for the administration of the College to give. The public of the province cannot, however, be blamed if now that there eyes are opened to it they should desire to know the why and wherefore of the serious shortcomings disclosed."

(h) *Miscellaneous.*

Punjab as compared with other provinces.

37. The following is from the *Panjabee* (Lahore) of the 23rd April 1914:—

"One most startling statement made in the course of debate was that made by Mr. Shafi, namely, that the Punjab was second to none of the other Provinces, whether in political improvement, in educational advance, in industrial prosperity or in social progress. It is not necessary to say anything about the last two items, but surely it is sheer self-deception to believe that the Punjab is on the same level with, say, Bengal or Bombay, in respect of either her political improvement or her educational advance. So far as official politics go, the very fact that the Punjab Council is the most backward in the whole country is proof that the Punjab is the least advanced of the major Provinces. But official critics, it may be said, are an uncertain test. Perhaps Mr. Shafi will not deny that a better and more effective criterion of political progress at the present is the relation between the two principal communities and their readiness and ability to co-operate. Is there any Province in India where the relations between the two communities are worse, and the readiness and ability to co-operate feebler than in the Punjab? Another crucial test is the devolopment of the ideals of self-help and self-government and of institutions embodying those ideals. Do we compare favourably with any other major Province in this respect? But the most astonishing statement is that we are educationally on a level of equality with the other Provinces. A more irresponsible remark could not possibly have been made by a responsible member. It is extremely doubtful if the hon'ble member ever took the trouble to look into the quinquennial report on education, the census report or any other official or non-official publication which deals with the subject. If he had done so, he would have seen that Rai Bahadur Ram Saran Das was very much nearer the truth when he said that educationally the Punjab stood on the lowest rung of the ladder."

Public appointments and Hindus and Muhammadans.

38. The *Observer* (Lahore), of the 22nd April 1914, writes as follows:—

"So far as our Hindu brethren are concerned, it is clear that despite all the vaunted talk of an Indian Nation gradually evolving out of the din and clamour of inter-communal bickerings, the line of cleavage between these two rival sections of the Punjab populace is as marked out and broad as ever. The Muslim claim to equality of treatment is not only being shelved but positively denied. Whenever it is a fancied grievance, as for instance the comparative paucity of the adherents of the Hindu faith in the ranks of the Police, a Hindu Sabha, comprising the most talented and advanced representatives of the community, waits in deputation upon the head of the province, and urges on him the claims of unalloyed merit in the interests of an efficient administration. But when it comes to the appointment of an Assistant Secretary in an already Hindu-ridden Municipality, and a well deserving Muslim happens to stand up as a candidate, the claims of the self same commodity, merit, are quite complacently thrown to the wall, and to add to the contrast, the selection is made to rest upon a Hindu subordinate, who, to quote the words of Chandhri Shahab-ud-Din, cannot even put up an intelligent draft in English. * * * * *

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* * * "Muslims should therefore unlearn the lessons of dreamy Nationalism and strive to put their own house in order, ever remembering that their safety and strength rests entirely in their own hands. They must equip themselves up for the struggle of life by means of a thorough and complete Education. The greatest guarantee of peace on the continent of Europe are the Dreadnaughts of the various nations. The rule is the same everywhere. There can be no peace in India and no end to her internecine wrangles unless and until the rival communities arm themselves with all the equipments of modern civilization. Musalmans, therefore, should learn to lean upon themselves, and in so doing, should ever keep in mind the presence among them of those who will be ready to sell their people's rights for a veritable mess of pottage. It must be our duty ruthlessly to weed out the growth of the latter class and also at the same time to lose no opportunity of preparing ourselves for the deadly competition that meets us at every step."

Jhang Sial newspaper.

39. The *Jhang Sial* (Lahore), of the 13th April 1914, publishes a leader headed "The resuscitation of the *Jhang Sial*." Fourteen months ago our security of Rs. 2,000 was forfeited owing to our "open letter to the anarchist." Since then Banke Dial has had frequent interviews with district officials for the purpose of removing the misunderstanding which arose in the mind of Government. This has been effected, and although Rs. 1,500 has again been taken as security from us, yet we are convinced that Government no longer considers us "mischief makers." The policy of our paper will be to teach the people—

(1) To love God.

(2) To love Government.

(3) To love their fellow beings.

We are not the tool of any particular party or of any titled gentleman. We claim to be the friend of the poor; and our writings will be characterised by plain-speaking and truth telling.

The *Dipak* newspaper.

40. The *Dipak* (Lahore), of the 13th April 1914, says that "our" mission consists primarily in welding Indians into a united nation; in teaching them to discriminate between good and evil; and in urging them to terminate the humiliation to which they are subjected in foreign countries.

As regards union between Hindus and Muhammadans—which policy has the support of the King Emperor himself, His Excellency the Viceroy and the Lieutenant-Governors of provinces—this is at present impossible. The Muhammadans are a united nation, but we Hindus are divided by differences of creed and caste. We intend to infuse a spirit of nationality into the Hindu population, and then we shall be able to meet Muhammadans and Christians on equal ground.

The *Zamindar's* reply to the warning.

41. The *Zamindar*, in its issue dated the 7th April 1914, has an article on the subject of the warning received by it from the District Magistrate, Lahore. We have been charged, the paper says, with (1) creating on the minds of the people dissatisfaction with Government; (2) using in argument statements that are incorrect; (3) mutilating by omission quotations (by the Secretary of State) in such a manner as to convey exactly the opposite meaning to that intended; (4) comparing the Government of India with other Governments in an unfair manner; and (5) accusing it falsely of raising beyond all reason the land revenue, and of fixing the minimum at half the gross produce as against the one-tenth demanded by Muhammadan rulers. Our attitude, however, has always been to reflect the thoughts of the people, and to give expression to the love and loyalty that are in our hearts It may be that we have failed to express our meaning clearly; and for this we ask forgiveness. The *Zamindar* has been accused of mischief making. Is the accusation just? Look at our articles; they are mirrors of truth and honesty. The conviction comes to us that our utterances are so twisted in translation that the form in which they come before Government is a mockery of what they were. Truly, the translators of Government are friends of our paper and anxious to shower upon it their kindnesses! The notables among our kin, the friends of Government, are ever anxious to use their influence where we are concerned and to do what they can for us!

The paper continues on the same topic in its issue of the 18th. The tale is told of an Abbaside Governor to whom it was reported that certain of his subjects praised the former Ommeyad rule comparing his with it unfavourably, and to whom it was suggested that he should deal promptly with such malevolent folk, but who said in reply "Let them be, all that they have left is only the memory of their former greatness." No moral is pointed however, no reason given for quoting the story.

The *Zamindar* has been accused of many grave faults. "I accept the guilt of sins which were not of my commission." Were our paper guilty, we should not despair of the kindness of Government. Were we proved innocent we should still, out of loyalty, hold ourselves guilty. What is the truth and the final decision ? We leave the case to the public with whose support and service is bound up the greatness of every government. Our articles have never caused disaffection or sedition. Why charge us, then, with disloyalty ? All that we do is to reflect the ideas of the people that Government may know their wishes and remove their complaints. How it is that the *Zamindar's* utterances reach government in the garb of dis-satisfaction is a matter that is not understood. Are they amended and altered at each stage of their progress ? The *Zamindar* is like Nirmal Kanto Roy who was accused of murder, branded with ignominy, but, eventually, shown and proved publicly to be innocent. The memory of Islamic greatness is the mainstay of every Muhammadan ; and when the *Zamindar* never compared British rule with the rule of those days, how could it make a disparaging comparison with governments on which it looks with repulsion ? In the paper's issue of the 25th February no mention was made of the British Government ; and no attempt was made to classify it to its disparagement. In the succeeding number mention was certainly made ; but all know that the articles are all separate and distinct though under one serial heading. Is the fact of the second being objectionable to be taken as a proof that the first was also objectionable ; are we to hold the rule of Ancient Rome to have been tyrannical because it was followed by periods of bad Government.

The issue of the 19th April 1914 contains more on the same subject. Englishmen, the paper says, may utter what criticism they will and are not always scrupulous as to the justice of their remarks. Should an Indian, however, utter the one hundredth part of their language, the law is at once put in force against him. The *Zamindar*, for instance, would never have dreamt of saying that Lord Hardinge was not a disinterested person ; yet that was what the *Statesman* said. But our kind friends have prejudiced Government against our paper. Look at the articles that have appeared in our columns (among others mention is here made of the article of which a translation was given at paragraph 10 of selections No. 15) ; what can be found there but loyalty clear as crystal ? They show that our criticisms have always been genuine efforts to help, by enlightenment, the administration. If such criticisms are thought unlawful, then how shall we speak in future ? What is there to say in criticism of the Government ?

In the issue of the 21st April 1914, the paper continues on the same topic. It is not for a newspaper, the paper says, to oppose Government The *Zamindar* cannot enter into a controversy with the authorities : it would be insolence to do so. Government, however, has permitted us to defend ourselves, and we are anxious to clear our position. The District Magistrate has told us that our article of the 27th February 1914 (*vide* the concluding part of paragraph 7 of selections No. 15) was objectionable. Therein we said that Government does not hesitate to spend 10 crores of rupees on the construction of the new capital, but cannot make provision of a few crores to make Primary Education free and compulsory. If this is objectionable, in what category should be placed the utterances of the *Statesman*, which contain insulting references to the personalities of the Viceroy and the members of his Government ? What is lawful for the *Statesman*, however, is a crime for the *Zamindar* ; for the editor of the one is an Englishman, and of the other an Indian. Look at Sir Edward Carson. He is organising resistence, and the Government does not touch him ; while the editor of the *Zamindar* is thought to deserve the most extreme punishments for the reason that he loves his rulers. In the same article of the 27th of February to which objection was taken we went on to compare the salaries of Indian and English officials. Place our remarks side by side with those of Shaw Desmond in the *London Magazine* ; and can it be said that our view is extreme ? It is not we who are unjust : it is rather those English politicians and journalists whose freedom of speech is thought to be their greatest claim to praise. The *Zamindar* spoke of the exposing of the Indian administration in Parliament. Our translation may have been wrong: and for it we apologise. We venture to point out, however, that we are not experts in the matter of English and that what we said was taken from a book published years ago to which Government made no objection. There was no deliberate mischief making on our part. No right thinking person will hold that our writings are malevolent; but, if Government considers them to be so, we will discontinue them. Compliance with the wishes of the administration is more to the paper than its own continuance.

We have been charged, the paper resumes in its issue of the 22nd April 1914, with having, in our issue of the 28th February last, made an untrue statement to the effect that in the days of Islamic rule in India the unchanging practice was that of the produce of the soil the rulers of the day took only a tenth share. Further we are said to have compared these revenue assessments with those of the British Government to-day, to the discredit of the latter. We have been told that our first statement is incorrect; we have been shown that the "'Ain-i-Akbari" states that in the days of Akbar one-third of the produce was claimed as revenue; and we have further been informed that the calculation of the amount of produce in those days was higher than was just. When the truth is placed before us, it is our creed to acknowledge it and admit our error, and we are grateful to the authorities for this straight-forward action. Our remarks in the issue to which objection was taken suggest, we must now admit, a comparison of systems; but it was not for a moment our intention to disseminate views or arouse feelings hostile to the benign Government. If the authorities are under the impression that we intentionally presented British Rule in an unfavourable light, we beg leave respectfully to state that such was not our intention. In that article of ours we expressly said that we must be just to Government seeing that its expenses are so very heavy. To our misfortune, these words were not placed before Government by the translators who dealt with our articles. Did we mean any disloyalty, we should never have said (paragraph 8 of Selection No. 11), that England, the helper of the distressed, would promptly, when she learned of them, put an end to our troubles. Does not every word that we used shine with the spirit of loyalty? Is mischief-making to be found here. Our kind friends, however, convinced Government that the *Zamindar* is disseminating views hostile to it; our security and our press were confiscated. And we are now feeling the consequenees of this convincing. To convict a thief there must be proof, but the poor *Zamindar* has been branded without the slightest evidence in justification of the deed. The paper indeed thanks its friends for the chain of an imaginary offence that has been locked on its neck. We said about the land revenue of former days that the cultivator had to give only one-tenth of his crop. To enter into a controversy with Government is not our wish; but, that we may show that we did not intentionally publish a misstatement, we have one or two points to bring forward. The author of the "Tarikh-i-Hind," a College Professor, shows that in the days of Ghias-ud-din Tughlak, and Firoz-ud-din Tughlok, who ruled in Delhi before the Mughals, land revenue was levied at the rate of one-tenth of the produce. That is the rate, the paper says, ordained by Muhammadan law. Aurungzeb was a strict and orthodox Muhammadan; he could not have taken more than the tenth share.

The conclusion of the *Zamindar's* defence appears in the issue of the 23rd April 1914. When making our statament originally, the paper says, as to the proportion of the produce taken as revenue by former rulers, we did not mention the facts given in the "'Ain-i-Akbari." We could not, because they were opposed to Muhammadan law. If Akbar levied at the rate of one-third he certainly acted contrary to right. Romesh Chandra Dutt shewed some years ago that Akbar's revenue officers levied only one-sixth to one-tenth of the net produce. The demand of one-third of the gross produce, he stated, was merely a theoretical one; and it may be asserted that the actual receipts did not come to even one-sixth. Further, no accurate measurements were made, or even possible, and Akbar's demands were fixed high, as was the old custom, that there might be the less difficulty in collecting what was actually necessary. There were no roads, schools, police, etc., to be kept up in Akbar's time, the papers resumes; and Akbar could not want one-third of the produce, and we are compelled to believe that he really took only one-tenth. The Punjab Government itself has realised land revenue at the rate of one-sixth of the produce. The Punjab Government in the first few years of its existence took the third share; then finding that too high a demand, it took one-fourth; and when Amritsar and Lahore were settled in 1860—1872 the rate was one-sixth of the gross produce. If our writing on the subject of land revenue is, in the opinion of the authorities, likely to lead to sedition, we are ready to admit that we have done wrong. But, at the same time, we must assert that, so far, we have never written intentionally any article to stir up indignation against the Government. What we say with regard to assessments has also been said by the notables. The air is the same, the time may be different. Yet these notables try, because of these very remarks, to wreck the *Zamindar*.

As for the article of the 3rd of March 1914, and the verse that introduced it "O destroyer of the garden, root and branch, throw something to this side also," we must point out that the whole couplet is—

"O beloved! you are throwing roses and even fruits to strangers;
O thou destroyer of the garden, root and branch, throw something to this side also."

Anyone familiar with Urdu cannot take this as being other than eulogistic, even affectionate. As Government has translated the verse it is insulting When the translation of the opening verse is so wrong as this, what errors will there not have been in the translation of the whole; and objection has been taken to the article as a whole. [NOTE.—The first line of the couplet did not appear in the original article; and the verse, if a genuine quotation, is not a well-known one such that its context would be known to the average reader.] Our article in effect, said "O Government when your look of kindness is being cast even on animals that they may not be troubled, how can men who rely upon it be deprived of your consideration?" With respect we ask whether a person holding views of this kind can rightly be thought disloyal. In conclusion we express our thanks to Sir Michael O'Dwyer for the excellent attitude he has adopted in regard to the Press, also Mr. Tollinton, the District Magistrate, who has afforded us an opportunity to defend ourselves.

LAHORE:
The 2nd *May* 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

7 SB—175—7-5-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroze Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
21	Desh	Do.	Dina Nath	Ishar Das	2,000 „
22	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
23	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
24	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
25	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 copies.
26	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
27	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies
	TRI-WEEKLY.				
28	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 9TH MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
29	Vakil	Amritsar	Maulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
30	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies
31	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	...
32	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
33	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
34	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
35	Akhbar-i'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
36	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
37	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
38	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
39	Badr*	Qadian, Gurdaspur District	Muhammad Sadiq	Miraj-ud-din	1,200 „
40	Bharat	Jullundur	Sham Lal	Thakur Sheoratan Singh	500 „
41	Bharat Samachar*	Rawalpindi	...	Badar-ud-din	...
42	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
43	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad.	Qazi Siraj-ud-din Ahmad	500 „
44	Civil and Military News	Ludhiana	Misba-ul-Haq, B.A.	Abdul Aziz	900 „
45	Desh Upkarak*	Lahore	Thakar Das, Sharma	Thakar Das, Sharma	...
46	Durbar*	Do.	Karm Chand, Hateshi	Karm Chand, Hateshi	600 copies.
47	Fazal	Qadian, Gurdaspur District	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
48	Hakam	Ditto	Yaqub Ali	Yaqub Ali	800 copies.
49	Haq Pasand*	Amritsar	Labh Singh	Ram Nath	750 „
50	Himala	Lahore	Dina Nath	Dina Nath	...
51	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
52	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
53	Jiwan Tat*	Do.	Dev Rattan	Dev Rattan	375 copies
54	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
55	Kapurthala Akhbar	Kapurthala	M. Hamid Husain	Hamid Husain	150 „
56	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
57	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
58	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
59	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
60	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
61	Municipal Gazette*	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.

†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 9TH MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
62	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies
63	Musalman*	Amritsar	Ilm Din	Ilm Din	425 „
64	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
65	Nur*	Qadian, Gurdaspur District	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
66	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
67	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
68	Parkash	Do.	Radha Krishen, B.A.	Radha Krishen	3,500 „
69	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
70	Punjab Samachar*	Do.	Hira Lal	Hira Lal	1,700 copies.
71	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
72	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
73	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
74	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
75	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
76	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
77	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
78	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
79	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad.	Maulvi Fakir Muhammad	750 „
80	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
81	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
82	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
83	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
84	Watan	Lahore	Muhammad Insha Ullah.	Muhammad Insha Ullah	6,200 „
85	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
86	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
87	Mister Gazette*	Do.	Ali Bakhsh	Ali Bakhsh	100 „
88	Mohyal Gazette*	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
89	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
90	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
91	Suraj Parkash	Do.	Fateh Chand	Fateh Chand	...
	MONTHLY.				
92	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
93	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
94	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...
95	Anwar-ul-Sufia	Do.	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
96	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 9TH MAY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
97	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
98	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din.	1,500 copies.
99	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
100	Indar*	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
101	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
102	Jain Udhey	Do.	Fattu Ram	Fattu Ram	...
103	Jauhar*	Do.	Dr. Chiragh Din, Jauhar	Dr. Chiragh Din, Jauhar	400 copies.
104	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 „
105	Makhzan	Do.	Abdul Qadir, B A.	Ghulam Rasul	2,000 „
106	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
107	Mifta-ul-Israr*	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
108	Prem Bilas	Gujranwala	Mittar Sen	Mela Ram	...
109	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
110	Shauq	Lahore	...	Sauq Muhammad	...
111	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies
112	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
113	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
114	Tashhiz-ul-Azhan	Qadian, Gurdaspur District	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI. TRI-WEEKLY.				
115	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
116	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
117	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
118	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
119	Patiala Gazette*	Patiala	Gurbakhsh Singh	Patiala State	...
120	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
121	Punjabi Surma*	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a)—Foreign.

Italy and Tripoli.

1. The *Tribune* (Lahore), of the 29th April 1914, publishes the following :—

"What is Italy doing with her new possessions in Tripoli? The answer to that question is of more immediate interest to us here in India than might be supposd at a first glance, for there is a close analogy between the circumstances in this country and in Tripoli. In both countries there is to be seen at work the pacification and development (though complicated by other factors in India) of a Muslim community by a European race. Incidentally too, the position is of peculiar interest from racial and religious points of view, for in Tripoli there is a direct contact between Rome, the hub of the Christian universe, so to speak, on the one hand and one of the strongholds of Mahammadanism on the other.

"* * The main problem for solution is the right measure of regard for the Muhammadan religion. Too much regard for the religious idea entails a dangerous diminution of the political power of the ruling state, while insufficient consideration would not fail to create a condition of incurable discontent and latent rebellion in the country. To strike the just mean is far from easy, but the Italian Government would seem to have in view a policy at the same time just and severe, having at heart the real welfare of the people, promoting agriculture, increasing trade and commerce, opening new ways of communication—entrusting these measures to competent and straightforward men whose idea is to keep themselves as much as possible in contact with the natives."

The Medina University.

2. The *Vakil* (Amritsar), of the 18th April 1914, publishes from Abdul Rahman, *Riaz*, from Qudas Sharif, a communication regarding laying of the foundation stone of the Medina University by the delegates of His Majesty the Sultan of Turkey. The writer says that the head of the delegates, Shaikh Abdul Aziz Shawish, is anxious to meet his Indian co-religionists, so much so that at one time he intended to pay a visit to India, but circumstances prevented him. Certain Indian newspapers, the *Hilal*, the *Vakil* and the *Paisa Akhbar* among others, were enclosed in a glass case and placed beneath the foundation stone of the institution. It is the duty of Indian Muhammadans to contribute as much as they can, however small, towards the fund of the University; and the smallest donation will be thankfully received. The writer, in conclusion, invites the attention of the *Anjuman-i-Khuddam-i-Kaaba* to the sacred work here begun.

The above appears also in the columns of the *Paisa Akhbar* of the 19th April 1914.

Propagation of Islam in Europe.

3. The *Zamindar* (Lahore), of the 22nd April 1914, publishes from one Habibullah, Munshi Fazil, Kashmiri Bazar, Lahore, an open letter to Maulvi Zafar Ali Khan, Editor of the *Zamindar*, now residing in London. The *Zamindar* is eulogised for rousing Islam from its torpor and inactivity.

Referring to the Ahmadi sect the writer declares that it no longer commands its former sympathy. Khawaja Kamal-ud-din is not an Arabic scholar—without which it is impossible to expound the Islamic doctrines. He is a solitary worker and is brow beaten by the members of his sect. Moreover, the fact that Mirza Ghulam Ahmad claimed to be a prophet caused considerable dissension among Muhammadans. Both these facts are harmful to a successful propagation of Islam in Europe. For this latter purpose the writer advocates the formation of a mission consisting of Muhammadans from India, Egypt, Turkey and other countries. This mission should have its head-quarters at the Woking Mosque in London. Zafar Ali should explain its programme and set it on its work. Such a course would not fail to attract subscribers.

In its comments on the above letter the *Zamindar* declines to criticise the writer's views on the Ahmadi sect. The paper reminds Khawaja Kamal-ud-din that all Muhammadans are willing to give him monetary support if he confines himself to propagating the true Islamic religion. As apparently this has hitherto been done, Qazi Habib Ullah's letter seems somewhat premature.

Preaching of Hinduism in European countries.

4. The *Himala* (Lahore), of the 17th (received on the 23rd) April 1914, publishes a communication, in which the writer—Lala Sagar Chand, London—refers to the Hindu University and urges Hindus to establish a University which should make no distinction between colour, caste and creed. Hindus should discontinue delivering empty speeches at congresses, and should interest themselves in the education of the peasant class and teach them their rights. Religious controversy should be dropped and social questions should engage the attention of Hindus. For this purpose a monthly organ called "Freedom" (published in London and the address of whose offices is given) should be read. Proceeding, the writer says that, instead of fighting at home, Hindus should send preachers to Europe and America, so as to convert the *Goras* to *Hinduism*. There are many Englishmen of good family who would embrace the Vedic religion, and, once converted, they would give us great assistance.

Democracy on its trial.

5. The *Panjabee* (Lahore), of the 2nd May 1914, has the following:—

"Democracy is on its trial in a sense in which it has not been on its trial in England, as Mr. Lloyd George recently reminded an English audience in a powerful speech at Huddersfield, since the Stuarts, in which it has not been on its trial in any part of the world during the last 50 years. With the success or failure of Mr. Asquith and his colleagues in dealing firmly and resolutely with this crisis are bound up issues of a most momentous and far-reaching kind, involving the future of democracy not only in the United Kingdom, but in other parts of the Empire and of the world. * *

* * * "Mr. Lloyd George somewhat narrowed the issue when he declared that if Liberalism flinched one inch before the proceedings of the Ulstermen it was not fit any longer to be an instrument of government in a great Empire. He might have said the same thing with equal propriety of democracy itself. If democracy flinched before the arrogant claims of the Ulstermen, then democracy would become an object of universal contempt. Happily it is no longer a question of choice with the British democracy. Ulster has left her no alternative. Her latest proceedings, as the *Daily News* observes, are no mere preparation for a rebellion, but are actual rebellion, with every circumstance of rebellion. If democracy will tolerate these crimes, then democracy is not government.

"Unfortunately it is just here that the difficulty of democracy comes in. Democracy is inseparable from government by party; and in a system of party government each party has to think of its interest just as in a monarchy and an aristocracy, the monarch and the aristocrats have to think of their interests. Mr. Asquith has shown that he is as strong as he is wise, and a government which contains two such powerful personalities as Mr. Lloyd George and Mr. Winston Churchhill cannot possibly be accused of want of firmness. Nothing could be easier for such a government than to resort to measures of just severity to vindicate the authority of the law and of Parliament. If Ulster is in a state of rebellion, surely His Majesty's Government, supported by the good, the true and the law-abiding in all parts of the Empire, is strong enough to put down the rebellion. Why, then, has nothing been done so far? Is it because the army will not obey the Government? In spite of the recent crisis in the army, one is reluctant to believe that things can be so bad as that, especially as Mr. Asquith has now become War Minister. The real reason must be that the Government is afraid that however strongly the majority of the electors of the United Kingdom may sympathise with the cause of Home rule, this sympathy will not be strong enough to support the ministry after Ulster rebellion has been suppressed by force. The rebellion may eventually be quelled; but there will, it is feared, be an inevitable reaction against the victorious party which will drive them from office and from power. It is this and no other consideration which probably restrains the Government from exercising its lawful power. But the policy which the Government has been following is narrow, short-sighted and unpatriotic. There are more important considerations than the interests of individuals and even parties. Democracy is greater than the Asquiths, the Lloyd Georges and the Churchills, than Liberalism itself. It is suicidal folly to subordinate the interests of democracy to any other consideration whatever, unless it is humanity and freedom, and both of these are in the present case allied to democracy. Nor will the Liberal party itself be a loser in the long run. The reaction against Mr. Asquith's Government will, in any case, be temporary. After a short, very short time Great Britain will undoubtedly recover her usual balance and will realise the gravity of the danger which Liberal statesmanship and foresight have averted."

Betrayal of military secrets.

6. This is from the *Tribune* (Lahore), of the 29th April 1914:—

> "No more can it be said of all British soldiers that they are the trusted custodians of the nation's secrets and that they are all their lives martyrs to duty. Some of them now insist on their right to pick and choose duty according to one's own conscience and think that no shame attaches to betraying confidential instructions of the Government to serve party ends. A soldier can no longer boast that he carries out his duty to its extremest consequences; and to that extent does the profession of the soldier suffer in the public estimation. Whatever may be the punishment which the Liberal Government imposes on individuals who may be guilty of breach of discipline, the fact remains that individual officers have not scrupled to tarnish the traditional reputation of the army both for yielding implicit obedience to Civil Government and for scrupulously maintaining the secrets of the army."

The Home Rule Campaign.

7. The *Tribune* (Lahore), of the 1st May 1914, publishes the following:—

> "The First Lord of the Admiralty told the House that the Conservatives were committed to tampering with the army and navy and smuggling arms by moonlight, and asked them point blank to think how these doctrines would apply in India and Egypt. Even now the Government of this country is seriously handicapped in running to the ground the "political" and frontier dacoits who are being mysteriously supplied with revolvers and other quick-firing guns; and the hideous details of the criminal plot in Ulster is calculated to produce a most pernicious effect on the criminal population."

The Ulster Campaign.

8. The following is from the *Panjabee* (Lahore), of the 2nd May 1914:—

> "The announcement of the unlawful importation of arms and ammunition caused so great a sensation that the Liberal Press were mightily indignant and individual Ministers, including the Premier himself, expressed their determination to deal resolutely and firmly with the grave crisis that had arisen. But what must be one's surprise to find that, within a very few hours, the indignation evaporated, and one of the strongest members of the Cabinet came forward not with a statement of the measures contemplated by Government, but with an offer of a fresh concession. We may think what we like of the concession itself, but the fact that it should be offered at the very time when everybody was expecting the Government to take determined action against criminals is nothing if not a surprise."

Indians in Mexico.

9. Writing under the heading "Indians are overlooked in foreign countries," the *Dipak* (Lahore), of the 20th April 1914, says that *Sardar* Bishan Singh, a merchant, writes from Mexico to the (Editor of the) *Hindustan* to complain that no one has been punished for the murder of four Indians who were killed during the Civil War there. Even the British Consul, he adds, refused to move in the matter. When, on the other hand, Mr. Benton, a European, was recently killed, there was a world wide outcry. Will any Indian ask Government to make enquiries about the murder of these four Indians?

Hindus in Vancouver.

10. The *Tribune* (Lahore), of the 29th April 1914, has the following:—

> "The news that 400 Hindus, mostly Sikhs, have left Shanghai in a Japanese steamer for Vancouver, with the knowledge that they will be prevented from landing, does not seem to have excited much comment in India. The Canadian authorities have already intimated the immigration officer to prevent the landing of the Hindus. An opinion seems to prevail in Simla that the 400 Hindus have deliberately been courting trouble and they should not have left in a body at a time when the Canadian Government had declared that it did not want any more labourers or artisans. But what about the rights of Indians as British subjects? The 400 Hindus that have taken a costly and difficult risk will not, we hope, be summarily turned back. Such an exclusion will create trouble for the Government, and the time has come for the Canadian Government to remove the irrational prohibition against Indians contained in the continuous journey clause. It is this offensive clause that has led the Sikhs to face the Government opposition and those who are inclined to blame the 400 evidently lack the moral courage to condemn the indirect manner in which Indian subjects of His Majesty are insulted and turned back as undesirables and prevented from joining their friends and relatives now settled by thousands in Vancouver. The time has come for the Government of India to intervene on behalf of the people and to secure not only their landing, but also the removal of an indefensible prohibition."

Sikhs in Canada.

11. In a paragraph headed "Open your eyes and see," the *Khalsa Akhbar* (Lyallpur), of the 24th (received on the 29th) April 1914, publishes a translation of the note entitled "Indians in Canada," published by the *Tribune* of the 1st April, and says that if the Sikh Educational Conference had paid heed to something other than (the collection of) money, and if "our" newspaper leaders who are addicted to hurling abuse at others, had realised their duty in the matter, they would have protested against the treatment meted out to those helpless Sikh women who were torn from their husbands, to the utter disregard of the principles of humanity and Christianity. But no mention was made of this, either at the Educational Conference, or in the Sikh newspapers. If questions of such import cannot receive a hearing at the Educational Conference, Sikhs must establish other Diwans and Social or Political Conferences.

(b)—*Home.*

Government and the people.

12. In a paragraph headed "Need of trust and confidence," the *Zamindar* (Lahore), of the 30th April 1914, says that repeated emphasis has been laid on the unpleasant relations existing between the rulers and the ruled. Government has not infrequently expressed its desire that the subject people should co-operate with the authorities for the better administration of the country. But how is this possible? The members of the Legislative Councils are voiceless. True it is that their numbers are greater than in former days. Yet non-members are not considered the advisers of Government and their suggestions are usually over-ridden.

Again we have the Press Act. In spite of the general opposition to this Act we still have it with us. How can people express their views when the Press Act hangs over their heads. And yet the Government desires the co-operation of the people. Government is beginning to see that mere political measures cannot preserve the peace. Look at Bengal. In spite of the large increases in the police we still hear of political dacoities. Has Government ever considered this point in its broader aspect,

Government and the Press.

13. The *Desh* (Lahore), of the 17th April 1914, publishes a note headed "The attitude of the Government towards the *Zamindar*," in which it refers to the letter of warning issued by the Punjab Government to that paper. This step, says the *Desh*, is prompted by the highest sense of justice, and is calculated to avoid misunderstandings for the future. We trust that Government will always adhere to this policy in its dealings with the Press.

Writing under the heading "The solution of the Press Act: a blessed step (taken) by the Punjab Government," the *Jhang Sial* (Lahore), of the 17th April 1914, says that so far, when securities have been demanded or confiscated, the newspapers at fault have not been told in what sentences of their writings lay their offence. This is a sore point with journalists; and it has led to much criticism. In the matter of the recent warning to the *Zamindar*, however, Government took a wise step which we think will prove the solution of the Press Act, and an elixir for dead journalists. In proving by actual facts the falsity of the *Zamindar's* allegations, Government won a victory which the demanding and confiscating of thousands of securities could never have achieved. The system now adopted by Government will reassure (Indian) journalists that they will no longer be accorded the uncertain treatment of the past. In conclusion, the paper says that if Government extends to other papers its line of action in regard to the *Zamindar*, the Punjab Press will be grateful; and all the misunderstandings caused by the demands of security will be removed.

In its issue, dated the 18th April 1914, the paper says that the *Zamindar* newspaper has bowed its head and asked forgiveness. It is to be hoped that the Punjab Government will forgive. It has shown, in taking this blessed step, an unexpected broadmindedness.

The *Shanti* (Rawalpindi), of the 18th April 1914, also makes remarks similar to the above and says that it is admitted on all hands that the British Government wields a great power and can use the same effectively. Nevertheless, it should be borne in mind, it adds, that Government can achieve its end more effectively by sympathy than by repressive measures, which are calculated to bring about the ruin, not of one person, but of many. The paper concludes by remarking that the above-mentioned way of winning over journalists to its side is highly commendable on the part of Government.

Government and the *Zamindar*.

14. In a note entitled "A comparison between British and Muslim rule from the point of view of an Hon'ble Member," the *Zamindar* (Lahore), of the 30th April, 1914, says, that in his speech at a recent sitting of the Punjab Legislative Council the Hon'ble Rai Bahadur Ram Saran Das observed that one of the causes that made Akbar great in the eyes of the Hindus was that he gave aid to all religious institutions, whether Hindu or Muhammadan, and enquired whether it would not be advisable for the British rulers also to make grants to different religious bodies for the restoration or maintenance of religious edifices and institutions.

Commenting on this the paper says. The *Zamindar* was charged by the Deputy Commissioner with making a comparison between the British and Muslim rule on the question of the assessment of land revenue. This comparison was said to be to the disadvantage of the British and, moreover, calculated to create unrest among the illiterate people of the country. But surely the comparison made by the Hon'ble Rai Bahadur Ram Saran Das was equally to the disadvantage of the British side. Moreover, he dealt with a religious question on which it is generally admitted that the people are very sensitive. Moreover, his criticisims on settlement operations were hardly a glorification of British methods. Why is it, then, that our comparison brings a heavy punishment and the Rai Bahadur is left unmolested. We venture to think that the Government of Sir Michael O'Dwyer is prejudiced against the *Zamindar* and this, perhaps, owing to some of our "leaders" who poison the minds of the authorities.

Indian Newspapers.

15. The *Hindu* (Lahore), of the 17th April 1914, publishes a leader headed "What sort of newspapers are needed in these days?" Loyalty is undoubtedly a virtue; but it is subject to two evils. Firstly, it is liable to be confounded with sycophancy; and secondly it is often judged by a very narrow standard. It is not loyalty to refrain from speaking boldly on public questions, and from advocating the interests of one's community. And yet it is impossible for any newspaper to write on these subjects, without receiving repeated warnings. Moderation is required, and very narrow indeed is the conception of moderation. Our ideal of a loyal newspaper is one which puts plainly before Government the wishes of the people; which does not sacrifice public interests in its desire to gain favour; and which prevents any misunderstanding between rulers and ruled. Of such newspapers is the country now in need.

Mahtama Munshi Ram, Muhammadans and sedition.

16. The *Observer* (Lahore), of the 29th April 1914, publishes the following:—

"It is a matter of extreme thanksgiving that the Mahatama's conjecture as to the seditious leaflet being 'the work of some one well imbued with the spirit of *jehad* in Muhammadanism,' has been belied by subsequent disclosures, but this should serve to open the eyes of Muhammadans to the dangers that surround them. The Mahatama was certainly justified in forwarding the leaflets in a spirit of loyalty to Government, but as the head of a great institution he should have undoubtedly thought twice before venturing on unknown ground and thereby stabbing in the dark a great community, then under a cloud owing to the Cawnpur incident. We refrain from commenting on the Aryan spirit which actuated the Mahatama and leave it to our readers to grasp the full significance of this disclosure. The authorities also can read a lesson in this episode and can see for themselves how cautious and circumspect they have to be when sifting and proceeding upon information that comes from even respectable quarters."

Anarchists in the Punjab.

17. Writing under the heading "The existence of anarchists in the Punjab," the *Hindu* (Lahore), of the 22nd April 1914, says that His Honour the Lieutenant-Governor of the Punjab, in his address to the Legislative Council, urged Punjabi to do their utmost to suppress the noxious growth of anarchism in the country.

"We" are sure, the paper says, that all sensible and loyal people of the Punjab will not allow anarchists to find a footing in their province. Anarchism and bloodshed, it adds, are in direct contravention of the teachings of Hinduism and of the civilisation of the Indian people. No sensible Indian will disagree with His Honour. Those parents, who fail in their duty to guard against their children resorting to bloodshed, are enemies of themselves, of their children, and of their religion. But what has led His Honour to make these remarks at a time when no special anarchical occurrence has taken place in the province? His Honour, however, knows best the secrets of the administration; and far be it from us to say that he does not conform to law; but we must say that the above remarks are ill-advised at the time when the Delhi conspiracy case was still pending in court.

True service to the country.

18. Writing under the heading "The need of true service to the country," the *Jhang Sial* (Lahore), of the 18th April 1914, says that at the present moment true service to the country lies in making it realise its true and real position. It is a serious mistake to say that the country can be (*lit.* is) aroused by creating unrest and that the unrest can be (*lit.* is) created by prompting Government to adopt repressive measures. This mistake betrays complete ignorance of facts and circumstances and the country is bound to suffer for it. The country at the present moment is passing through a crisis and the people, therefore, should see that they do not fritter away their energies and activities in a useless work. In making this assertion, however, the editor does not wish that any of his readers should think that the words are meant for him personally. The British connection is necessary for India; and any attempt to weaken it is wrong. Politics are the life of a nation, and Indians, if they want to live, should take a keen interest therein. Government itself does not object to their doing so. What are our politics to be? Rebellion and anarchism? No.

Our politics should be to help Government in preserving peace and order in the country. Englishmen probably will not grudge self-government to Indians when they prove themselves fit to receive the gift. But can any one venture to say at the present moment that Indians are fit for self-government? It is rightly observed that anarchy is sure to follow the departure of Englishmen from India. Fault finding, then, with Englishmen as such is unwise in addition to being unjust. In conclusion, it asks whether it is love of one's own nation to employ hot-blooded youths in a work which is highly reprehensible and which has proved to be of no use to any country or community. Hot blood in the service of a community and a country is good only when it is set to work along lines chosen by mature deliberation.

The Bengal-Muslim League.

19. The *Panjabee* (Lahore), of the 30th April 1914, publishes the following:—

> "The President in his speech dwelt eloquently upon the necessity of the Mussalmans of Bengal fighting for a larger participation with other communities in the work of actual administration of the country, and declared that 'Mussalmans all over India have arrived at a stage of political evolution where they must assimilate all the principles which make for enlightenment and progress.' But in actual practice the League confined its attention mainly, if not exclusively, to topics of Muhammadan interest. Excepting one solitary resolution on the separation of judicial and executive functions, which was put from the chair, there is not a single resolution on any of the important subjects, affecting the well-being of the general community, which are the familiar themes of our Congresses and Conferences. About the same time that the Moslem League was being held at Dacca the Bengal Provincial Conference was being held at Comilla. Nawab Syed Nawab Ali Chaudhury would probably call that Conference only a Hindu Conference. Yet the fact remains that, while the Muhammadan League discussed only questions and aspects of questions in which Muhammadans are interested the Conference at Comilla looked at every question from the general point of view and was entirely free from sectarianism."

Muhammadans and their future.

20. Writing under the heading "Let Muhammadans avail themselves of the opportunity to effect internal reforms," the *Paisa Akhbar* (Lahore), of the 15th April 1914, says that history bears witness to the fact that no nation ever enjoyed a lasting greatness in the world Roman Caesars have come and gone. Muhammadans, too, were the masters of the country between China and Andalusia. The Europeans (*lit.* Franks), who by their power, wealth, knowledge, commerce, and politics are the masters of the East and West, only the other day led a life of ignorance and slavery. The rise of Muslim Power was due to the unity and co-operation existing among Muhammadans at that time. Its fall was precipitated by the spirit of faction which afterwards arose Our very existence is now threatened and it, therefore, behoves us to guard against this by securing internal reforms. We have ample opportunity of educating the members of our community and we must seize this opportunity.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTER.

Acquisition of Muhammadan mosques and grave-yards by Government.

21. Under the heading "Bengal Moslem League," the *Tribune* (Lahore), of the 30th April 1914, has the following:—

"As regards the acquisition of mosques and Muhammadan grave-yards, it must be admitted that the instances are so few, and in all cases so great care has been taken to concede as much as is humanly possible to religious feelings, that it is not justifiable to make a bitter complaint. One may charge the British Government with many other shortcomings, imperfections and even harshness, but certainly not with interfering with religion. The people's religious practices, beliefs and activities have been scrupulously protected so long as they do not interfere with public peace and public safety. As the *Statesman* has pointed out, the Government respects Hinduism, Muhammadanism and Christianity all alike, and equally abstains from demolishing temples, mosques and churches. But when, for certain public purposes, any building has to be acquired and there is no other alternative there is no reason why the Government should treat Islam in any special manner which is not demanded either by Christianity or Hinduism. Hindus and Christians have, in conformity with the spirit of progress, dissociated purely spiritual matters from purely public and administrative matters to some extent. The Muhammadans have still the weakness of mixing up the two sometimes. If there is any moral that the troubles of the past teach us, it is that for our own peace of mind and for the public welfare, we must dissociate religion from politics or administration. When that is done, the petty dissensions that sometimes arise and stir up religious feelings out of all proportion to the causes will entirely vanish to the satisfaction of all."

Muhammadans and Christians.

22. In a note headed "Others are being enriched by our wealth," the *Zamindar* (Lahore), of the 1st May 1914, describes how seven Christian missionaries have been devoured by the cannibals of the Malicola (?) Islands on the east coast of Australia and says that while Christian missionaries are conducting themselves with astonishing zeal and sacrifice in order to increase the number of black-coloured sheep in Christ's flock "our" condition is so humiliating that "we" are ashamed of "our" own existence. "We" sell "our" mosques, desecrate the houses of God and intentionally misappropriate *waqf* money. Indeed, "our" missionaries are going so far as to pull down the walls of the Nudwat-ul-Ulema with their own hands, while "our" *ulemas*, who are expected to point out the way to others, are themselves misguided and are endeavouring to injure each other. After remarking that Muhammadans should be ashamed of their internecine feuds by comparing themselves with the self-sacrifice displayed by Christian missionaries, the paper says that it is curious that while the followers of Christ are, in spite of their implicit faith in the doctrine of atonement which makes it unnecessary for them to make sacrifices, sacrificing their lives, the Muhammadans, who are taught the lesson of real sacrifice every year on the occasion of Bakr 'Id, are devouring their own nationality like the cannibals of Malicola (?).

Hindu-Muhammadan relations.

23. Writing under the heading "Hindu-Muhammadan relations," the *Dipak* (Lahore), of the 17th April 1914, refers to the Hindu-Muhammadan Conference held at Lucknow under the presidency of Sir James Meston. It is said that as a

result of this Conference Hindus have acknowledged the right of Muhammadans to separate electorates while Muhammadans have promised to give up the practice of kine killing. We object on principle to separate electorates; but nevertheless Hindus have gained a victory. Kine killing is the great controversial question which divides Hindus and Muhammadans into separate camps. The discontinuance of this practice will terminate the bitter feelings existing between the two communities, and then Muhammadans will cease to feel the need of separate electorates.

Writing on the same subject the *Zamindar* (Lahore), of the 29th April 1914, publishes a note entitled "first of all the rulers, and then the ruled, should have a pure heart." The proceedings of the above committee are still unknown, but we feel sure they must have served some useful purpose. From the Muhammadan point of view it is to be regretted that more liberal minded representatives were not chosen. Union between Hindus and Muhammadans is essential for the welfare of the country, and every patriot should be willing to sink communal differences to achieve this goal. But what is still more essential is union between Government and the people. Their present relations are not pleasant. The Press, as representative of the people, is viewed with suspicion by the Government, and this in itself is not congenial to happy relations between the people and Government. We shall be grateful to Sir James Meston if, as a result of this committee, the disgraceful scenes which occur at Bakr 'Id, Muharram and Dussehra cease for the future. But still more grateful shall we be if the feelings of the people are occasionally considered. Had this been done there would have been no Cawnpore Mosque incident.

For the promotion of better feelings between Government and the people we suggest that high district officials should hold Darbars once or twice a year. On these occasions people should be permitted to express their grievances. We grant that Government does interview the leading men in the country; but it hardly considers the voice of those millions who are the bulwarks of the country.

The Arya Samaj.

21. Writing under the heading "Want of agitation in the Arya Samaj," the *Parkash* (Lahore), of the 12th (received on the 20th) April 1914, deplores the indifference of the Arya Samaj to all matters affecting its reputation and quotes the following instances in support of its assertion:—

1. It is laid down in the Punjab Census Report that there is a third party in the Arya Samaj headed by Dharmpal. Now this man is, by his wife's statement, totally unprincipled. When we drew attention to this, Government merely replied that it was not responsible for the personal opinion of the Census Superintendent.

2. Mr. Gait observed in the Indian Census Report that kine-killing was permitted by the *Vedas*, but in making this observation he forgot that the feelings of Hindus would be wounded. This palpable blunder is still unrectified.

3. The publication of the mischevious book entitied *Siri Ram Revolutionist*, in which the entire Aryan community, especially the Arya Samaj, is characterised as wicked. Government has paid no heed to our resolutions of protest against this book and believes that the temporary excitement will cool down with time.

Arya Samajists should impress upon Government that this book is highly offensive, and the following steps should be taken:—

(*a*) The Government should be asked to deal with the writer. A Professor with such bigoted views should not be allowed to teach Hindus or Aryas.

(*b*) Questions should be asked in the Local and the Imperial Legislative Councils whether any steps have been taken in connection with the book, and if not, why?

(*c*) If it is not desired to move Government in the matter the writer of the book should be prosecuted in the Calcutta Criminal Courts, because the editor is afraid that a civil suit in connection with the matter is barred by the Law of Limitation.

(*d*) The book under reference is not a long one and it should be translated into Urdu and Arya Bhasha Hindi), so that its contents may be known to the Arya community. The inevitable excitement which would be caused among the public would perhaps induce Government to take effective measures.

Hindus.

25. Writing under the heading "Hindus confronted with danger in going to foreign countries (*lit.* Vilayat)," the *Nur Afshan* (Ludhiana), of the 17th April 1914, says that it appears from the *Bharat Mitra* (Calcutta) that at a meeting of the Brahman Conference, recently held in Bengal, and largely attended by learned Pandits from various parts, it was decided that Hindus, who crossed the seas to foreign countries, would be excommunicated. This displays short-sightedness on the part of the religious leaders of Hinduism. In spite of this Hindus will not desist from going abroad. The decision of the Brahman Conference will drive many from the Hindu fold. Aryas and Sikhs have seceded from Hinduism and we almost feel that Hinduism will soon be non-existent in India.

Hindus and their future.

26. The *Himala* (Lahore), of the 17th (received on the 23rd) April 1914, publishes from Pandit Ram Chandar, Seatle, U. S. A., a communication entitled "A false pride of the present day Hindus." A declining nation refrains from practical work and plumes itself on the achievements of its leaders. Great men such as Tagore and Professor Bose were given no scope in their own country; but when their merits are realised in foreign countries Hindus feel proud of these men. It is not sufficient for Hindus to produce one or two brilliant men; they should strive to improve the education of their nation. Japanese, French and German Professors should be allowed to lecture in the Dharamsalas and Gurukulas. English Professors cannot be expected to come to India owing to the "*zid*" of the Civilian. Moreover they should go abroad—to Tokio, Paris, Berlin—in search of modern learning.

A complaint.

27. Writing under the heading "An insult offered to a magnificient mosque," the *Paisa Akhbar* (Lahore), of the 15th April 1914, publishes a communication in which the writer—Ghulam Ali of Mochi Gate, Lahore, complains that non-Muslims are in the habit of treading over, with their boots and shoes on, the raised platform connected with the beautiful and magnificient royal mosque made of red sandstone, situated in the extensive *Serai* attached to the Jahangir's tomb beyond the Ravi. As this conduct on their part is calculated to wound the feelings of Muhammadans, it behoves the members of the Muslim Anjumans in Lahore to move the Government to close the road which is not really a road and which passes through the mosque under reference.

Complaint against the *Ahl-i-Hadis.*

28. Writing under the heading "Other religions and the Arya Samaj," the *Arya Gazette* (Lahore), of the 16th April 1914, complains that the *Ahl-i-Hadis*, which was recently stopped for its scurrilous writings, has re-appeared and has again begun to abuse the followers of the Vedic religion even in its first issue. Continuing, the paper refers to the Dharmpal's book entitled the *Gyan Parkash* and says that it is a pity that the authorities pay no heed to these scurrilous writings.

Dharampal and the Aryas.

29. Writing under the heading "A new mischief of Dharmpal," the *Arya Gazette* (Lahore), of the 16th April 1914, complains that Abdul Ghafur *alias* Dharmpal recently published a book entitled *Gyan Parkash,* in which he used the foulest language about Swami Dayanand Sarswati, with the intention of wounding the feelings of Aryas. This immoral person, shamelessly acknowledged (before the court ?) that he had entered into illicit intercourse with Mussammat Ishri without marrying her, and in the course of his admissions he tried to draw Rishi Dayanand into the matter. His early life was extremely immoral and he refers to his past vices by the name of *Niyog* and says that he has done all this at the instigation of the soul of Swami Dayanand. This book is obscene and should not be allowed circulation and, in our opinion, the writer should be severely punished.

The *Sanatan Dharam Parcharak* (Amritsar), of the 16th April 1914, has a note entitled "The fresh mischievous remarks by Dharampal." Mahashai Dharmpal, says the paper, has published from Ludhiana the *Indar* under the name *Gyan Parkash* after the name of his wife Gyan Devi. This book is full of mischievous remarks. Dharampal declares that the spirit of Swami Dayanand told him that he would be born in his family if he entered into *niyog,* and that it is owing to this that he entered into *niyog* with Gyan Devi. Continuing, the paper says that in his journal, the *Gyan Parkash,* Dharampal attacks the Aryas. He also makes serious attack on Mahatma Munshi Ram and his son. His writings are extremely dangerous and his treatment of the doctrine of *niyog* is reprehensible.

The Rikabganj *Gurdawara* affair.

30. Writing under the heading "Gentlemen who insult Indian Newspapers," the *Desh* (Lahore), of the 18th April 1914, refers to the appeal which *Sardar* Daljit Singh published in the *Civil & Military Gazette* for subscriptions towards the erection of the Rikab Ganj *Gurdáwara,* Delhi, and says that, when there is a large number of *Hindu* and *Sikh* newspapers in the country the Sardar Sahib, who is perhaps the Hon'ble *Sardar* Daljit Singh of the local Legislative Council and leader of the *Sikhs,* sought the help (*lit.* protection) of the *Civil & Military Gazette,* a paper which has so far never shown any respect to the national sentiments of Indians. Does the *Sardar Sahib* think that the readers of the *Civil & Military Gazette* have greater regard and love for *Sri Guru* Tegh Bahadur and *Sri* Govind Singh than the readers of *Hindu* and *Khalsa* newspapers? The paper remarks in conclusion that the Sardar has, by his conduct, insulted the Hindu newspapers generally and the Sikh newspapers especially, although the insult offered by him may be an unintentional one.

VI.—LEGISLATION.

Regulation III of 1818.

31. The following is from the *Panjabee* (Lahore) of the 30th April 1914:—

> "The resolution makes it certain that in the opinion of the present House of Commons Regulation III of 1818 is absolutely indefensible. Public men in India ought to strike the iron while it is hot, and start a vigorous agitation to have the Regulation repealed."

The Press Act.

32. Writing under the heading "Repeal of the Press Act," the *Jhang Sial* (Lahore), of the 17th April 1914, says that as the Press Act has proved ruinous for journalists, we desire its immediate repeal. Zafar Ali is working in England for this end, and he has won the sympathy of several Englishmen on behalf of his cause. It will not be a great surprise, then, if the Press Act is repealed in the very near future.

In its issue of the 18th April 1914, the paper says that meetings have been held in Rawalpindi and elsewhere to protest against the incubus of the Press Act. Lahore, however, with such a long roll of well-known papers has so far taken no move. A meeting of protest should be held; and if no hall be available for the purpose, the Editor is willing to place his poor abode at the disposal of his brethren.

Professional Beggary and Legislation.

33. The following is from the *Observer* (Lahore), of the 29th April 1914:—

"The picture, as drawn by the Hon'ble Mr. Shafi, is certainly an overdone one, the paint has been too thickly laid and in some places, truth even has been sacrificed for the sake of colour. Times were when the *Dharna Maro* type of Faqir paraded the streets and *gallies* of the Punjab town, but with the evolution of order and progressive development, he has almost disappeared. We seldom come across to-day in the flourising and rapidly developing towns of the Punjab, as for instance, Lahore, Amritsar, Rawalpindi, Multan, etc., the militant follower of beggary, and Dharna Maro has no more significance to-day beyond the mere fact that it recalls to mind a period of Punjab History when, owing to looseness in the administration of law and order, consequent upon a sudden change from times of plunder and open marauding to the reign of the Police and the Courts, the law was flouted by even the able bodied beggar who was bent upon extorting his quota of direct tax. Most of the Hon'ble Mr. Shafi's contention thus rests upon a state of society which has long passed away. As for the other classes of beggars, conditions of life in the town and the village materially differ. The Punjab village is a self-contained unit, and from the hereditary proprietor down to the lowest menial, every person has a definite and well-assigned role to fill. The beggar problem does not practically exist in the Indian village. There are certainly the infirm and the old, the leper and the blind, who have to be and are supported, but the able bodied poor, who practise beggary, are few and far between. * * *

* * * * "We are cognisant of the fact that in the winter months of the year when the extremely poor population of Kashmir migrates down to the Punjab districts, beggars are more in evidence in the streets than they are at other times of the year, and that generally at such times, it is customary for the boys and girls of these classes to run after carriages and beg for a pice. But this feature of the question does not, in our opinion, make out a good case for legislative intervention. The police, by the exercise of administrative pressure, have ample facilities to put a stop to such practices, but it must be remembered that any enforcement of legal prohibitions will be but vain, as in the first place few nerves can stand the appeal to one's pity and commiseration made by the extremely poor boys who run after gharies and carriages. In the second place, a strict observance of the rigours of the law will only serve to add to the jail population of the country."

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

Honorary Magistrates: Their aspirations.

34. The *Observer* (Lahore), of the 29th April 1914, has the following:—

"We have been really amused to read an account of the Honorary Magistrates Association, that held its inaugural meeting on Saturday the 11th instant in the Rattan Chand Bagh, and were it not that the speech of the Deputy Commissioner lends an air of seriousness to the proceedings, we would not have even noticed the budding aspirations of the Punjab Honorary Magistrates 'for a seat or seats on the Legislative Council.' Apparently the Honorary Magistrates are preparing to wait in deputation upon His Honour the Lieutenant-Governor, and it is therefore necessary for us to give public expression to the views entertained by the people on this subject. The Honorary Magistrates have no special interests to look after, and we fail to understand the rationale of the demand formulated by them. With but a few honourable exceptions, the Honorary Magistrates constitute a sore spot upon the administration of Criminal Justice in the country, and the people have long been anxious for the discontinuance of a system under which the evils of the combination of the judicial and executive functions are enhanced with a vengeance. The Honorary Magistrates are a creation of the executive authority in the country and they loyally carry out the expectations formed of them. But the people have no confidence in their sense or power of administering criminal justice, and their peculiar ways of bringing the offence home to an accused have already been condemned by independent and strong minded Sessions Judges in the Punjab, who have recommended their abolition. Unfortunately, the executive authorities continue to rely on their administration of justice, but let us hope that at any rate, so far as the Legislative Councils are concerned, these gentlemen are kept at a distance. If the Honorary Magistrates can be admitted into the Legislative Councils of the country merely by virtue of their position as Honorary Magistrates, there is no reason why the Stipendiary Magistrates should not as Stipendiary Magistrates, or the lawyer class as lawyers or the Superintendent of Post Offices and Telegraphs as such and so on *ad nauseum*. The demand formulated is the most farcical and is perhaps the result of that swelled head which keeps itself high, notwithstanding the fulminations of the public or of the lawyer or even of experienced Sessions Judges."

The Chitpore bomb case.

35. Writing about Nirmal Kanto Roy's case the *Jhang Sial* (Lahore), of the 21st April 1914, remarks that it is said that in sedition cases, Courts never do justice to the accused. The sight of a suspected seditionist is said to exasperate them.

After remarking that there is some truth in it, seeing that in many cases of the kind the accused persons have been awarded severe punishments, the paper says that the manner in which the Court tried Nirmal Kanto Roy's case has once again established the prestige of the British Courts. Indeed, Indians are now assured that justice can be counted on in British Courts; it is only necessary to make an effort.

Trial by Jury in India.

36. The *Tribune* (Lahore), of the 30th April 1914 has the following:—

"One of the judicial reforms that are strongly advocated by educated Indians is the extension of the system of trial by jury. At the trial of the Inspector murder case in the Calcutta High Court, Mr. Eardley Norton pointed out the necessity of having Indian Juries to try Indians. He did not in any way make any racial difference, but he pointed out how difficult and rare it was for Europeans to thoroughly understand Indians, their habits and ways. These are changes well worth the consideration of the Government. There is absolutely no justification for Anglo-Indian papers to disparage trial by jury in India wherever it exists. Whenever a police case fails through police incompetence or other causes, there is a temptation to blame the Juge or the Jury. Such an exhibition of one's prejudice cannot be allowed. On the other hand there is overwhelming evidence to show that the juries in India are quite as worthy of forming a correct judgment as any others."

Prosecution of (Indian) journalists for defamation.

37. The *Desh* (Lahore), of the 17th April 1914, publishes from "a Mohammedan journalist" a communication headed "Libel cases in the Punjab and their results," in which the writer refers to the libel case in which the editor of the *Desh* has been sentenced to three months' simple imprisonment for defamation, and says that this unusual sentence has caused a painful surprise not only to the entire newspaper world, but also to the general public. No one could have thought that a respectable person like the editor named would be sent to jail for a slight alleged omission. Indeed, if a journalist, especially if he is an editor of a daily newspaper, is sent to jail for publishing an objectionable article, journalism must be considered to have come to an end and no writer is safe from the said misfortune. Continuing, the paper makes remarks similar to those of the *Hindu* newspaper.

The *Paisa Akhbar* (Lahore), of the 16th April 1914, also refers to the above case and says that it appears that when the case was being heard the counsel for the prosecution remarked, in the course of his speech, that he would not like to get the accused sentenced to imprisonment, because if editors, whose lives are already far from pleasant, were sentenced to imprisonment their lot would be an unenviable one.

Writing on the same subject the *Parkash* (Lahore), of the 19th April 1914, says that the fact that Mr. Barry inflicted so severe a punishment for a trivial offence shows that he is only a novice in his sphere of work. Even *Pandit* Ram Bhaj Datt, it adds, should feel sorry for the punishment inflicted (on Dina Nath), because he too is a proprietor of a journal and it is just possible that his Editor also might commit a mistake of the kind (committed by Dina Nath). After remarking that if Editors are sentenced to imprisonment for such trivial mistakes journalism must be considered at an end, the paper says that the sentence inflicted on Dina Nath hangs like the sword of Damocles over all journalists.

(c)—*Municipal and Cantonment affairs.*

The Simla Municipality.

38. The *Panjabee* (Lahore), of the 2nd May 1914, publishes the following:—

"The Local Government have, it is stated, rejected the prayer made by over two thousand rate-payers of the Simla Municipality for the restoration of the elective system and have re-nominated the two gentlemen who have already been nominated several times. We do not know on what specific ground the rejection of the memorial is based. One thing is certain. The action of the local Government in this matter has caused considerable dissatisfaction among those principally concerned. Every now and then cases crop up which show that the Committee are either not sufficiently in touch with the wishes and views of the public or are not sufficiently sympathetic. In this connection a correspondent draws our attention to a recent resolution of the Committee, that the locality known as "Dhar," situated within the municipal limits, should be declared a restricted area. Our correspondent states that the view expressed by the Committee in the resolution is not borne out by existing facts, and that if the Government were to make an enquiry on the spot this would become clear. It is difficult to resist the conclusion that this and similar troubles would be avoided if there were at least some members on the Committee who represented the rate-payers and could speak on their behalf."

The butchers' strike in Jullundur.

39. Writing about the meat strike of Jullundur, the *Shamsher-i-Qalam* (Lahore), of the 28th April 1914, says that it is a matter for regret that although the Muhammadan population predominates in Jullundur, yet they remain inactive in this matter. By their action Hindus have shown their intention of suppressing the sale of meat. But this effort must prove abortive as Muhammadans will never consent to refrain from using articles which are declared lawful by their religion.

(*d*)—*Education.*

The Lahore Medical College strike.

40. The *Paisa Akhbar* (Lahore), of the 15th April 1914, reproduces the translation of the letter received by the Principal of the Lahore Medical College from the Dean of the London Hospital, and says that it already published a purport of the letter long before it appeared in the English and Vernacular Newspapers, and before it received a *communique* on the subject from Government. Continuing, it says that the journalists, the general public and students should not attach any credence to such matters so long as they are not corroborated.

Elsewhere the paper refers to the memorial which some of the students of the Medical College, who took part in the late strike, submitted through the Principal to Government, praying for pardon. The strike was due to a misunderstanding on the part of the students, and we hope that Sir Michael O'Dwyer, with his usual kindness, will reinstate those students who have been suspended.

(*e*).—*Agriculture and questions affecting the land.*

Assessment of land revenue after sale of proprietary rights.

41. The following is from the *Tribune* (Lahore), of the 1st May 1914 :—

"Whatever form this struggle with conscience may have taken, the fact that Government has fallen is patent. Government, which by recent legislation, legislation, it may be observed, which has provoked the strongest opposition on all sides, has shown its solicitude for the cultivating classes and insisted on saving their land from the speculator, is now quietly stepping in to enjoy the profits denied to the ordinary landholder. There can be no doubt that, so far as the non-agricultural classes are concerned, the value of land has risen enormously in consequence of the legislation, which has restricted their right to purchase in the open market, while, apart from the mere rise in the value of land, the recent regrettable set back to industrial enterprise, which, it must be admitted, has succumbed to over-feeding in its infancy and to undiscriminating official applause, has not only diminished the attractions of industry as a field for speculation, but trebled and quadrupled the demand for land as a field for the investment of money withdrawn in time from discredited industrial schemes. It would indeed not be far short of the truth to say that industrial progress of recent years has been directly due to the circumstance that the field of investment in real property was closed to the non-agricultural moneyed classes by such legislation as the Alienation of Land Act in the Punjab. * * * *

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* * * "Government can only assert that the offer for sale by auction of vast and valuable areas of Crown waste at a time when prices are exceptionally favourable is a mere coincidence and that its policy of land protection and encouragement of industry was in no way influenced by any consideration of possibility of great profits accruing to itself by reason of these measures."

The assessment in the Punjab colonies.

42. Writing under the heading "Was the unrest (caused) by the recent assessment unreal?" The *Pasia Akhbar* (Lahore), of the 18th April 1914, says that in reviewing the annual report on the Punjab Colonies the Punjab Government remarks "The announcement of what was in reality the regular assessment on the Rakh Branch created a certain amount of discussion and discontent, but the rapidity with which the excitement subsided suggested that it was largely factitious."

Commenting on the above the paper says that the Government has made a mistake in holding the above view. The enhanced assessment has caused considerable discontent among the cultivators; but their grievances are not heeded. An educated Zamindar recently told the Editor that the colonies are more flourishing than formerly, but the increased assessment is far from popular.

The Zamindars and their Hindu money-lenders.

43. The *Jhang Sial* (Lahore), of the 19th April 1914, says that, thanks to the operation of the Land Alienation Act, Hindu money-lenders cannot attach the land of their Zamindar debtors in order to recover their dues. This has so emboldened the Zamindars that they are applying for insolvency. After remarking that the money-lenders are in a great fix and are ruining their fate, the paper says, that these deplorable incidents are happening in the Jhang and Gurdaspur Districts and urges the Government to look into the matter.

(*h*) *Miscellaneous.*

Assessment of Income-tax.

44 The *Tahzib-ul-Niswan* (Lahore), of the 18th (received on the 28th) April 1914, says that it is satisfactory to note that at least one resolution moved in the Imperial Legislative Council by a non-official member has been accepted. After remarking that the resolution is to the effect that committees should be appointed to ascertain the incomes of the people in order to facilitate the assessment of income-tax, the paper says that the committees under reference can prove successful if they are not forced by the Collectors to realise a fixed sum of money from a particular *ilaka* and if they are allowed to exercise their own sense of justice in such matters.

Sardar Ayub Khan's dependents.

45. The *Paisa Akhbar* (Lahore), of the 16th April 1914, publishes a leader, "Pension to the survivors of *Sardar* Ayub Khan: worthy of consideration by Government," in which it says that now that *Sardar* Ayub Khan is dead the question arises whether any change will take place in the grant of the pension which was generously sanctioned by the British Government to the late *Sardar* and, if so, to what extent? After remarking that the late *Sardar* has left a large family, *i.e.*, 12 sons, 5 daughters, a few wives and a large number of personal servants, the paper states that all these persons should be given suitable pensions, so that they might lead an honourable life, and that *Sardar* Abdul Qadar, the eldest son of the late *Sardar* who has had a good English education and has a knowledge of French, should be appointed guardian of his younger brothers. It also suggests that Government should appoint the younger sons of the late *Sardar* to high posts in Civil and Military Departments.

The ruining of Bhera

46. The *Jhang Sial* (Lahore), of the 17th April 1914, publishes a note entitled "destruction of Bhera," in which it dwells on the importance of Bhera and says that it is rumoured that the Punjab Government is determined to transfer the Head-quarters of the Tahsil from Bhera to Mandi Bhalwal. After remarking that it has also heard from a reliable source that the munsifs' court is about to be transferred from Bhera, the paper says that if these changes are carried into effect Bhera will assuredly become desolate. It is, however, not known how far the rumour is true, but if it is true, is it wise on the part of the authorities to render an old historical town desolate for the sake of a little convenience? It is said that the people of Bhera are about to send a deputation to Government on the subject, and it is to be hoped that His Honour will pay due consideration to their representations.

Security from the *Khalsa Akhbar*.

47. The *Khalsa Akhbar* (Lyallpur), of the 24th (received on the 29th) April 1914, publishes a paragraph headed "Security from our Press." The Deputy Commissioner of Lyallpur, says the paper, has, for reasons unknown, demanded a security of Rs. 1,000 in spite of the fact that he had been assured that the object of the paper was not to pick quarrels. A famous English author, it adds, remarks that nations having constitutional forms of Government cannot bid good-bye to their principles at the time of administering the affairs of a country. Indeed, if they do so, they cannot maintain their past greatness. Britain's greatness is based on the freedom of the Press; and we, too, think that consideration should be given to the voice of the public. The Press Act is intended to muzzle mischief-makers, but surely this Act should be administered with discrimination Honest and fair criticism should not be confounded with mischief-making. The object of our paper is not to earn money but to propagate the tenets of the Sikh religion. We intend to bring to the right path the views of newspapers, the opinions of leaders and the conduct of Government.

Departmental Order.

On account of the move of the office to Simla only articles from papers examined up to the 5th May 1914 have been included.

LAHORE:
The 9th May 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.

7 SB—175—9-5-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M. A., LL B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Mukammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 16TH MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	..
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette*	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Badr*	Qadian, Gurdaspur District.	Muhammad Sadiq	Miraj-ud-din	1,200 „
41	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 „
42	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	
43	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
44	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad	Qazi Siraj-ud-din Ahmad	500 „
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copies.
48	Fazal	Qadian, Gurdaspur District.	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam	Ditto	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
53	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
54	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
55	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
58	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
59	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
60	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
61	Mukbbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 16TH MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hnssain	1,200 copies.
64	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
65	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
66	Nur*	Qadian, Gurdaspur District.	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
69	Parkash	Do.	Radha Kishen, B A.	Radha Kishen	3.500 „
70	Philosopher	Do.	Dina Nath, Sharma	Amin Chand	...
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
73	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
74	Ditto*	Rewari	S. Maqbal Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
75	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
76	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
77	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
78	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
79	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
81	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
82	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
83	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
84	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
85	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
86	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
87	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
88	Mister Gazette*	Do.	Ali Bakksh	Ali Bakhsh	100 „
89	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
90	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
91	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
92	Suraj Parkash	Do.	Fateh Chand	Fateh Chand	...
	MONTHLY.				
93	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
94	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
95	Al-Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...
96	Anwar-ul-Sufia	Do.	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
97	Arya Musafir*	Jullundur	P. Vishnu Datt	L Amar Nath	750 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 16TH MAY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
98	Bhatia Sewak*	Lahore	Mukand Lal	Partab Singh	...
99	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din	1,500 copies.
100	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
101	Indar*	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
102	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
103	Jain Udhey*	Do.	Fattu Ram	Fattu Ram	...
104	Jauhar	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies
105	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 „
106	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
107	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
108	Mifta-ul-Israr*	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
109	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
110	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
111	Shauq	Lahore	...	Shauq Muhammad	...
112	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies.
113	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
114	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
115	Tashhiz-ul-Azhan	Qadian, Gurdaspur District.	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	TRI-WEEKLY.				
116	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
117	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
118	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
119	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
120	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
121	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
122	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

The Indian Enquiry Commission.

1. The following is from the *Panjabee* (Lahore) of the 5th May 1914 :—

"Coming now to the body of the report, we find that it is a complete vindication of Mr. Gandhi and his associates. The Commission do not say—no Royal Commission ever do—that the action on the part of the aggrieved persons which led to, and immediately preceded, their own appointment was justified. But no fair-minded critic can deny that the enquiry which has led to such splendid results, would never have taken place, if it had not been for the passive resistance movement and for the suffering and sacrifice so heroically borne by the Indian community. The Commission, we regret to find, are not exactly judicial in their finding as to the cause of the strike. 'Being unable to obtain from the Minister what he considered to be a satisfactory assurance on that point' they say, 'Mr. Gandhi deliberatety decided to take the grave steps which immediately led to the strike and the subsequent disturbances which are the subject of this enquiry.' Neither Mr. Gandhi nor his countrymen have any reason to be otherwise than proud of the part which he took in the matter. His declaration in his letter to the Minister that he would 'actively, persistently and continually ask those who are liable to pay the tax to decline to do so,' and what was more important, would 'ask those who are now serving under indentures and who will, therefore, be liable to pay the £3 tax on completion of the indentures to strike work' was as courageous, as straightforward and as patriotic a declaration as ever a leader made in similar circumstances, and will for ever remain a glorious page in the annals of South African Indians and of the mother-country. But Mr. Gandhi has repudiated, and his countrymen will repudiate on his behalf, the assertion that it was his action which immediately and directly led to the disturbances. The disturbances were either provoked or manufactured, and the responsibility for them must rest with the administration and its agents."

The *Tribune* (Lahore) of the 9th May 1914, publishes the following :—

"The marriage question is, however, examined at great length and a great deal of ingenuity shown in trying to prevent Indians marrying many wives and thereby bringing out a large progeny. The South African whites are extremely jealous of Asiatics and they fear that if monogamous laws are not enforced very strictly, then they would be in danger. Anyhow the Commissioners have recommended that the existing number of polygamous wives should be registered and recognised, that in future only monogamous wives will be registered for all legal purposes by a marriage registrar, though for social and religious purposes Indians may live with another woman as a religious and socially recognised but legally prohibited wife. Such a sanction would not, say the Commissioners, amount to bigamy and need not be prohibited by law, inasmuch as a marriage solemnised would not be recognised by law and consequently the legal requisites to constitute the crime of bigamy would be wanting. Though such a decision looks ridiculous to us, we cannot object to any arrangement which does not restrict the social and religious practices of our community which is by practice on the whole a monogamous one, though it does not bind itself to such a position in exceptional cases. There is besides no valid ground for European nationalities to coerce others in adopting a rigid social form—especially when they forget they have the convenient device of divorce to serve the ends which others reach by devious methods."

The same paper in its issue of the 13th May publishes the following :—

"The most noteworthy point disclosed in the report is the part played by the Government of India in approving of the proposal to levy the obnoxious tax with a view to force their own subjects to return to India. The only service that the Government of India did to the Indians is to refuse to penalise their presence in South Africa. Short of penalising they approved of all other measures to drive them away from South Africa. The Commissioners have indeed not disclosed the exact terms in which the Government of India approved of the £3 tax on Indians. They verbally informed 'that there would be no objection raised to a condition being inserted in the contract to the effect that coolies must return to India at the end of their last term of indenture, provided that failure to fulfil this condition shall not constitute a criminal offence.' This tax came into force in 1896. The Commissioners write that 'the Government of India standing in the position of guardians to their ignorant subjects, having approved of the insertion of this condition to the form of indenture contract, cannot well raise any objection to it afterwards.' This shows that the Government of India failed to protect the interests of their own subjects at the time—a fact which can only be deplored. But the South African Government cannot blame the Government of India for aiding it in an objectionable and harsh procedure. The enquiry has shown that the tax has caused the greatest amount of hardship and ill-feeling without producing any good to the white inhabitants. The tax has fallen on those who are least able to pay. It is evaded by the majority and it has not had the effect of driving away the Indians from South Africa."

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The following is from the *Observer* (Lahore) of the 13th May 1914 :—

> "While acknowledging with appreciation the good work of the Commission, we cannot but refer to the services rendered to the cause of settlement by Sir Benjamin Robertson and the two Missionary Friends of India. Sir Benjamin's services have been gratefully acknowledged in the Report of the Commission, and the largeness of the number of prominent Europeans and Indians who honored him prior to his departure, bears witness to the tact with which he has performed his delicate mission. One other personage remains to be named in this connexion, our noble-hearted Viceroy Lord Hardinge. But for his timely intervention and courageous, unequivocal and just advocacy of the Indian cause, it is impossible to say what aspect the South African Question might have assumed. Posterity and History both shall record with pride the wise action of Lord Hardinge, and bless his memory for having lent the weight of his great authority to the settlement of a problem, brimful of unknown and untold dangers to the cause of the Empire."

The *Zamindar* Turkish Relief Fund.

2. In a note entitled "Sympathetic feelings for the community," the *Zamindar* (Lahore) of the 25th April 1914, says that in its Annual Report sent to the paper by the Red Crescent Society, Constantinople, no amount has been shown to have been remitted by the *Zamindar* Turkish Relief Fund. After remarking that an enquiry has been made on the subject by telegram from the (Turkish) Consul-General at Bombay, and that the reply, when received, will be published in the newspaper, the paper (ironically) eulogises the extreme efforts made by the *Watan* (*vide* paragraph of Selections No. 18) to prejudice the generality of Muhammadans against the *Zamindar* Turkish Relief Fund. Continuing, it contends that the authorities of the fund in question have kept a clear account of sums of money remitted by them from time to time to the Turkish authorities, and says that when they have receipts bearing the signatures of Kiamil and Shevket Pashas and Kamal Umar Bey—receipts which the Honorary Secretary of the Fund in question is prepared to show to any Muhammadan anxious to see them—it is difficult to see why the *Zamindar* Turkish Relief Fund should be blamed (for the aforesaid omission).

Continuing, in its issue dated the 26th April 1914, the paper says that if the name of the *Zamindar* is not mentioned in the list forwarded by the Red Crescent Society, Constantinople, every Muhammadan is entitled to know why the said omission has taken place, seeing that the lakhs of rupees remitted by the *Zamindar* to Turkey were not taken out of its own pocket, but had been collected from the community. After giving a list of instalments and the dates on which, and the names of persons to whom, they were remitted, the paper says that it possesses the Bank's receipt, the letter from the British Ambassador at Constantinople, the receipt sent by the Prime Minister of Turkey and the correspondence with the Turkish Consul-General at Bombay in connection with each of the instalments. Indeed, the *Zamindar* can produce three or more documents for each instalment to prove that the instalments were duly remitted by it, and the documents under reference can be seen at the *Zamindar* office. If, however, those persons who have raised the present controversy, hold that these documents are forged and fictitious the burden of proof lies on them to make good their contention. But finding that the *Zamindar* is at present under the wrath of Government, Maulvi Insha Ullah has taken advantage of the rare opportunity, which has fortunately been offered him by the fact of the *Zamindar's* name being omitted from the report of the Red Crescent Society, to degrade the *Zamindar* in the eyes of the public. Accordingly, he is now trying to prejudice, through his newspaper, the general public against the *Zamindar*. If, however, he had been "our" real brother he could have, for the sake of the community, come (to "our" office) and inspected the receipts of the instalments remittted by "us."

The *Observer* (Lahore) of the 13th May 1914, publishes the following :—

"* * * We are with the critics in asking for an explanation of the situation created by the non-entry of the *Zamindar* funds in the list of the Ottoman Red Crescent Society and we will therefore ask the trustees of the *Zamindar* Turkish Relief Fund or those directly connected with its administration to meet all genuine and *bonâ fide* criticism with a cheerful brow, and not to resent remarks calculated to put the public on their guard and incline it to call for a reckoning. At the same time we will ask the critics not to transgress the bounds of decency or propriety, and to consider patiently and with open eyes the answers that may be given to their criticism. We do not enter a plea for ready credulity, the critics must bring to bear upon the examination of the question a penetrating judgment, but if the material that is adduced on the other side is sufficient to satisfy a prudent man of sufficient intelligence, the critics must then hush up and publicly acknowledge the tested probity and honesty of their opponent. With these observations, we proceed to discuss the details of the question.

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The Orient Bank of India, Limited, being the more important link in the passage of the money, can add much to the existing information of the public and in the interests both of the *Zamindar*, whose unselfish devotion to the cause of suffering humanity in the Balkans impresses one more and more as one turns through his fingers the incontestable testimony of its aboveboard and free-from-all taint transactions, and of the public in whose mind the non-acknowledgment of the various items in the accounts of the Ottoman Red Crescent Society has naturally created an atmosphere of distrust and suspicion,—we call upon the Manager of the Orient Bank to state whether or not the moneys sent through it were to its satisfaction delivered at their destination.

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Hindus in Vancouver.

3. The *Arya Patrika* (Lahore) of the 2nd May 1914, publishes the following :—

"Four hundred Hindus, mostly belonging to the Punjab, have left Shanghi for Vancouver in a Japanese steamer knowing full well that they will not be allowed to land. Indeed, the Canadian authorities have already made every arrangement to prevent their landing. The step taken by these Hindus has not, it is said, been sympathetically received at Simla, where an opinion seems to prevail that they ought not to have left in a body at a time when more Asiatics were not wanted in Canada. In our humble opinion they have done the only proper thing under the circumstances. The rights of Indians as British subjects are being most deliberately injured in this British Colony, and, as is the case in some of the other British Colonies, the Imperial Government is powerless to influence the attitude of Canada in the matter. In South Africa, after trying in vain every other source of justice, the Indians have at last taken to helping themselves, and their efforts, it seems, will not be absolutely fruitless. In the case of Canada some Hindus, it appears, have made up their minds to make things come to a head, and it is just possible that the present step may be a prelude to other attempts at wholesale landing in the face of an un-British law in a British Colony."

Indian representation in Parliament.

4. The *Panjabee* (Lahore) of the 5th May 1914, has the following :—

"There are two and only two objects which Indian representation in the Imperial Parliament may be expected to serve: one is to pave the way to the establishment of an Indian Parliament, the other is to safeguard India's Imperial interests. So far as the first is concerned, we have only the Irish analogy to guide us, and it is not a very safe guide. Even if there were any possibility of India having as many as a hundred members in Parliament, it is very doubtful if she should make up her mind to fight over again the long and arduous battle which Ireland has fought and is now about to win. If an Indian Parliament is what is wanted, why not start an agitation for it straightway? Why deliberately follow the tortuous path which in Ireland's case was thrust upon her and was in no sense of her own seeking? So far as the second is concerned, it necessarily presupposes the existence of a Parliament in India, as well as the reconstitution of the Imperial Parliament itself. What is now called the Imperial Parliament is 'Imperial' only in a very restricted sense. For the most part it has hitherto been the local national Parliament of Great Britain and Ireland, and when the Home Rule Bill is passed it will become the national Parliament of Great Britain. The truly Imperial Parliament is a thing of the future. It is only in such a Parliament, when it is brought into existence, that India can be represented with advantage to herself and the rest of the Empire; but before she can be represented on it she must have her own Parliament, and England, Scotland and Wales must each have their local Parliaments as distinguished from the present Parliament. At present if the proposal is seriously put forward that India should have sixty members in the House of Commons, the very first answer—and it will be a conclusive answer—which most statesmen of both parties will give is that in relation to India the Imperial Parliament is more a court of appeal than anything else, that Indian questions are usually disposed of in India, just as the questions of Canada, Australia and South Africa are disposed of in those countries, and the Imperial Parliament does not require sixty members from India to exercise the function in regard to that country which she does exercise, when the self-governing Colonies have not a single member to represent their interests. Are we to say that it is just because India is not self-governing that she claims representation in the British Parliament ? The obvious reply will be that India may just as well start an agitation for self-government, if she thinks she is ripe for it. Or are we to say that we want the Imperial Parliament to take over the direct Government of India, which is not only an impossibility but will constitute a grave danger, if it ever becomes a possibility ! Look at the question from whatever point of view one may, the proposal for the direct representation of India in the British Parliament is a fantastic proposal, so long as that Parliament has not been reconstituted on federal lines and India itself has not been made an autonomous unit of a free Empire."

Preaching of Hinduism in England.

5. The *Himala* (Lahore) of the 24th April 1914, publishes a communication headed "Duty of the Hindus." The writer, Lala Sagar Chand, now in London, says that we have some self-constituted leaders who teach the people the art of mendicancy. These Congressmen, when in England on some begging mission, live in palatial grandeur and disdain to associate with Indian students there. The masses in India are led to believe that Englishmen are their inveterate enemies, and that they are responsible for the plague and famine which work such havoc in the land. But this is absurd. Englishmen are our brethren, belonging, as they do, to the Aryan family ; and if they do "loathe" us it is because we are totally lacking in self-respect. It is our duty to educate our people to a sense of self-respect, and then Englishmen will give them everything unsolicited. We should avoid the evil and degrading practice of begging. Moreover, we should make concerted efforts to propagate Hinduism among Englishmen. There can be no doubt that within a decade half the English population could be converted to Hinduism. Having achieved such an object we can then hope to be loved and respected by Englishmen.—*Bande Mataram.*

Propagation of the Arya religion in the West.

6. Writing under the heading "When will the kettle-drum of the Vedic religion be beaten in the West," the *Parkash* (Lahore) of the 26th April 1914, says that the bold efforts made by Khwaja Kamal-ud-Din in London to propagate Islam have inspired Aryas with enthusiasm. They, too, are now anxious to spread the Vedic religion in the West. But sacrifices must be made both of men and money, in order to attain this object.

The *Arjan* (Lahore) of the 23rd April 1914, publishes an article by Raghbir Nath to the same effect as the foregoing communication. The writer urges the Arya public to give monetary help for promoting the sacred work of propogating the Vedic religion.

Indian labourers for the Mauritius Island.

7. Writing under the heading "Are Indian labourers meant only for the work of excavating canals ?" the *Dipak* (Lahore) of the 3rd May 1914, says that the Government of the Mauritius Island has decided to engage Indian labourers with a view to excavate canals. Indians are hounded out of British colonies, but are allowed entrance for excavation work. In view of this the Government should prohibit the emigration of Indian labourers to Mauritius.

Propagation of Islam.

8. The *Zamindar* (Lahore) of the 3rd May 1914 publishes a translation of the communication from Zafar Ali Khan, London, headed "India's appeal to Egypt : an exhortation to propagate Islam." Christians are growing alarmed at the progress of Islam in Africa, and their missionaries are making united endeavours to stem the tide of the Islamic religion. The writings of Lord George Hamilton and the articles in the Church Times betray this alarm. Muslim's

must see to it that Sheikh Rashid Riza, editor of the Minar, has started the school for training Muslim missionaries. Failing this they must convene a huge Islamic Conference which will organise and equip a strong body of missionaries to propagate Islam in Africa.

Colour bar in England.

9. The following is from the *Tribune* of the 7th May (Lahore) 1914 :—

"Speaking on the occasion of opening the new club for Indian students at 112, High Holborn, Sir Krishna Gupta is reported to have said that 'while such institutions promoted good fellowship between the people of India and their English friends, they must also know that there were sinister agencies at work to create dissensions and discord. *Even at Oxford there had of late been a manifestation of feeling towards Indian University students which all friends of India and England alike must greatly regret. They found the principal mouthpiece of a University giving expression to sentiments which alike were disgraceful to those who expressed them and to those who listened to them.*' The italics are ours. We call prominent attention to these words for which we have the high authority of a distinguished countryman of ours. Undoubtedly there should have happened something to justify Sir Krishna Gobinda Gupta's statement in a public meeting that 'the principal mouthpiece' of the University gave expression to sentiments which alike were disgraceful to those who expressed them and to those who listened to them. The Hindus are not going to take this insult lying down and protest meetings must be held all over the country censuring the 'principal mouthpiece' of the University of Oxford for his conduct. We notice that as a sequal to Sir Krishna Gupta's protest attention is to be called to the matter in Parliament and inquiries have been addressed to the Chancellor of the University."

Ireland and India.

10. Writing under the heading "The Enigma of Ulster" the *Akhbar-i-'Am* (Lahore) of the 1st May 1914, describes with some surprise the distinction drawn between East and West. Ulster is permitted to rebel against authority with impunity. India, on the other hand, is not allowed even to express its grievances. We ask therefore that Indians be allowed to use the Press as a medium for expressing their grievances.

Indian labourers in South Africa.

11. The following is from the *Arya Patrika* (Lahore) of the 9th May 1914 :—

"The medical officer at Durban gives a harrowing description of the conditions under which the Indian population lives there. The average Indian, he says, takes no notice of his ill-health until he is absolutely unfit for work and, when examined, is usually found in the last stages of consumption. It is difficult to understand how it is physically possible for one to go on working of his own accord in the last stages of consumption, it being no easy work the poor fellows have got to do under the South African indentured system. The Health Officer puts the blame on the ignorance of the sufferers of the sanitary requirements of existence. Then why not try to remove this ignorance? Why is there no adequate provision made for the education of Indians in Natal? We further read that numbers of indentured Indians suffering from pthisis are 'sent into the depôt hospital to await their return to India.' The poor fellows give their life's blood to the service of the Colony, and go on working even in the last stages of consumption; but when they are too ill to work they are not cared for in Natal but sent back to India! This is gratitude extraordinary."

Indians in the self-governing Colonies.

12. The following is from the *Tribune* (Lahore) of the 12th May 1914 :—

* * *

"Including Indians in the self-governing colonies and dominions not more than a million and a half can be said to have emigrated. Surely this does not mean much relief to the economic pressure to India. But the capitalists in the colonies who exploit Indian labour derive solid benefit. They not only get labour where labour is very scarce, but save much expenditure which they should otherwise incur if they were compelled to import more costly labour. It is all moonshine therefore to say that these capitalists are conferring a boon and a blessing on this country by finding employment for our superfluous population. A mlilion and a half is a mere drop in the ocean of 315 millions, and the resources of the country very well suffice for the support of all its people provided the Government enters into the spirit of the people. This is an additional reason why the system of indenture should be abolished. The report of the Committee of Inquiry is expected to show the actual position of Indian labourers in the colonies. If it is not advantageous even personally to the emigrants then by no stretch of argument can the system of indenture be maintained by the Government."

Indian labourers in the Fiji Islands.

13. The *Jhang Sial* (Lahore) of the 2nd May 1914, publishes a communication from "An afflicted person" headed "The oppressions practised on Indians in the Fiji islands." The following are the charges of oppression—

(1) Three or four persons are made to live in one room, irrespective of caste distinctions;

(2) The labourers are compelled to work 11 and 12 hours a day. They are subjected to the utmost cruelty which often leads them to commit suicide. Death in such cases is atttributed to fever;

(3) To incur the displeasure of an "inspector" of the mills means 2 or 3 days' starvation for the labourer;

(4) According to the agreement a labourer should get Rs. 100 per month, whereas he only gets Rs. 30;

(5) A woman with any pretence to beauty becomes the prey of lustful goras.

Hasty retribution is taken from any Asiatic power which maltreats a European; but an Indian suffering at the hands of a European power receives no sympathy. That the British Government is cognisant of its duty to Indians is obvious from the action taken by Lord Hardinge in the Transvaal troubles. We now urge Government to adopt a retaliatory policy towards foreigners until the latter deal justly with Indians.

Indians in South Africa.

14. The following is from the *Panjabee* (Lahore), of the 7th May 1914:—

> "It is to Mr. Andrews that we owe the fact that the South Africans have been taught to believe that India not only claims sons like Mr. Gandhi and Mr. Gokhale—the only two leading Indians they know—but has a civilisation and a record of achievement of which any country might be justly proud. It is to Mr. Gandhi that we owe not only the existence of an acute Indian problem in South Africa and its impending solution but the illustration that has been afforded to South Africa and the world of the inspiring truth that India, even in her degraded state, is still in the vanguard of humanity in all that is grand and sublime and beautiful, in all that makes for righteousness, and for the coming of the Kingdom of God on earth. India has produced many remarkable men during the last hundred years, but none more remarkable than Mr. Gandhi."

Sikhs in Columbia.

15. The *Hindu* (Lahore) of the 5th May 1914, publishes a leader headed "The question of Indian's honour in Columbia; the British law on trial; the starting of a religious mission to Columbia: The procession of *Guru Granth* Sahib." Finding that the gates of British Columbia have been shut in their faces, Indians have hit upon a novel plan of making their entrance into that country. Sardar Gurdit Singh has chartered a steamer which started, a few days ago, for Hong Kong with 170 Sikhs on board. If these Sikh gentlemen are permitted to land in British Columbia, they will, then, arrange themselves in a procession and will pay a visit to the *Gurdwaras* there. If, however, they are not allowed to land they will compel the Columbian authorities to accord a similar treatment to Christian missionaries also. This, we think, is a very reasonable plan of testing the British Columbian authorities' regard for law and equity.

(*b*)—*Home.*

Suppression of Anarchism and Sir Michael O'Dwyer.

16. Referring to His Honour Sir Michael O'Dwyer's speech about the suppression of anarchism, in the recent sitting of the Provincial Legislative Council, the *Khalsa Akhbar* (Lyallpur), dated the 1st (received on the 6th) May 1914, says that it heartily supports His Honour's remarks. It is a matter for satisfaction that no Sikh has been involved in anarchism. The teaching of the Sikh Guru is opposed to such conduct. If these anarchists wish to serve their country they should educate their ignorant fellow countrymen and desist from violence.

Writing under the heading "Measures for the suppression of sedition" the *Akhbar-i-Am* (Lahore) of the 25th April 1914, deplores the upgrowth of a section of the people who want revolution at any price. In spite of the conciliatory policy adopted by Government, as seen in the Legislative Councils and other such reforms, it seems impossible to pacify these hot heads. We must co-operate with the Government in its efforts to stamp out this spirit of anarchy and rebellion. Seditious pamphlets and certain Urdu newspapers, which sympathise with this movement of violence, are the means whereby the emissaries of sedition are carrying on their insidious work. These must be discountenanced.

Writing under the heading "The life of the Punjab Vernacular Press is in danger," the *Jhang Sial* (Lahore) of the 24th April 1914, says that His Honour obviously throws the blame of sedition and anarchy on the Vernacular Press. This crime, as we know, means death or transportation to the culprit. At present the Government only suspects us of this crime. As soon, however, as this suspicion crystallises into a certainty, then we may expect the end of the Vernacular Press. We must, therefore, hold protest meetings and attempt to remove this misunderstanding from the minds of the authorities.

The *Shanti* (Rawalpindi) of the 25th April 1914, also deals with this subject. The Lieutenant-Governor of the Punjab has given his views, undoubtedly based on extensive information, regarding the Vernacular Press. It is now our duty to inculcate loyalty to the British *raj* in the minds of our young men. Government is also expected to encourage those who are loyal to it. We urge the vernacular newspapers to be more circumspect in their articles and thus avoid the charge of being disloyal. We are inclined to believe that the views of our papers are not laid before Government in their true light, as was seen by the fact that our paper was called upon to furnish security in spite of its purely religious tone.

Writing under the heading "(You should) help Government in suppressing the anarchical spirit and crimes in your province: the emphatic appeal by His Honour the Lieutenant-Governor, Punjab," the *Uchch Jiwan* (Lahore) of the 28th April 1914, says that the best way to save Panjabi youths from being influenced by anarchists is to divert their attention towards the real social, intellectual, moral and religious needs of the country. They should be told that for every kind of progress the existence of a peaceful and civilised Government is necessary and that anarchism, far from doing any good, has done considerable harm to every country, and has injured the relations between the people and Government. The paper concludes by remarking that it is confident that the peace-loving and loyal well-wishers of Government, who believe that their well-being is bound up with the existence of the British Government, will heartily support His Honour's efforts in suppressing the evil.

Writing under the heading "The frightful progress of anarchism in India," the *Arjan* (Lahore), of the 23rd April 1914, makes remarks to a similar effect and says that the anarchist movement finds favour only with those who have not studied the *Vedas* and the *Shastras* and whose brains are full of ideas borrowed from the West. Next the paper quotes with approval the remarks which Lord Minto made in the course of his reply to a deputation waiting on him at Benares and in which His Excellency attributed the spread of anarchical ideas to want of religious instruction in Schools and Colleges, and says that it is the duty of every citizen to try his best to stem the dreadful tide of anarchy in the country and to act on the adage 'Protection of every living being is the highest form of religion.'

The *Parkash* (Lahore) of the 26th April 1914, also refers to His Honour's speech and says that it is difficult to say which of the vernacular papers of the Punjab is considered by Government to be engaged in spreading anarchical views in the country. It may, besides, be borne in mind that the sword of Damocles in the shape of Press Act is hanging over every newspaper in India and that there can, therefore, be hardly any newspaper bold enough to publish fiery writings calculated to hurl it into the pit of destruction. Continuing, the paper says that His Honour is justified in asking peace-loving men to come forward and help the Government in the uprooting of anarchical ideas. But, it adds, the Government also should at the same time consider it incumbent on it to redress the legitimate grievances, and accede to the just and fair demands, of the people.

The *Hindu* (Lahore) of the 24th April 1914, publishes an article entitled "The need of suppressing anarchy." Every well-wisher of India desires the suppression of anarchy, which not merely harasses the authorities, but is injurious to the interests of the subject people. We fail to understand, however, His Honour's remark when he says that anarchy is reprehensible whether under the garb of religion or of patriotism. This remark is calculated to cast a slur on the religion and patriotism of Indians. Already weak-minded Indians, in their desire to please the authorities, eschew politics; but His Honour's remark will make them afraid even of religion and patriotism. We do not for a moment suppose that His Honour intended to convey such a meaning by his words, and we hope that any possible false impressions created by his remarks will be removed. We agree with His Honour that anarchy must be suppressed, but we beg to differ as to the measures to be employed for this end.

Writing on the same subject the *Sanatan Dharam Parcharak* (Amritsar) of the 1st May 1914, says that certain newspapers have complained against His Honour's views regarding the Punjab Vernacular Press and have said that His Honour the Lieutenant-Governor is labouring under a misapprehension. One or two newspapers have even gone so far as to enquire as to how those mischievous newspapers, whose names have not been made public, manage to continue their existence even in the face of the Press Act. But these papers lose sight of the fact that the lives of mischievous papers are prolonged only through the kindness of His Honour the Lieutenant-Governor, as seen in the *Zamindar* case. We are still of opinion, however, that the Vernacular Press has no sympathy with anarchism.

The *Municipal Gazette* (Lahore) of the 5th May 1914, writes on the same subject. We, it says, beg to disagree with the Lieutenant-Governor in his remarks on the Vernacular Press. His views are based on false reports and wrong translations. It is our duty to protest strongly against this accusation made by the Lieutenant-Governor.

The India Council.

17. The *Observer* (Lahore) of the 9th May 1914, publishes the following :—

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> "It is reported that Lord Crewe is in favour of the portfolio system which means another bureaucracy added to the Government of India. As in the Viceroy's Council, each department will be entrusted to one member who will be chiefly responsible for it. Needless to say that retired Anglo-Indian officers will be appointed in these offices and, being steeped in the prejudices of their service, they will naturally incline to the support of the Government of India in every action. India therefore has a solemn duty to oppose this change.

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> "The privilege of electing certain numbers of representatives on the India Council granted to the non-official members of the Imperial Council will be but another step forward in that course of Benevolent Reform ushered in by Lords Morley and Minto and will constitute a strong link in binding the hearts of Indians to the throne of that Great Monarch, on whose Empire the sun of heaven never sets."

The Congress Deputation to England.

18. The *Jhang Sial* (Lahore) of the 3rd May 1914, has an article headed "The Congress Deputation in England." Indians have lost their freedom; they are distrusted by the rulers; and their newspapers are gagged by the Press Act. The Congress deputation has gone to England to explain these matters to the people of that country. We are confident that the English people will do justice to our demands, and have these grievances redressed.

The following is from the *Tribune* (Lahore), of the 9th May 1914 :—

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"The members of the deputation now in England are doubtless men of ability who can render a good account of themselves, but it cannot be denied that they are all juniors. As misfortune would have it, even Mr. Gokhale who was expected to be able to advice them is now absent at Vichy. The situation is extremely disappointing and unpropitious. On the juniors falls the entire responsibility of placing the question before the Secretary of State. They have, of course, the advice and guidance of the ex-presidency, Sir William Wedderburn and Sir Henry Cotton. But the deputation would have unquestionably been stronger and its representations weightier with men like Messrs. Surendra Nath Banerjea, Bhupendra Nath Basu and Bishan Narayan Dar. We notice that Sir William Wedderburn has most thoughtfully arranged for a meeting with the members of the House of Commons on Wednesday and gives a breakfast the next day in honour of the deputation. He has also arranged for a conference under the presidency of the trusted friend of this country, Lord Courtney. We are most grateful for our English friends for the unflagging zeal and energy with which they have been working to secure a hearing for India at this the most critical time in the political history of the United Kingdom. We really wish that some of our own leaders were equally alive to the importance and necessity of seizing time by the forelock. We however trust that the gentlemen on whom devolves the entire responsibility will put forth their best efforts to safely pilot the cause entrusted to them and fully justify the choice that has been made by the respective provinces."

The rich and politics.

19. The *Shamsher-i-Qalam* (Lahore) dated the 6th May 1914, has an article "Can the wealthy section (of the population) alone take part in politics." Wealth and politics are inseparably associated ; yet, for the true expression of public opinion, it is essential that the poor man should be allowed to participate in politics. Our Khan Bahadurs and traitors, who live in luxury, wish to monopolise politics. These idle rich are responsible for the present estrangement between rulers and ruled. They are ever ready to crush any independent effort at useful work, by carrying groundless tales to the authorities.

Englishmen and Indians.

20. Writing under the heading "Union between Indians and Englishmen," the *Hindu* (Lahore) of the 23rd April 1914, refers to Mr. Chakrawarti's Presidential Address in the Bengal Provincial Conference and says that it agrees with Mr. Chakrawarti and all worshippers of God that the advent of British rule in India is providential, and that hostility shown to the said rule is tantamount to opposing the wish and command of God. It, however, does not agree with Mr. Chakrawarti in holding that the interests of Indians and Englishmen are hostile and contrary.

Muhammadans and Government.

21. The *Philosopher* (Lahore) of the 28th April 1914, publishes from "Om" a communication, in which the writer asked whether Muhammadans are bound to obey the command of their Caliph or not. If their reply is in the affirmative, they should say whether, in the event of there being a war between England and Turkey, they will obey the commands of England or Turkey. Will Muhammadan leaders, it asks, throw light on the subject ?

The *Zamindar* and the Muslim Deputation to the Viceroy.

22. Writing under the heading "The charge of the betrayal of national interests against the *Zamindar*" the *Vakil* (Amritsar) of the 29th April 1914, adversely criticises the *Zamindar's* reply (*vide* paragraph 8 of Selections No. 17) to the letter of Ata Muhammad Khan, who denounced the paper for sending a representative to the Muslim deputation in question. In this connection the *Vakil* makes the following observations :—

(1) It seems obvious that the *Zamindar* representative, unlike the other members of the deputation, was a *spy* rather than a member. Let the Raja of Mahmudabad please note.

(2) The *Zamindar* acknowledges that the proceedings of the deputation were unknown to the general public, nay, even to the members themselves. Yet the paper characterised the deputation as representative of the Muhammadan community.

(3) The *Zamindar* asserts that the deputation has succeeded in removing the misunderstanding caused by certain backbiters. If it be true that Government is influenced by such backbiters then we say that the British Government is no better than Pindari or Sikh rule.

(4) The *Zamindar* says that certain people poison the mind of the Government against Muhammadan young men. If the paper can produce proof of its assertions then it should certainly expose such men. Otherwise it should not make these misleading generalisations.

The *Zamindar* has clearly shown its sympathy with the Muslim deputation, and it must now express approval of the utterances of other communal newspapers in their views on the deputation.

The Terrorist movement.

23. The *Observer* (Lahore) of the 25th April 1914, has the following :—

"The country should rise in a body to combat the pernicious and insidious methods of the advocates of open Revolt and join wholeheartedly with the detective agencies of Government in so persistently pursuing the seditionists that they cannot find a foot's space in this vast continent to stand upon. While thus appealing to our Punjabi brethren in general, without distinction of race and creed, to lend the whole weight of their strength to the cause of law and order, we make a special request to our co-religionists to continue jealously guarding the scroll of their reputation. Despite all the storm and stress of recent events, the Muslim world in India never lost its sanity of judgment and urbanity of temper, and it is a matter of deep thanksgiving to the Almighty that the followers of Islam have not soiled their hands with the stains of political murders and assassinations. We fervently pray that amid all the shocks of political warfare, the Musalmans of India may not deviate by a hair's breadth from the path of complete and full loyalty to the British Crown, chalked out by their time-honored leader, Sir Syed Ahmed Khan, and so manfully persevered in by the Right Honourable Syed Amir Ali and the community."

The Muslim National Fund.

24. Writing under the heading "The All-India Muslim League, the question of a National Fund," the *Zamindar* (Lahore) of the 3rd May 1914, says that while the various political associations in the United States of America, Turkey, Egypt and India have got substantial funds to meet their various requirements, that of Indian Muhammadans, *viz*., the All-India Muslim League, has got no such fund to fall back upon. In order, therefore, to provide a permanent fund for itself, the League has urged upon the various provincial committees the desirability of helping it in the establishment of a Muslim National Fund. Next it says that if the League succeeds in collecting a large fund sufficient for promoting the political, literary, educational, social, moral, commercial and industrial undertakings of Muhammadans, it will not only constitute a splendid advancement in the field of international progress, but will also make Muhammadans a living and powerful community in a very short space of time.

Indian taxation.

25. The following is from the *Tribune* (Lahore), of the 8th May 1914 :—

"The most noteworthy feature of the British budget is the gradual shifting of the burdens of taxation on the richer classes and the corresponding lightening of the burdens of those who cannot pay. The wealth of the English wealthy classes is increasing greatly year by year and it is only fair that they should bear as much of the cost of Government as possible. But is not the same principle applicable to India and is not the Finance member in India to examine the Indian methods of the taxation and do something to lighten the burdens on the poor and make the rich men pay ? Every year we read in the reports that there has been a great prosperity due to increasing volume of trade. Large business men no doubt make their profits and they enjoy the greater benefits of the trade facilities and industrial arrangements made for them. But do they also pay a just and proportional share of the cost of administration ? The poor man in India who has four acres of land, and the average labourer working in towns and cities, deserves to have his burdens, both direct and indirect, lightened and proportionately the wealthy tradesmen and salaried classes and others can justly bear a higher rate of taxation. The matter is worthy of the efforts of a liberal minded, just and strong financier and we hope that the feature of the British Budget will not be ignored in India."

Indian labourers.

26. The *Hindu* (Lahore) of the 30th April 1914, publishes an article headed "The deplorable condition of Indian labourers." Ordinarily, says the paper, the condition of the entire people of India is bad and wretched, but the condition of the poor people and labourers is so bad that one cannot but be deeply touched by it. Crores of poor Indians, it adds, live an extremely dirty life and go to sleep at night on empty stomachs. They have no other shelter than those of *kutcha* houses made of grass, &c., cannot afford to purchase wheaten flour and cannot even dream of milk and *ghi*. Their children cannot get clothes to cover their bodies and shoes to wear. It is owing to this that they speedily fall a prey to consumption, plague, fever and other ailments. Next the paper publishes statistics showing the wages of labourers working in the mills of Northern India in order to prove the miserable condition of poor Indian labourers, and adds that it will appear from this that the wages have increased by Rs. 1-4-0 per mensem in the course of the last decade. But while their wages have increased by only the aforesaid amount, the prices of wheat, milk, *ghi* and other necessaries of life have become double or more. The writer concludes by remarking that rich persons living in palaces, and the authorities living in well-furnished bungalows should reflect over the miserable condition of poor and afflicted labourers, and should devise means to rescue them from their present troubles.

The poverty of the people.

27. Writing under the heading "The political enigma (? problem) of India," the *Akhbar-i-'Am* (Lahore) of the 28th April 1914, deplores that whatever Indians earn with the sweat of their brow is drained away to foreign countries. Indians purchase European goods and neglect their own industries. They imbibe spirituous liquor which is imported from Europe.

The Indian agriculturist's lot is an unhappy one. After paying land revenue, water-rates, and tips to the various petty officials, it becomes difficult to make two ends meet. Moreover, litigation is another curse to the agriculturists. Without bribing the court officials it is impossible for them to obtain justice. In fact we almost think that ancient despotic rule, when it was possible to petition the King and obtain redress, was preferable to this state of things.

Moderates and Extremists.

28. The *Tribune* (Lahore), of the 6th May 1914, has the following:—

> "This conference at Satara has raked up the old ashes of controversy that raged between the Moderates and Extremists six or seven years ago. It is not conceivable why the persons who call themselves nationalists and who are prepared to take it for granted that any person who attends the Congress or a Provincial Conference accept the ideal of the Congress, *i.e.*, self-government within the Empire, should object to the condition of subscribing in writing to the ideal. If they think that the condition is unnecessary, they are welcome to get it removed in the open Congress. But that it is derogatory to their self-respect to sign the creed is sheer moonshine. The Hon'ble Mr. Belvi's speech as the president of the Satara conference has, it is feared, widened the gulf between the two parties, and the chances of union have been rendered far remoter. For my part I think that it was wise on the part of the leaders of the nationalist or extremist party to hold such a gathering. The party consists of various elements and requires a good deal of self discipline to carry on political agitation on constitutional lines. They will have to close up their ranks to make a successful show and the discipline that will be involved in it will not be a small gain to the country. In the end the erring patriots are sure to come round to the National Congress and such union alone will be of any benefit to the national movement. A mere patching up of peace will be productive of no lasting good."

The Satara Conference.

29. The following is from the *Tribune* (Lahore), of the 6th May 1914:—

> "The President is obviously in error in claiming the appellation of a provincial conference to a gathering which, whatever its influence, does not represent the whole presidency and which has been convened in contravention of the rules prescribed for the purpose. This unreasonably pugilistic attitude of the President is also inconsistent with the sweet reasonableness of the Chairman of the Reception Committee who most unequivocally declared and affirmed his respect for the constitution. 'It is further to be clearly understood,

he said, 'that ours is a conference of those only who, though they do not sign any declaration, have resolved to accept the ideal referred to in our first circular.' That being so, the veiled attacks of the President on the Congress, the ill-disguised attempt at raking up old sores, the reiteration of the now-forgotten gibes at the 'Moderates,' his love of making his party an 'Extremist' one,—all these were out of place and even mischievous in that they could never form the basis of a compromise.

Fully one-half of the Presidential address was devoted to this unholy task of accentuating differences. But for the vitriolic abuse of the moderates in which the President indulged, his address was quite uninforming and fell flat on his hearers. That single fact shows that the President attached more importance to the task of discrediting his opponents in politics than to the value of the work before the conference. That is to be deplored as he failed to recognise the existence of scope for a separate conference for dissentients in the event of a compromise for a united conference proving impossible."

Muhammadans and their future.

30. The *Shamsher-i-Qalam* (Lahore) dated the 30th April 1914, publishes from *Munshi* Tajammul Hussain, *Bimar*, an Urdu poem entitled "Wake up, O thou sleeper! Thou hast been sleeping for a long time!" The writer dwells on the past greatness of Islam and says that there was a time when the whole world, from East to West, belonged to "us" and nobody had the power to raise his head. Indeed, Islam was dreaded by all the nations of the world and the whole world was under its sway. The Muhammadans passed their entire lives in battlefields and bravely fought the wars of the world. Those days, however, are now gone. The Muhammadans are now on the high road to ruin and their palaces are in a desolate condition. They are now losing their treasures and are in complete ignorance of their present condition. But the time has now come when they should awake, for they have been hushed in a long sleep.

The Muslim League and its duties.

31. The *Zamindar* (Lahore) of the 5th May 1914, in an article headed "The duties which the Muslim League should perform," says that this League has much to perform. Muhammadan grievances regarding the recent calamities which have befallen them should be inquired into and redressed. Strong measures should be taken to be rid of the Press Act. The lot of the agriculturists should receive consideration, their condition is deplorable; taxes are being increased, and the authorities are ignorant of Muhammadan law.

Referring to the suggestion of A. Rasul, President of the Bengal Provincial Conference, about the organisation of Boy Scout Corps in India, the paper says that, if these corps are organised and placed under European Generals in order to enable armed Indian youths to suppress anarchism, they will prove a source of blessing. The League should see to it that Muhammadan lads are encouraged to become boy scouts. The Muslim League has thus got its hands full.

A few political maxims.

32. The *Hindu* (Lahore) of the 1st May 1914, publishes the following political maxims:—

(1) Indian reises and nobles fawn on the authorities in order to gain influence. This pernicious habit should be discontinued as it does harm to themselves and to Government.

(2) No country should pride itself on a mercenary force. Reliance on such an army is fatal.

(3) A small section of the people cannot overthrow a mighty Empire. They might gain affluence, but this must necessarily be of a temporary nature.

(4) International war, waged for some high ideal, is wholesome for a nation. Internecine feud is disastrous and to be avoided.

Bengal Government and repression.

33 The *Tribune* (Lahore) of the 2nd May 1914, publishes the following :—

"Our contemporary the 'Bengalee' expresses, not without some justification, the fear that the Government of Bengal may be pressed to adopt certain repressive measures owing to the failure of two important cases of conspiracy and murder. That the failure of these cases has given cause for Government to be anxious nobody can doubt. That the failure in these cases is partly due to police imperfections also cannot be denied. Under these circumstances a wiser course would be to improve detective methods and the handling of important cases and to adopt other conciliatory and preventive methods rather than adopt repression, which is doubtless easy. We have no belief in repression, and past experience shows that it is worse than the disease because it injures the innocent and protects the wrong doer. We hope that the Bengal Government will not lose its patience over the failure of two cases, bad though its effects are. So long as the terrorist party forms a small and insignificant minority, and so long as the great bulk of the people are on the side of law and order, there is hope of rooting out the former with the help of the latter. Repression at this stage will have the effect of terrifying the law-abiding section of the people and even making them suffer. We are sure that Lord Carmichael will not allow himself to be influenced by an impatient and unwise body of men whose knowledge of India and Indians is limited."

The Punjab Vernacular Press and Anarchism.

34. Writing under the heading "The Punjab Vernacular Press is not responsible for anarchy," the *Hindu* (Lahore) of the 26th April 1914, says that in his speech at the last session of the local Legislative Council His Honour laid the entire blame of the appearance of the little anarchism which exists in the Punjab at the door of the Vernacular Press. This is a gross insult to the Vernacular Press and those associated with it. The public spirit and patriotism displayed by the Vernacular Press have incurred the displeasure of the authorities who have ruthlessly applied the Press Act. And now we have the highest authority in the Punjab interpreting our public spirit and patriotism as the root cause of sedition and anarchy. Perhaps this intense prejudice against us is, to some extent, due to certain persons who are not in the habit of presenting, in their true colours, such public movements as owe their origin to feelings of nationality. However, we reiterate that the Vernacular Press is no friend of anarchy or sedition.

In its issue dated the 28th April 1914, the paper makes the following observations :—

(1) Anarchy is a canker which is loathed by a man even of the meanest intelligence.

(2) It leads to murder and bloodshed, and is opposed to the precepts of religion and morality.

(3) It causes unrest in the country and embitters the relations between rulers and ruled.

(4) It has produced no good results in any age or country.

We totally disagree with His Honour when he says that the Vernacular Press is responsible for the existing anarchy. If His Honour has any grounds for his statements, why, we ask, does he not prosecute in a law court that paper or section of the press which he suspects.

We deplore the growth of anarchy and attribute it to modern materialism. This is the fault of our education. We should insist upon religious and moral teaching in our schools. At present this is neglected.

The *Akhbar-i-Am* (Lahore) of the 29th April 1914, also writes in a similar strain, and says that it is unjust to stigmatise the whole Vernacular Press as seditious owing to the mistakes of a few newspapers. The Punjab Vernacular Press is not inimical to Government, and knows too well the baneful consequences of incurring the displeasure of the authorities. We admit that anarchy has taken root in the Punjab; but it is scarcely right to suppose that all *Panjabis* are, in consequence, anarchists. However, we fully realise it to be our duty to help Government at this time of trouble, and to scour the Punjab of this mischievous canker. As a matter of fact, the Punjab Vernacular Press is not inimically disposed and it knows that it will ruin itself by exasperating Government. The paper, however, agrees with His Honour in so far that anarchy has set its foot in the Punjab where it was practically unknown before. It does not, however, appear from this, it adds, that all the Panjabees have turned rebellious (which God forbid !) and they desire to expel the British Government from the Province. Nevertheless, it should be the duty of the Panjabees to scour the province, so as to clear it of mischief-makers. They should promptly inform Government whenever they have reason to suspect any person of mischief-making. Such information, however, must be based on facts.

Indians and politics.

35. The *Himala* (Lahore) of the 24th April 1914, publishes a communication entitled "What should the young men of Bharat (India) do?" The writer, Pandit Ram Chanderji, residing at Seattle in America, says, that India suffers at present from a great dearth of workers. Indians for the most part are steeped in ignorance of the surrounding world, and we must make efforts to raise our countrymen to an equal level with Europeans in the next 25 years. Our young men must go abroad and acquire modern learning—remembering that they can gain no knowledge from educated professors in this country. On returning to India they must impart their knowledge to the masses. Newspapers and pictorial magazines should be started in the villages. People should be taught to refrain from political violence, and to interest themselves in such questions as land revenue, military expenditure and the money paid to civilians on account of their pensions. In this way Indians will acquire a taste for politics.

The *Desh* (Lahore) of the 1st May 1914, publishes from Lala Lal Chand, Falak, an Urdu poem entitled "For the sake of my country let me remain unemployed." The writer expresses his dislike for the West and his fondness of the East. His poem runs thus—

Thine the power to visit bungalows
Where interviews may honours bring ;
Mine the wish to dwell contented
In my hut of poverty.
Thine the power to win the graces
Of the rulers of the land ;
Mine the wish to serve my country
Loving her with sympathy.
Thine the power to enter service
Of the British Government ;
Mine the wish to shun such service
And live aloof for India's sake.

The writer asserts that he has been advised by a friend to eschew all matters connected with his country and the community.

The *Jhang Sial* (Lahore) of the 1st May 1914 publishes a leader headed "What should we do". Indians must insist on acquiring their rights, and their conduct in so doing cannot be considered seditious. The Indian National Congress is thought by some people now to be of little use in view of the representation of Indians on the various Legislative Councils. This is an erroneous idea. We must accept the advice of an American statesman who said that the Congress is necessary for carrying out a constitutional agitation and that it is still capable of procuring further rights for Indians. But our political agitation must not partake of violence—an error which has at present embittered the relations between rulers and ruled. Our agitation must be kept within the bounds of law.

The Indian Civil Service.

36. The following is from the *Punjabee* (Lahore) of the 7th May 1914:—

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"The strangest part of the thing is that the very persons who advocate pure nomination in the case of the Provincial Executive Service are in favour of the continuance of the competitive system in respect of the Civil Service. The reason is obvious. It is not the principle of competition as such which is disliked by the average official in India, but the particular application of it which results in the recruitment to the Public Service of intelligent, independent and public-spirited Indians. In respect of the Civil Service, the competitive test cannot, it seems, be done without, because the Civil Service is primarily and principally manned by Europeans. It would be a very different thing if simultaneous examinations were introduced, and we have a shrewd suspicion that the very men who now advocate open competition would then press for a modification of the principle in respect of the Indian examination. Here as elsewhere it is the furcoat theory which consciously or unconsciously influences the ideas and attitude of the average English official in India in regard to things Indian."

The Punjab Provincial Service.

37. The *Observer* (Lahore) of the 13th May 1914, publishes the following:—

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"It is a gratification to learn that the age limit rule which used to be observed in the breach thereof in years gone by, and thereby caused considerable heartburning and discontent among the younger members of the service, is at last going to be followed. Promotions among the members of the Provincial Service are already very slow, and an interminable series of extensions granted to those on the limit of retirement have put an intolerable clog on the rate of upward movement in the cadre of the Provincial Service. This naturally gives offence and mortification to the next deserving officers and already vigorous expression has been given to this complaint in the Provincial Council as well as in the press. It is, however, a hopeful sign that Sir Michael O'Dwyer's regime has commenced with better prospects in this direction and we cherish the belief that this wholesome, salutary and just principle will be rigidly pursued."

Government and the Press.

38. The *Afghan* (Peshawar) of the 5th May 1914, publishes from the pen of a noted Journalist a communication headed "What policy should Journalists adopt." There are some newspapers which fawn on the authorities and eulogise their weaknesses as virtues. Others there are which indulge in captious criticism and misrepresentation of facts. We hold that the newspaper which is most useful to Government and the people is that which is liberal in its views; which removes all impression from the minds of the people that they are under an alien rule; and which lays before the Government the views of the subject people.

Cost of the New Delhi.

39. The following is from the *Punjabee* (Lahore) of the 14th May 1914:—

"* * * In his speech in the House of Lords Lord Curzon quoted Mr. Ramsay Macdonald's view of New Delhi and said that it was identical with his own. His Lordship said that he had no doubt that the general opinion in India was steadily hardening against the policy pursued by the Government of India in the matter. Whatever the general opinion in India may be, Lord Curzon, one must say, is the unfittest person to voice it. Referring to the question of railway expenditure Lord Curzon said that the provision of £66,000 this year was absolutely contemptible. We wonder where he got these figures from. The real figures, as everybody knows, are something else. So much for Lord Curzon's accuracy."

The following is from the *Tribune* (Lahore) of the 15th May 1914:—

"* * * If any vernacular paper in this country had misrepresented the sanctioned expenditure on education and laid stress only on the amount set apart for new schools, it would have been promptly served with a warning under the Press Act by the District Magistrate. But Lord Curzon is a privileged person and he can misrepresent facts. It is not a little amusing that an impenitent Tory and intellectual prodigy like Lord Curzon should have had nothing of his own to say but had to fall back upon the opinion of Mr. Ramsay MacDonald to strengthen the case against New Delhi. That is sufficient indication of the weakness of his position, and in the end he also confessed his failure to impress the Secretary of State. But one thing must be admitted. The Government of India hopelessly under-estimated the expenditure. The only way in which the large expenditure of ten to twelve millions can be justified is by respecting the pledge about provincial autonomy. There was no reference to this in Lord Crewe's speech. It will be seen that even as regards the prolonged stay of seven months at Delhi Lord Crewe says that is the 'intention' of the Viceroy and it is impossible to say if this can be carried out. Instead of giving an assurance that every effort will be made to carry out the pledges given in the Despatch, Lord Crewe unfortunately tries to explain them away one by one, and that, we submit, is not the right method of retaining the popular support for the Delhi changes."

Officials and Indian Conferences.

40. The following is from the *Punjabee* (Lahore) of the 9th May 1914:—

"As a general rule our officials take a particular delight in ignoring our Congress and Conferences. The resolutions adopted at the annual sessions of these bodies cover a good many subjects of practical importance to the administration, but the officials take no notice of them—at any rate to the knowledge of the public. This is exceedingly unfortunate, because it deprives the officials of an excellent opportunity of keeping in touch with the better mind of the country, and the educated community of knowing what the official justification for a measure or a policy is. It is true that the reformed Councils now afford an opportunity for exchange of views between officials and non-officials, but the atmosphere of the Councils, we may be pardoned for saying, is preponderatingly official, and their deliberations cannot possibly be a substitute for free discussions between officers of Government and the spokesmen of Congresses and Conferences. The best thing for the Government, as was suggested some years ago, is to make it a rule for its various Departments to consider the resolutions of the Congress and of Provincial and other Conferences, and as often as possible to issue a statement of official views and official policy in regard to the more important among them. One result of this changed policy will be to make the deliberations of our public bodies more responsible than they sometimes are at present and to improve the relations between them and the Government. We are glad to learn, on the authority of the Chairman of the Reception Committee of the Satara Conference, that such a change has already been inaugurated by the Collector of Satara. This official, we are told, not only considered the matter covered by the several resolutions, which were submitted to him, but actually answered *seriatim* the various questions raised by them. The Collector of Satara has set an example which not only other Collectors, but Lieutenant-Governors, Governors and Members of the Government of India would do well to follow."

Communal representation on the Punjab Senate and the *Panjabee.*

41. The following is from the *Observer* (Lahore) of the 9th May 1914:—

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"Unswerving loyalty to the Flag of England has been, is and will continue to be the bedrock of Muslim aspirations, and the *Panjabee* has never been guilty of a grosser and blacker misrepresentation than when it asserts that as a result of the recent awakening, the Muhammadans unceremoniously reject all invitations to share in Government measures merely because they are Government measures. This may be the ambition of the *Panjabee* and of those whom he represents, but the Mussalmans look upon an unceremonious rejection of the kind as the manifestation of an unmannerly instinct which is quite germane to the traditions of their society. Whenever Mussalmans have differed from Government, they have certainly given vigorous and unmistakeable expression to their differences, but their expression has never smacked of that unceremoniousness or unmannerliness which apparently is the boast of the *Panjabee.* We can easily understand the *Panjabee's* motives in thus misrepresenting the movement of a great community along the road of advancement, and if we now repudiate its most irresponsible and absurd assertions, it is not with a view to induce a reform or any correct adjustment in its standpoint; our object is merely to expose the preposterously mischievous innuendoes with which its paragraph brims and to prevent those whose disinterested eyes might chance to fall on the columns of the *Panjabee* from obtaining the wrong impressions likely to be engendered by a perusal thereof."

Increase in the pay of civilians.

42. Writing about the increase of Rs. 100 sanctioned by Government in the salaries of the civilians of the United Provinces, Punjab and the Central Provinces, the *Hindu* (Lahore) of the 28th April 1914, expresses surprise that the civilians of the other provinces have not received the concession, and says that nobody is aware that poor Indian officials, burdened with large families, who receive salaries which are quite insufficient for their maintenance, will receive no increase of pay, nor will the members of the Provincial Service receive any concession of the above kind. In short, the paper adds, the increase in the salary will be granted to those who already receive substantial salaries, and this is as it should be, seeing that in the material world money attracts money.

The Eurasian.

43. The following is from the *Tribune* (Lahore), of the 8th May 1914 :—

"* * * The troubles of the Eurasian are partly due to the superior Anglo-Indian (in the classic sense) and partly to his own want of foresight. The Eurasian is the veritable spoilt child of India on whom the Government has been continuously thrusting favours without taking care that he also deserves them. Consequently the Eurasian expects favour as a rmatter of course in recognition not of merit but of the blood that runs in his veins. Pampered as he has been he sees no reason why he should not imitate the splendour and extravagance of his patrons, and some of them have actually found that the more they approximate to the standard of European extravagance the larger the favours showered upon them. The smaller and the less influential imitate the prosperous classes and find that each act of extravagance increases their indigence and resort to temporary expedients to hide their indigence." * * *

The Economic drain.

44. The following is from the *Tribune* (Lahore) of the 12th May 1914 :—

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"It is certainly not as a 'loss' that the Indians deplore and condemn the policy, but in the sense, for instance, in which an indebted cultivator regards the ever increasing burdens he has to bear and pay to a money-lender even though he deals justly and fairly with his debtor. It will be remembered that the English people themselves protested very strongly against the importation of an American railway specialist by one of their Railway Companies—not on the ground that the man employed was not a competent officer, not that his salary amounted to a loss, but that it was in a sense a 'drain.' It is perhaps not a purely economic idea but one connected with sentiment also. But it is not difficult to imagine the economic fate of a debtor country yearly parting with a substantial portion of its wealth in payment of interest for benefit received, and with little hope of redeeming the heavy loan. Could Englishmen imagine themselves in the place of Indian with a heavy public debt payable not within the country but without ?"

Indian industries.

45. The *Tribune* (Lahore) of the 15th May 1914, publishes the following :—

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What makes the failure all the more regrettable is that in most cases they would not have failed had there been greater forethought in the organisers, better management and equipment. If an official or private enquiry had been held into the causes of the failure of recent Indian industries we would at any rate have had before us reliable materials to form definite conclusions And they would help us in making further efforts in carefully avoiding the defects and deficiencies of the former enterprise. But in the absence of such materials people are neither enterprising nor venturesome for the time being, and those who are in advance of Indians are laughing at us.

It is difficult to say in what light the Government sees the situation. In such a predicament a benevolent and helpful Government will naturally go to the assistance of a stranded people. Finding that they have badly blundered, it will institute an enquiry or assist the people in holding the necessary enquiry. Then it may, through the advise of its experts, start industries likely to become successful and obtain the necessary capital and efficient management. After working the same for some time, they may be handed over to the people. Such an example would be valuable indeed.t If this plan does not recommend itself to the Government, it may yet assist the people by helping to remove the ascertained faults of equipments and management by securing facilities for the raising of sufficient capital locally and by either importing managers or by training them locally. The fact that neither the Imperial nor Provincial Governments have considered it their duty to adopt any such or similar measure of assistance shows that we have not yet reached the stage when the Government feels much concerned about the industrial advancement of the country. It does not very much matter to it whether local industries are flourishing or whether imported manufactures are received. Such a feeling of self-sufficiency does not make for progress and we have not reached a state of prosperity in India which does not call for any vigilant action on the part of the Government to promote industries. The cotton and jute mills are said to be flourishing but the 315 millions of people in India cannot live by cotton and jute industries alone. At best they employ less than five lakhs of labourers.

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Those who express the familiar opinion that the people are incompetent and unresourceful, that they lack in enterprise and industrial qualities and that they should mend their ways and equip themselves for an industrial career, do not indeed think of the position of Indians in any serious way. Is there any historic parallel to the conditions of India, social, economic and political, which can be studied with advantage to illustrate the virtue of self-help in industrial regeneration ? If Great Britian or

America were confronted with the same difficulties and impediments as India is, would they have displayed any more enterprise or capacity than Indians ? To begin with, we have an ignorant population neither able to write and read, nor trained in any industrial arts. Secondly, we have no large technological colleges preparing experts to run industrial concerns when started. Thirdly, our indigenous systems of banks and organisations have decayed, and we have not been able to adopt western organisations owing to the want of any system of training. Fourthly, we have not the sympathetic and active assistance of the official machinery which in all other self-made countries has been a powerful support to industrial cause.

II.—AFGHANISTAN AMD TRANS-FRONTIER.

Militia in Waziristan.

46. Writing under the heading "Why should not a regular army be posted to Waziristan ?" The *Dipak* (Lahore), of the 21st April 1914, says that it is difficult to see why Lord Curzon replaced the regular army by militia in Waziristan. Bitter experience has shown this change to be a failure, and we urge the authorities to adopt the old method of utilising the regular army for the protection of Waziristan. In our opinion Sikh regiments would be most suitable, and we trust the new Commander-in-Chief will consider this matter.

IV.—KINE-KILLING.

Muhammadans and kine-killing.

47. Writing under the heading "The Bengal Muslim League,' the *Shamsher-i-Qalam* (Lahore), of the 21st April 1914, refers to the resolution passed by the League on the subject of kine-killing and says that while "we" consider Hindu-Muhammadan *entente* a stepping stone to the progress of the country, "we" believe that such minor matters as eating and drinking should find no place in a conference which seeks to promote inter-communal *rapprochement*. Indeed, the paper is of opinion that all the grievances of Hindus in the matter of kine-killing will gradually be removed when sheep and goats can be had cheaper than cows.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS,.

The Rikabganj *Gurdwara* affair.

48. The *Tribune* (Lahore) of the 2nd May 1914, publishes the following communication :—

> "The Sikh public is at a loss to understand what is meant by calling a committee on 3rd May. Nearly all the Singh Sabhas have passed resolutions protesting against the demolition of any part of the sacred Gurdwara of Guru Teg Bahadurji who proved the Saviour of the depressed, and foretold the advent of British rule over India. It is a pity that so far the leaders of the Diwan have not explained their personal views on the subject in the Press. Such an expression of views through the Press before the sitting of the Committee will greatly help a smooth settlement of the question. Further, it would be advisable for the Secretary of the Chief Khalsa Diwan to contradict the words of Sardar Jogindra Singh (that the Gurdwara question is a political one) uttered at the last session of the Sikh Educational Conference, if he thinks the movement is a purely religious one. I may add that the committee which is going to meet next Sunday cannot be said to be a Representative Committee of the Panth, if it goes even an inch in favour of demolition of any part of the sacred place, may it be an outer wall. The Sikhs should keep an unswerving faith in the just Government of Lord Hardinge."

It also publishes the following communication :—

"From the very meaning of the word 'public' which means "proceeding from people in general," the intended meeting can not be called a public meeting, because 'admission there is with tickets' and these tickets are to be issued by the Chief Khalsa Diwan to the few persons invited. It is not a representative meeting of the Sikhs at all, because persons expected to attend it are either the spokesmen of the Chief Khalsa Diwans or those invited by them, who are not the representatives of the Sikh public at large, as is clear from the number of letters and resolutions appearing in the press from the public.

"By placing my views before the learned public and the Government, I want to appeal to my brethren not to join the deliberations of this intended meeting, and to the latter I give the advice to be cautious in accepting the views of the said Diwan or their arranged meeting, if they be in any way in favour of altering the present original construction of the Gurdwara, be it the outer wall or any other structure."

The same paper in its issue of the 3rd May 1914 publishes the following:—

"We have no desire to anticipate or prejudge the result of the deliberations of the meeting which is to be held at Amritsar to-day to discuss the question of the *Gurdwara*. But there are certain aspects of the question which we desire to commend to the consideration of both the Government and the Sikh community. The broad fact remains that a special sanctity attaches, and justly so, in the eyes of every Sikh of the *Guru* to the two *Gurdwaras* at Delhi, the *Gurdwara* Sis Ganj where the ninth *Guru* gave his head and the *Gurdwara* Rikabganj where the last remains of the *Guru* were deposited. We have not the slightest doubt but that Government fully recognizes this fact and is anxious to show all possible respect to the sentiments and susceptibilities of a loyal and devoted community like the Sikhs. We may deprecate unnecessary agitation on the subject, but we think the time has come when a pronouncement by Government is necessary in the interest of all concerned, and Government, we would respectfully suggest, might, in view of the great volume of sentiment expressed in that behalf, declare that the *Gurdwara* and its enclosure shall, so far as Government is concerned, remain intact, and that Government will leave the question entirely to the good sense and sober judgment of the community itself As regards the Sikh community there is one aspect of the matter which cannot and should not be ignored. *Guru* Tegh Bahadur Sahib was the foreteller of the advent of the British Raj and every Sikh of the *Guru* believes in that prophetic declaration. The state entry of Their Imperial Majesties in Delhi was the practical consummation of that prophecy. Can the *Gurdwaras* of that *Guru* be permitted now to remain in their old condition? Delhi has become the Imperial Capital and the centre of the Indian Empire. And the thanks giving services that have been held in the *Gurdwara* Sis Ganj on the occasion of the Imperial Durbar and since have shown how utterly inadequate the accommodation in that *Gurdwara* is. The expansion of that *Gurdwara* and the improvement and beautification of the *Gurdwara* Rikabganj should be taken in hand without delay by the Sikhs who can count upon the help and co-operation of Government in that behalf."

Writing on the same subject the *Hindu* (Lahore), of the 4th May 1914, publishes a *Punjabi* poem headed "An appeal to the Sikh community to save Rakabganj *Gurdwara*," in the course of which it appeals to the *Sikhs* to awaken from their sleep of centuries and to attend to their affairs. Continuing, the writer deplores that their beloved *Gurdwaras* are being taken out of their hands, and says that all this is attributable to their leaders, and not to Government, seeing that their leaders, instead of relating true facts to Government, try only to misrepresent them. A meeting is to be held which will surely pass a resolution approving of the demolition of the wall (of the Rakabganj *Gurdwara*), in spite of the fact that Government is not bent upon dismantling it. Hence this should be prevented by timely action on the part of the Sikhs who must remember that—

> "This is a religious question, O Lachman Singh! so you must all try to preserve the honour of the *Gurdwara*."

The same paper in its issue of the 5th May 1914, publishes a communication headed "The proceedings of the Rikabganj *Gurdwara* committee." The writer—"One among the audience"—says that the meeting of the Rikabganj *Gurdwara* committee was held on the 3rd May in the Town Hall, Amritsar. It was, however, not attended by the representatives of many Sikh Associations and *Sabhas* because the entry by tickets in a meeting held in connection with a *Gurdwara* affair was opposed to the tenets of the Sikh religion. Secondly, it was impossible for (the representatives of) several associations to attend the meeting on account of their being at a great distance from Amritsar. Thirdly, the Chief Khalsa Diwan had, by inviting all the Majors (?) (150 in number) and big men among the Sikhs, secured a majority of votes in support of its opinion, although it was necessary that the representation of *Sabhas* and the generality of Sikhs should have been decided beforehand through newspapers. Fourthly, the Chief Khalsa Diwan was perhaps ignorant of the names of all the *Sabhas*. Fifthly, the said Diwan intentionally did not give tickets to (the representatives) of various *Sabhas*. The audience expressed its disapproval of selling the *Gurdwara* land to Government. To meet the strong opposition the "big men" put forward a resolution which can be divided into two parts. The first part was that the *Gurdwara* should be preserved in its former shape, and the second part was to the effect that if Government did not approve of the suggestion, the shape (of the enclosing wall) might be mad-quadrangular on another piece of land equal in area to the one acquired by Government. But, instead of putting the two parts to vote separately, the (President) called upon the audience to raise their hands. Nearly the whole assembly raised their hands and the audience were still mumbling the words in approval of the first part of the resolution when the "big men" noisily declared that the whole resolution was carried. This move on their part deeply aggrieved the audience, with the result that there was a great uproar and confusion in the Town Hall. After remarking that it is not known how the above resolution will be interpreted and what misunderstanding the same will create, the writer says that it is conjectured that the community will now form a representative association of its own. It is to be hoped, he adds, that Government will get the walls of the *Gurdwara* constructed again, because the demolition of the same has injured the religious feelings of Sikhs.

Writing on the same subject, the *Dipak* (Lahore), of the 5th May 1914, also refers to the above meeting and publishes the resolution passed by it. It then refers to the aforesaid resolution and says that when the same was laid before the meeting it created a great uproar and the representatives of various *Singh Sabhas* protested. Sardar Sunder Singh read out the resolution and asked the people who were in favour of the resolution to raise their hands. On this the resolution was declared to have been carried. Those, however, who were opposed to the resolution denied this and left the meeting desappointed.

The *Desh* (Lahore), of the 5th May 1914, publishes a communication in which the writer, a reporter of the *Desh*, gives an account of the aforesaid Khalsa meeting and says that there was a heated discussion when it was proposed that the Government should be requested to restore the building of the *Gurdwara* intact. This resolution was carried by a majority of 480 votes. After remarking that, according to old Sikhs, such a magnificent gathering of Sikhs was never held before, the paper praises the Hon'ble Sardar Bahadur Sunder Singh for the patience and humility displayed by him on the occasion.

Writing under the heading "Thanks for the decision of the Chief Khalsa Diwan regarding Rikabganj *Gurdwara*" the *Desh* (Lahore) of the 7th May 1914, says that the Secretary of Guru Nanak Sant Singh Sabha, Toba Tek Singh, Lyallpur District, at a meeting held on the 5th May, to consider the decision arrived at by the Chief Khalsa Diwan regarding the wall of Rikabganj *Gurdwara*, has passed a resolution approving of the Khalsa Diwan's decision; denouncing the action of Bhai Har Chand Singh and his party in causing a misunderstanding among the Sikh community of Lyallpur and other *Ilakas*, and in calling those true believers as traitors who had determined to go to Amritsar and advising, through the agency of newspapers, all committees and Sabhas of Khalsas, Udasis, Nirmalas, in fact, all the followers of the Gurus, to keep aloof from the Lyallpur party.

In its issue of the 12th May 1914 the same paper publishes from Doctor Hari Ram Singh, Chawal Mandi, Amritsar, a communication headed "A Sikh meeting at Amritsar." On the 7th May, says the writer, a mass meeting of the Sikhs was held before the *Gurdwara* of Baba Atal with a view to condemn the decision about the Rikabganj *Gurdwara* arrived at by the committee of the Chief Khalsa Diwan held on the 3rd May. The following resolution was moved :—

"That this meeting begs to inform Government that there was a large number of persons at the meeting held on the 3rd May who belonged to the party of the Chief Khalsa Diwan, who were not the representatives of any Sikh society, who were not in possession of tickets and who were adding to the number of votes (in favour of the Chief Khalsa Diwan) by lifting up both their hands. This meeting, therefore, requests Government that the resolutions passed by the meeting held on 3rd May should not be regarded to have the support of the majority of opinion, and that the Government should generously accede to the request of Sikhs and, after a careful consideration of the same, restore the garden and the wall of the sacred *Gurdwara* to the Sikhs in its original shape."

In spite of much uproar this resolution was unanimously adopted.

In its issue, dated the 13th May 1914, the *Desh* has a note entitled "The Rikabganj *Gurdwara* and Sikh ladies." The agitation, says the paper, which is, from some time past, being carried on by the Sikhs in connection with the Rikabganj *Gurdwara*, has now undergone an unexpected change. Even Sikh women have joined Sikh men in carrying on the agitation, which throws light on the internal social organisation of the Sikhs. The paper has received a telegram from Lyallpur which runs as follows :—

A public meeting of Sikh ladies was held at Lyallpur on the 11th May. It was unanimously held by the meeting (1) that the meeting thanks Government for stopping, at the instance of a lady, the demolition of the wall of the Rikabganj *Gurdwara* and that it requests Her Excellency Lady Hardinge to help in the reconstruction of the wall in its original shape, (2) that Sikh brethren should join Sikh ladies in requesting Government to reconstruct the wall in its original shape and to preserve the same.

In other words, while formerly Government had to consider the feelings of Sikh men only in connection with the Rikabganj *Gurdwara* affair, it will now be required to respect the feelings of Sikh ladies also on the subject.

Elsewhere the paper says that although the Chief Khalsa Diwan has decided by a majority of votes that the Sikh community will abide by the decision of Government in the matter of the wall of the *Gurdwara*, still there can be no denying the fact that there is a large number of Sikhs who desire that the wall of the *Gurdwara* should be preserved in their original shape and that no change should be effected in connection therewith.

The *Khalsa Akhbar* (Lyallpur) of the 1st May (received on the 6th) 1914 has an article headed "The Rikabganj *Gurdwara* and politics." At the recent Sikh Educational Conference, Jullundur, Sardar Jogindar Singh ruled out the Rikabganj *Gurdwara* question as being a political matter. We disagree with this argument. The *Gurdwara* question has no connection with politics. It is evident that these soi-disant representatives of our community are totally apathetic to the *Gurdwara* question, and they shirk their responsibility by dubbing it as political. And yet they are the first to introduce politics into their religious and educational discussions. Sikhs must avoid these men.

During an interview with Bhai Tara Singh, Headmaster of the Khalsa High School, Lyallpur, we were told that the committee to be held at Amritsar would not be representative of the Sikh public. These leaders would not be moved even if the *Gurdwara* were demolished. We must ask Government to preserve our *Gurdwara* and also to allow us a space of 100 feet in width around it.

Writing about the Rikabganj *Gurdwara* affair, the *Jhang Sial* (Lahore) of the 6th May 1914, also refers to the Chief Khalsa Diwan's meeting and says that several newspapers have shown the one-sided picture of the aforesaid meeting to the public. As a matter of fact, it adds, the conduct of the aforesaid meeting was really a praiseworthy one, seeing that the members of the Chief Khalsa Diwan very humbly and lovingly tried their best to assure their opponents by means of irrefutable arguments that they were in the right.

Sikhs and the Rikabgunj *Gurdwara* affair.

49. Writing under the heading "An attempt to incite the Sikhs," the *Loyal Gazette* (Lahore) of the 26th April 1914, says that now that the Rikabgunj *Gurdwara* affair is under the consideration of the Sikh community, "our" enemies wish to incite "us" to act in the same way as Muhammadans were incited to do by some short-sighted people, so that the Sikh community might also incur the wrath of Government. Indeed, those news-

papers, which were only recently writing fiery articles against the *jhatka* with a view to lower "us" in the estimation of Muhammadans, have now become our friends and are advising us to "kill or die." (The reference is to the *Akhbar-i-'Am*). After remarking that the Government has assured "us" that it will take no such action regarding the *Gurdwara* as is calculated to injure the religious feelings of the Sikhs, the paper urges the Sikhs to be careful of "such friends" and to take care not to utter such words against Government as are calculated to cast a slur on their traditional loyalty, and to afford an opportunity to their enemies to ridicule them.

Dharmpal and Aryas.

50. Writing under the heading "Improper excitement displayed by (*lit.* of) the Aryan newspapers against the *Gyan Parkash* written by Swami Dharmpal," the ***Paisa Akhbar*** (Lahore) of the 2nd May 1914, describes how the Aryan newspapers are agitating against "Swami" Dharmpal's book entitled the *Gyan Parkash* and how they are urging Government to confiscate it (*vide* paragraph 29 of Selections No. 19). After remarking that the book under reference is written with perfect sobriety and seriousness, the paper says that Dharmpal has shown the practical side of the doctrine of *niyog* which is one of the tenets of the Aryas and which is mentioned in the *Satyarth Parkash*. But do Aryas, it asks, consider it hard for a person to act up to the doctrine of *neyog* when they are the believers of the said doctrine? Moreover, how can Dharmpal's book be confiscated by Government, if the *Satyarth Parkash* is not held as dangerous by it?

Elsewhere the paper asks, why does not the *Shuddhi Sabha* reassure Dharmpal that his son from a Brahman widow, whom he has recently married, will not be regarded as *chandal*. Muhammadans and Christians will at least admit the legitimacy of his son.

Writing on the same subject the ***Dipak*** (Lahore), of the 4th May 1914, deplores that the *Paisa Akhbar* not only supports Dharmpal but confers on him the title of Swami, in spite of the fact that the latter not only tries to bring into disrepute but abuses a religious reformer like Dayanand at whose feet lakhs of persons make obeisance. Can the *Paisa Akhbar*, it asks, emphatically say that it would tolerate such writings against a Muslim religious leader as have been employed by Dharmpal against Swami Dayanand? What sin have "we" committed if "we" have drawn attention of Government to Dharmpal's obscene book? No well-wisher of the country, it adds, who does not wish that the fire of religious animosity should set the country ablaze, can refrain from deploring the conduct of the writer who has produced a book (like the *Gyan Parkash*) which is full of abuses and obscenities.

The ***Sanatan Dharam Parcharak*** (Amritsar) of the 24th April 1914, publishes an article headed "Three sons from the loins of Dharmpal in an Aryan family." The paper says that Dharmpal boasts that he has begotten three sons and that in this way he has increased the number of Aryas. After remarking that, according to Dharmpal, one of these boys has died and that the other two are being brought up in Arya houses, the paper says that if his assertion is true, it is the duty of the Aryas to ascertain in which Arya families the two boys are being brought up. Will Aryas, it asks, tolerate that persons "purified" by them should beget children in the manner in which Dharmpal has done? It is desirable, it adds, that the Hindu Sabba, the Arya Samaj and the Sanatan Dharam Sabba should take the matter into their consideration.

Conciliation Boards.

51. The following is from the ***Tribune*** (Lahore) of the 15th May 1914:—

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"Sir Michael O'Dwyer's view, however, was that where serious causes of friction existed, the local leaders of the two communities should approach Government, or preferably the local authorities, with a view to devising means for an amicable settlement. The reconciliation, said His Honour, was likely to be more thorough and permanent if the initiative was taken by the people concerned. This, we believe, is the more correct view. A temporary reconciliation brought to order among the 'natural' leaders of the communities must at best be a patchwork, and the healing process can scarcely penetrate deep enough to the masses. To effect a permanent and thorough change for the better the causes of trouble must be calmly and dispassionately studied and radically removed, and their recurrence carefully guarded against. For this purpose the realization and the initiative must come from the people themselves.

Hinduism.

52. The following is from the *Tribune* (Lahore) of the 9th May 1914 :—

* * * * * *

"You guardians of your creed have you ever examined in your safe of Hinduism how many compartments are empty, up till yesterday you thought it was only your syces and coachmen's needs that you were unable to supply and did not care a ha'penny about it. But to-day to your dismay you discover that there are wants in your own daughter's souls which you have not cared to inquire into and to meet.

"Inquire, examine, study and be ready to supply—otherwise the vacuum will be filled up by others. Appoint a commission and ascertain how many compartments of the Hindu Practical Socio-religious life are empty. *Arya Samajists, Brahma Samajists*, Sikhs and *Sanatanists* the daughters of you all are getting instruction in various institutions conducted by teachers of a different faith. Their hearts are being opened out by coming in touch with the "sacred hearts" of selfless women of other faiths. Have you enough materials to fill the vacuum? Investigate and supply, if necessary, by following and adopting.

"Ye Pandit Deendyals, Hansrajes, Munshi Rams, Devrajes, Prakashdevas and Guru Bakhshsinghs, join hands to open the long shut up rusty Hindu Religious Box, examine the contents of all the compartments, see which are lying empty and fill them up with fresh supplies. This is practical Hinduism. Any number of essays alone on the Dying Hindu Race will not save it from the jaws of extinction. The general opening up of classes for practical training in 'first aid to the needy' Hindus and more efficient treatment further on will alone save it."

Early Hindus.

53. The following is from the *Arya Patrika* (Lahore) of the 9th May 1914 :—

"When the elephant falls into a pit, the frog kicks it—is a common Hindu proverb. Time was when the Hindus were the foremost nation upon earth in all things that related to this as well as the other world. The ancient Hindus, while never losing sight of the ultimate goal of human progress, were an intensely practical people so far as the affairs of this world were concerned, and were far from backward both socially and politically. Indeed, they were so powerful that it took six hundred years for the Moslems to get a foothold on Indian soil, that is, not before the causes which contributed to the decline of the Hindus had begun to show their results. Many other powerful nations, including Rome, fell easier prey to Moslem arms. Modern Hindus have become known the wide world over as 'mild,' 'unwarlike,' 'unpractical,' 'not capable of understanding any other form of government than despotic' and 'not fit for even local self-government.'

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"Even the idea of patriotism is not of foreign importation as will be evident from the following passage from the *Sukraniti*:—'One should not abuse the king, the country, the race, the family, and the religion and should not even mentally break the custom of the folk though that were possible.' It was patriotism, that is, the love for the king, the country, the race, the family and the religion which enabled the early Hindus to roll back foreign invasions for six hundred years. Modern Horatios will doubt this, but then the frog will not easily believe that the elephant, before falling into the pit, was the most powerful animal in the world.

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"Given the opportunity, descendants of such a people may not turn out to be absolutely unfit for at least Municipal self-government under non-official Chairmen."

Neo-Sikhs and Hindus.

54. Writing under the heading "We are awake," the *Philosopher* (Lahore) of the 28th April 1914, deplores that the *neo*-Sikhs are not only making gross attacks on the Vedas and the Hindu religion and are subjecting them to unjustifiable ridicule, but have also published obscene and offensive books against the latter.

Hindus of the past and of the present.

55. The *Philosopher* (Lahore) of the 28th April 1914, publishes a leader entitled "The Hindu race and English rule." We suffered untold oppression under Muslim rule, and the advent of the English cannot be regarded as anything but providential. Our very existence now is bound up with the stability of British rule. Some soi-disant national martyrs will consider this statement an attempt at flattery. But let such people call to mind the tyranny of ancient rulers.

Hindus and Muhammadans.

56. The *Munir* (Jhang) of the 1st May 1914, has an article headed "Hindu brethren are still busy at their work." Hindus are making no attempts to meet Muhammadans half way for effecting a rapprochement between the two communities. Nothing has been done on the questions of separate electorates, kine-killing, the Land Alienation Act, etc., etc. In fact we hear that the Lalas of the Rohtak District are touring in the villages and towns, inducing Muhammadans to put their thumb impressions on a "piece of paper" and thereafter to desist totally from the practice of kine-killing. This is causing considerable ill-feeling among Muslims. And yet Hindus accuse Muhammadans for hindering the improvement of better relations between the two communities!

Muslims and non-Muslims.

57. Writing under the heading "The picture of Islam in the just hands of non-Muslims" the *Zamindar* (Lahore) of the 2nd May 1914, says that from time inmemorial non-Muslims have been bent upon destroying Islam root and branch. These attempts have assumed different forms. Some non-Muslims have embraced the Islamic religion, and after a short lapse of time have seceded from their orthodoxy, thus creating different sects which are responsible for the disunion in Islam. Others succeeded in ranging armed force against the Islamic world: hence the crusades which extended over two centuries and which brought destruction on 25 Muslim Kingdoms. Others, again, induced the subject people of Muslim powers to revolt against their rulers, and thereupon caused these kingdoms to come under a foreign yoke. At the present day we have a more veiled attack against Islam. The Cambridge University is about to publish certain Arabic papers which are said to constitute the real Quran. This is a deception as the only true Quran is that extant among Mohammedans.

Khwaja Kamal-ud-din's return to India.

58. Writing under the heading "Khwaja (Kamal-ud-din) is coming," the *Hakam* (Kadian) of the 21st (received on the 28th) April 1914, says that, according to the *Paigham-i-Sulah*, dated the 14th April, Khwaja Kamal-ud-din and Lord Headley are coming to [illegible] a view to formulate a permanent scheme (for carrying on missionary wo[illegible] England) after consultation with awakened Muhammadans and the leaders of the community. After deploring the vacillating mind of Khwaja Kamal-ud-din, the paper says that the Khwaja's return journey to India along with Lord Headley is meant only for the sake of effect. But when the Khwaja has himself taken exception to the expenses incurred for the journey to, and maintenance in, England of the Muslim missionaries from India, he is assuredly not entitled to spend a large sum of money belonging to the poor community of Muhammadans on an unnecessary journey, seeing that he could formulate the said scheme by carrying on a correspondence with Muhammadan leaders. In conclusion, it says that it is regrettable that Khwaja Kamal-ud-din does not consider it expedient to propagate the doctrines of Ahmedis in Europe.

European and Indian marriage customs.

59. The *Jhang Sial* (Lahore) of 22nd April 1914, publishes an article headed "The western world and marriage." In comparing the marriage customs of Europe and India the paper says that Indian women still sacrifice their lives for their husbands and consider obedience to them as the highest religious duty. In western countries women enjoy greater freedom. This gives

rise to debauchery and adultery, and women regard marriage as a restriction. Even men become impatient at the idea of living with one wife. As a result we see that Europeans are subject to the worst kinds of venereal disease, and their race is degenerating. This is obvious from statistics on the question.

VI.—LEGISLATION.

Professional beggary and Legislation.

60. The following is from the *Observer* (Lahore) of the 2nd May 1914 :—

"The Government manifestly cannot shoulder the huge liability of maintaining the infirm, the weak and the able-bodied of India from its own Surplus Funds. There are more pressing demands on its exchequer and the publicists of India are with one voice clamouring for more liberal funds to cope with illiteracy, ignorance, disease and a host of other evils. The latter are certainly matters of transcending importance, and beggary can well afford to wait. The Government therefore can justifiably refuse to open its exchequer to the demands of the enthusiast reformer of professional beggary, especially as the people have customarily accepted their liability to support the poor. The only alternative thus left is additional taxation. The Hon'ble Mr. Shafi, who, be it remembered, opposed compulsory primary education on the one, among many grounds, of additional taxation, accepted the prospect of further taxation in the cause of professional beggary, and expressed his agreement to any proposal of taxation for financing the poor Law in India. We emphatically dissociate ourselves from the Hon'ble Mr. Shafi's views and have no hesitation in saying that the Indian tax-payer is not prepared for additional burdens of taxation."

The Criminal Procedure Code Amendment Bill.

61. The following is from the *Tribune* (Lahore) of the 3rd May 1914 :—

"We find that it is intended in cl. 12 of the Bill to enact that a person refusing to attend and witness a search by a police officer shall be punishable under section 187, I. P. C., and the refusal of any person attending a search to sign the list of the articles seized shall not affect the legality of the search. We fail to see the necessity for this change and we believe that there has seldom been a case in which a search has been frustrated by the obstinacy of witnesses. The rule that a search shall be conducted in the presence of two respectable men and the search list shall be signed by them is one, not merely of technicality, but of substance, in that it is enacted to guarantee the reality of the search and the discoveries made thereat. If the section is enacted in the form proposed in the Bill, all that will be necessary for an unscrupulous police officer conducting a search in violation of law will be to step into the witness box and say that the persons, called upon by him to witness the search, refused to do so, or that they refused to sign the search list. We do not see the wisdom of giving a weapon in the hands of the police which is open to serious misuse, and the abuse of which may bring the procedure itself into discredit. * * *

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"* * * The material words in the present section are 'production of any document or thing necessary to the conduct of an investigation.' The words, as they are, are wide enough. But the words proposed to be put in are 'anything necessary for the conduct of an investigation.' The language is indeed so very vague that no police officer of any intelligence need feel the slightest difficulty in furnishing an excuse within its meaning for holding a search of any person's house. It will practically authorise an investigating police officer to hold a roving enquiry with power to ransack people's houses on the mere chance of lighting upon something likely to assist him in the investigation. Such a law would be opposed to the very spirit of fair investigation embodied in a long line of English authorities too well known to need citation.

We notice that cl. 9 of the Bill proposes to give power to a private person to arrest any person against whom a reasonable suspicion exists that he has committed a non-bailable and cognizable offence, thus extending the present sec. 59 of the Code which authorises only the arrest of a person who commits a non-bailable and cognizable offence in view of the person arresting him. It is said that this change is made following the analogy of English law, but we apprehend that this provision would be liable to abuse by men of the class of informers and spies, and this makes us diffident about the expediency of extending the power of arrest by a private person in the manner contemplated in the Bill."

Separation of judicial and executive functions.

62. The following is from the *Panjabee* (Lahore) of the 14th May 1914 :—

"A European Judge labours under obvious disadvantages as compared with an Indian Judge. The remedy lies in the complete separation of judicial and executive functions and the recruitment of the judiciary from the ranks of practising lawyers. Once the Civil Service has been divested of judicial functions there will be nothing to prevent Indians from being appointed Judges far more freely and largely than they now are."

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

Capital punishment in India.

63 The following is from the *Tribune* (Lahore) of the 13th May 1914 :—

"Sir Henry Cotton invites attention to the startling results disclosed by the figures of capital punishment in India. In Bengal, Behar and Orissa and even in Madras judicial administration is subject to the supervision of High Courts and local judges have the wholesome fear of their judgments being revised by such Courts. Consequently capital punishment is more sparingly resorted to than in other provinces. The high proportion of capital punishment in the settled provinces, *viz.*, the Punjab, United Provinces, Central Provinces and Burma, is certainly inexplicable. There is no statutory obligation in India to award capital punishment. Transportation for life could have been awarded in cases that deserved that form of punishment. Why the alternative form of punishment was not preferred is a question that is worthy of being considered by the highest judicial tribunals of the provinces concerned. It is also matter for inquiry and report by the Government of India which, we doubt not, abhors avoidable death sentences as much as the advocates of humanitarian principles. The alternative of transporation conclusively establishes the humanitarian basis of punishment; and increasing efforts must be made in the settled provinces to impress upon the people that the State does not resort to retaliation or revenge in punishing the criminal. But more deplorable than the disregard of the alternative provision in the I. P. C. is the temptation to appeal against acquittal. Between 1902 and 1911 Government appealed against acquittal in 184 cases of murder, and appeals were allowed in 157 of them. Eighty-nine persons were convicted and 26 were actually executed. The procedure involved is most deplorable. It has in it something which in blood feuds calls forth retaliation and revenge from the party that has been hit. The procedure is therefore inconsistent with the basic principles of criminal law in the country and ought to be modified so as to check the existing temptation to appeal against acquittal. It is also worth inquiring whether reports of hangings have caused a feeling of restraint in the community to which the murderers belong, or whether, on the contrary, stories of judicial hangings repeatedly heard have not made them callous and stimulated in them a desire for fresh crime. People in India are certainly not less civilized than people in the Crown Colonies where the proportion of death sentences is much smaller; and this fact cannot be lightly brushed aside by those who support the existing policy. We trust the subject matter of Sir Henry Cotton's articles will receive the attention of the Government of India and the several judicial authorities.

(b)—*Police.*

A complaint.

64. Writing under the heading "An attempt to create a disturbance in a *nagarkirtan* (procession) of the Multan *Arya Samaj*" the *Desh* (Lahore) of the 30th April 1914, complains that when, on the evening of the 24th April, the *nagarkirtan* (procession) of the *Arya Samaj*, Multan, passed before a mosque situated in the centre of the *bazar*, several Muhammadans came up and asked the singers to refrain from singing. Meanwhile, a Muhammadan, who was bare headed and who subsequently came to be known to have been a constable, caught hold (of the reins) of the horses of the carriage in which Lala Sohan Lal, a singer, was seated. After remarking that there would have been a disturbance if the *Aryas* had not exercised prudence the paper expresses the hope that the Multan authorities will chastise the person who wanted to create a disturbance and who desired to deprive the *Aryas* of such rights as they are entitled to in the capacity of British subjects.

Police and the people.

65. The following is from the *Observer* (Lahore), of the 6th May 1914 :—

"While completely sympathising with all efforts to stamp out anarchy and political crime, we cannot lose sight of the fact that the police are apt to create an atmosphere of suspicion even against innocent men, and it is therefore of the highest importance that the Government of the country should not invariably identify itself with the cause of the police. The machinery for the administration of justice is the Government's own and there is no reason why the executive officers of the crown should not take into serious consideration the strictures of the highest judicial tribunals on the conduct of the police. As at present, an accused whom the police send up is inevitably and irrevocably an accused in the eyes of the Government and any vindication of his innocence at the hands of a High Court Judge does not count for much in the estimation of those who sanction political prosecutions. This is the only explanation of the incessant cries that one often hears of the Judges and Magistrates being too judicial and ever insistent upon an impossible standard of evidence. We wish the anomaly of this situation were realised, and there were less talk of strengthening the hands of the police. The armoury at the disposal of the police is a little too much, but the only drawback is that the police view is from the very start often misleading and leads to channels of investigation or to conclusions which are inconsistent with the actual facts of the case. Under such circumstances it is no use calling upon the people to co-operate. They will gladly do so, but the police must lead the way to the discovery of the truth. Any relaxation, therefore, of the law of evidence or of procedure would be, in the present state of things, a grave disaster and would constitute a serious menace to the liberty of the subject."

Obscene pictures on safety-matches.

66. Writing under the heading "Pictures on (the boxes of) safety-matches," the *Siraj-ul-Akhbar* (Jhelum) of the 5th May 1914, complains that safety-match boxes imported from Austria bear pictures on them of Indian women which can be termed obscene under the laws in force in India. After deploring that match-boxes are being sold in streets bearing several kinds of obscene pictures on them, and that no regard is paid as to what effect these pictures are calculated to make on the character of the young men of "our" country, the paper urges Government to stop the importation of these match-boxes, and to take steps to encourage the importation of English-made safety-matches into the country.

(c)—*Municipal and Cantonment affairs.*

Local self-government in India.

67. The *Observer* (Lahore) of the 2nd May 1914, has the following:—

"The Government of India's resolution on local self-government is expected to be issued shortly. Even if it is not going to prove a new charter of self-government, the resolution will probably definitely lay down the lines of future progress. A declaration of policy of the nature indicated is badly needed. The Local Governments pursue a haphazard policy in the matter of self-government. The elective system has not been extended as systematically as it ought to have been. Very little progress has been made in bringing the administration of local bodies up to the mark. There is much talk about sanitation, and funds for sanitary improvement are available in larger measure than at any previous period during the last thirty years. But there is no qualified agency both in urban and rural areas to make the best use of the funds provided. There is no programme of improvement; and even if there were, there is no qualified public health staff to carry it out. Making grants and ear-marking grants and fixing the percentages of expenditure on sanitary objects are all very well, but their practical effect is *nil*, for the funds are frittered away by amateur sanitarians whose only instructions are to show how much has been spent. What is urgently wanted is a programme of works to be executed by a capable agency, at a certain cost and within a definite period. Then, again, the predominating influence of revenue and other officials should be gradually eliminated. The main objection to District officers having superior control of the so-called self-governing institutions is that they are overworked otherwise and have no time to give to the details of administration. It is on these lines that progress should be made in the future."

Municipal Committees.

68. The following is from the *Tribune* (Lahore) of the 15th May 1914:—

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"The Collector of Hyderabad is reported to have remarked that the assurances given by the Municipality for effecting improvements not having been kept, fresh assurances will not be heeded and that the Municipality is altogether devoid of the capacity to manage the water works. We have not the facts of this alleged mismanagement before us. But admitting the defects, we can only say that deprivation of powers is not the best way to mend those defects any more than cutting off a defective arm will improve its utility. The position of Indian municipalities is a very anomalous one and their work can seldom be very efficient unless they are advised and helped till they get good experience. In regard to sanitation, for instance, the great bulk of Indian municipal work can be easily condemned. It is admittedly defective. But the best way to improve them would be to point out their defects and help them to mend the same. Similarly water works and other technical branches of work may get out of control, but there is no reason to suppose that with proper assistance the municipalities will decline to put matters right. In any case we think the policy of the Bombay Government is needlessly harsh and irritating. It is calculated to discourage the development of public spirit in backward provinces. We hope that the Bombay Government will adopt a more conciliatory and helpful method of correcting the mistakes and mending the defects of backward municipalities."

Appointment of Health Officers.

69. The *Tribune* (Lahore) of the 12th May 1914, publishes the following :—

"We understand that the Indian Health Officer of the Karachi Municipality having resigned his post, the local authorities have decided to advertise the vacancy and invite applications. The Lahore Municipality likewise has, as we all know, decided to invite applications for a similar post here and we dare say that a similar difficulty may present itself at any time in any other city in India. The fact that all these Municipalities separately endeavour to obtain their officers and select what each considers as the suitable man from a host of applicants, must, we think, suggest to intelligent minds some sort of combined action or an organisation in this matter. As a rule men with only medical qualifications, aspire for the post and if there are a few with the Department of Public Health qualifications, they are either wanting in Indian knowledge or municipal experience. Municipal health duties are different from hospital work and mere medical qualification, however high, does not fit a man to the multifarious duties connected with the prevention of diseases and dealing with the social habits and economic causes of unhealthiness in modern towns and cities. Above all a knowledge of municipal business and experience would be preferable. Under these circumstances it would be advantageous if the Government of India were to send a few qualified Indians with D. P. H. qualifications to England to learn the municipal methods for some time so that their special knowledge and experience might be available for service in Indian towns.

Health Officer for the Lahore Municipality.

70. The following is from the *Tribune* (Lahore) of the 9th May 1914 :—

"The question of appointing a permanent successor to Dr. A. G. Newell comes up for discussion at this morning's meeting of the Municipal Committee. At the time of his resignation Dr. Newell was drawing a salary of Rs. 750 per mensem and the appointment has therefore been rightly coveted by many. Lahore is the capital of the province and mofussil municipalities have a right to expect object lessons in the management of civic affairs. For this reason considerations of merit, fitness and efficiency should prevail over everything else in the choice of a suitable candidate. That being conceded, the next point for consideration is whether as between two candidates (one Indian and another a European) of equal fitness, ability and professional and other qualifications, preference should not be given to an Indian. The Government of India have repeatedly stated that Indians should be selected for such appointments. In a crowded Oriental city like Lahore an Indian Health Officer of requisite ability has indeed many chances of popularising sanitary measures. On the other hand a European is new to the manners and customs of the people, and seldom knows the means of overcoming popular objections and prejudices. More often than not he is himself overcome by obstruction and that is a real danger to progress. We hope the commissioners will show to their constituents that in coming to a decision on this question they have placed the public weal above all considerations."

The *Panjabee* (Lahore) of the 14th May 1914, publishes the following :—

" * * * As a matter of fact, other things being common, an Indian is distinctly preferable to a European. The duties of a Health Officer require something more than an abstract and theoretical knowledge of the science of medicine. From this point of view the suggestion that was made by one member that some one in England might be asked to recommend a suitable man was open to the strongest criticism. Mr. Shafi was perfectly right in pointing out that a man who might be quite suitable for England might not do equally well for India, for sanitary conditions in the West were different from those prevailing here, and there was the language difficulty beside. Mr. Shafi might have added that a knowledge of the habits and even the prejudices of the people was quite as essential in the Health Officer as a knowledge of the sanitary conditions and of the vernacular of the province. And it is because this is so that even an Englishman with Indian experience would not be quite so good as an Indian, if he had the requisite qualification. There is surely no dearth of qualified Indians. We do hope that one such Indian will be given the post.

(*d*)—*Education.*

New Universities in India.

71. The *Tribune* (Lahore) of the 3rd May 1914, has the following :—

"One of the important reasons why new University schemes are welcomed is the expectation that the defects in the existing arrangements for the higher education of Indians will be removed. If the removeable defects are to any considerable extent retained in the new schemes, then their justification loses force. It is therefore necessary for Government to make up its mind to remove all possible defects and introduce a wholesome and efficient, and at the same time, a national system of education. Making education costly cannot be a synonym for efficiency. It must be recognised that India is a poor country, and Indians cannot afford to maintain the European standard of University life, though they do appreciate and strive to attain a high literary ideal. The Behar Landholders' Association has made several important suggestions in respect of the Patna University scheme which deserve wider attention on account of their wider applicability. One is that the distinction between Indian and Provincial Educational Service should not be maintained in the new University scheme. This is an essential reform, as otherwise one of the most dangerous doctrines of racial prejudice will be perpetuated to poison the new University life. The maintenance of the old and unjustifiable distinction will be hourly and daily noticed by the students who go away with the impression that it is not qualification and merit but the accidents of birth and race that make a lot of difference between man and man in the Indian world. It is needless to point out the dangerous possibilities of such an unwholesome education. It is, we venture to say, imperative on the part of the authorities to do away with this pernicious distinction and to make merit, and merit alone, the basis of preference and higher emoluments. Another suggestion made by the Association is the establishment of a college for the poor and middle class students who should be taken free or on nominal fees. There is much to recommend this ideal in a poverty-striken country like India where people love higher education but cannot afford to pay for it. No boy should on account of his poverty alone be deprived of the chances of higher education, if he has the capacity to acquire it. Such an ideal in education is most commendable, and a free college for the poor would be an ideal Indian institution, and no one who loves education for its own sake should grudge the expense of such a college. We hope the Government will try to think as Indians think and feel in this matter and adopt this suggestion. Yet another suggestion is to make religious study compulsory and to build a Hindu and Mahomedan place of worship in the University. The policy of religious neutrality, we are afraid, stands in the way of this suggestion, but we believe private efforts might supplement the deficiency in this respect"

Indian students in England.

72. The following is from the *Observer* (Lahore) of the 9th May 1914 :—

"That the principal monthpiece of a University should have come so low, shows that the under graduates who have been so far exhibiting sorry manifestations of the type are not to blame so much, and that the evil to be remedied has gone deeper and attacked the heretofore sound and healthy members of the body-politic of England. It is therefore of the utmost importance that those who are jealous of the proud name of England and of the great work accomplished by her University should, in the interests of that great Empire which counts amongst her world-wide possessions the brightest jewel of India, nip the evil in the bud and not allow conduct so unbecoming to pass without demanding an explanation. Drastic action is imperative so as to check any repitition of the evil. The people of India would not have tolerated any treatment of the kind even in the darkest periods of their history; but the situation to-day is immensely altered. They have just begun to feel a pride in the Empire and nothing can be a greater misfortune than to weaken the inducement for that pride when it is just beginning to be felt. It will be a crime on the part of any class of Englishmen to alienate Indians at a time when they are beginning to cherish a sense of British citizenship, a sense of common pride. The Colonies may do what they like because they are not counted as England is counted. England has a responsibility which the Colonies have not, and English expressions of sympathy, even when unaccompanied by corresponding actions have proved to be alleviating factors in the situation. We have every hope therefore that when the signal of alarm has been given by such a responsible and level headed Indian as Sir K. C. Gupta, English statesmen will rally to his standard and, by sufficiently strong and effective action, stamp out the evil. We understand that attention is to be drawn to the matter in the House of Commons. Let us see how the sons of England vindicate her reputation. For our part, we have certainly no hesitation in observing that this new danger, no bigger than a man's hand, which is just rising above the horizon of the Empire, portents to be the greatest danger to the Empire, and it behoves the statesmen of England to bestir themselves in time, lest it be afterwards rued that a golden opportunity had been through inaction or incomplete realisation let slip by."

The following is from the *Punjabee* (Lahore) of the 9th May 1914 :—

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"The fact that Sir K G. Gupta spoke so strongly on the subject shows that the India Office, at any rate, is fully alive to its duty in the matter. But the people and the Government of India must strengthen the hands of the Secretary of State. The first step in the process must be to ascertain the particulars of the incident referred to by Sir K. G.

Gupta in the concluding lines of the passage quoted. Who is the 'mouth-piece' of the University and what really were the sentiments expressed by him? And when these particulars have been ascertained the whole country should speak out with one voice and enter a strong and emphatic protest against the sentiments expressed by the individual, whoever and whatever he may be."

The following is from the *Tribune* (Lahore) of the 12th May 1914 :—

"We invite prominent attention to the brief report of the large meeting of Indian students in England which was held on the 8th instant at Caxton Hall. A resolution has been passed expressing dispproval of the existence and increasing activities of the Indian students department as a reflection against their character and capacity and as injurious to their interests and demanding its immediate abolition. This insistence on the abolition of the department does not support the official version of the growth of harmony; and in fact the starting of the new 'hospitality committee' is an admission of the failure of the department. Mr. J. M. Mehta was forced to point out that the department could do nothing to overcome racial prejudices against Indians in educational institutions. Surely Indian students must know their own interests. They must also be able to settle their differences with their fellow students or college authorities. There is absolutely no room for a third party to step between these, and the officiousness of the third party is the cause of much of the existing trouble. The public will not fail to notice what Mr. J. M. Mehta says with regard to the committee, of which Sir Frederick Robertson is Secretary. He is emphatic that Indian students do not want partonage or hospitality while they are denied educational facilities. It is perfectly natural that our students should be indifferent to the offer of introduction to hospitable circles when their primary object, *viz.*, obtaining educational facilities, has been hampered in innumerable ways. The solution of the difficulties of our students in England is more difficult with the students department than ever it was without it, and the Secretary of State might tentatively suspend the activities of the department to see whether the situation will improve."

Education through Vernacular.

73. The *Panjabee* (Lahore) of the 12th May 1914 publishes the following :—

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"The National Council of Education, Madras, has, we are glad to find, taken up the consideration of the question in right earnest. At the instance of the Committee of the Council Bishop Whitehead and Mrs. Annie Besant prepared some time ago two statements on the desirability of imparting education through the medium of the vernaculers. These two papers have now appeared in the columns of the *Indian Review*. Great weight attaches to the opinion of the two writers, both of whom have always taken the deepest interest in the question of education. It cannot be doubted that the use of a foreign medium has greatly retarded the progress of education in this country. As the Lord Bishop of Madras says, the present system of conveying instruction through the medium of a foreign language cannot be justified from a sound educational point of view. The time has now arrived when a serious attempt should be made in the direction of using the vernaculars as the basis of instruction, at least in secondary schools, in non-language subjects. Though it should be our ultimate aim to introduce the proposed reform in the Universities themselves, it must be admitted by all reasonable persons that the fulfilment of that desire cannot be achieved in a day. The best and the wisest course lies in once for all definitely laying down the principle that all non-language subjects should be taught in the vernacular and then proceeding cautiously by deciding as a preliminary step upon the adoption of the reform in secondary schools.

Both the Lord Bishop of Madras and Mrs. Besant have dwelt at length on the advantages and disadvantages of the proposed reform. It is now admitted on all hands that the existing system imposes a crushing weight upon the whole educational system of India and places an intolerable burden on the students. 'For the great majority of them,' Bishop Whitehead says, 'it crushes all independence and originality of thought, it also hampers them in the acquisition of knowledge and makes it much more difficult to assimilate ideas."

How to educate Hindu girls.

74. The *Panjabee* (Lahore) of the 14th May 1914, publishes the following :—

"* * * The Hindu, indeed, has never lived merely for himself. All through the ages he has lived for his family, for his tribe or caste, for his people and for the world at large. His thought, his experience and his life have profoundly influenced the race in the past and have left their ineffaceable mark on human civilisation. It was only during the days of Hindu decadence—a decadence which this is not the place to explain—that the fiction of Hindu isolation was evolved, and customs and practices came into existance, which were inconsistent both with the essence of Hinduism and the requirements of a progressive community. It is here that Western education and the influence of the West have rendered invaluable service to the community, because they have helped to destroy this fiction which was slowly paralysing Hindu society. To-day Hinduism has once more awakened to its duty—its duty to itself and to the world. What is more, the inventions of science and the growth of locomotion have, by annihilating time and space, brought Hindu society into far closer touch with the rest of the world than was possible even half a century ago. With this closer touch have come not only increased opportunities for knowledge and for well-doing, but an increased desire to know and to do good. This is the meaning of the great national movement—a movement which too often is mistaken by the vulgar for a merely political movement. Political it is and must be, because it is universally recognised at the present day that political power is essential to national self-realisation. But it is far more than merely political. It touches every sphere of life, and everywhere its essence is the desire to know more, to do more good, to act more nobly and more beautifully, in a word, to realise more and more of divinity and of humanity which is its part and parcel. It is in this great movement—this movement of self-expansion and self-realisation—that Hindu girls, like Hindu boys, and, indeed, like other sections of the Indian community, must actively participate. They have their own and distinctive parts to play in it, just as other sections of the community have to play theirs, and it is the supreme object of education to make them fitted to play this part nobly and worthily."

Industrial Education in India.

75. The following is from the *Tribune* (Lahore) of the 14th May 1914 :—

"The National Union of Teachers in Great Britain recently passed a resolution to the effect that a system of compulsory attendance at continuation classes should be established for children, at the ages of 14 and 18, who are not otherwise receiving a suitable education. The continuation classes are intended to train and equip children for a profession or calling, and it is a wholesome policy to give a useful industrial or professional training to boys and girls between 14 and 15 years of age. Such a training makes young men and women fit to take up their duties in the industrial economy of the country and it adds immensely to the efficiency and service of the country. The fact that such a comprehensive and practical scheme of education is unknown in India exposes the defects of our system. Our boys are seldom made fit for any useful calling and in most cases the employment of youths fresh from a school is a subject of derision or discouragement. Industrial training should be combined with primary education and the children should, as their intelligence develops, be put into practical lines where they can apply their faculty to useful ends. The Government of India should take up the question of industrial education and establish continuation classes in every town where boys can be trained and made fit for a useful occupation in life."

The proposed Chiefs' College for Delhi.

76. The *Hindu* (Lahore) of 5th May 1914, has a note on "The question of the education of Rajkumars." We are constantly told by the authorities that there should be unity and friendship between Government and the Indian Chiefs, in order to facilitate the administration of the country and also to render more pleasant the relations between rulers and ruled. But this suggestion is not borne out by facts. Why does Government propose to build a separate College for Chiefs? Why should not the Chiefs be educated in ordinary Schools and Colleges? To shut them up in water-tight compartments, as is now proposed, will surely put them out of all touch with the people and the conditions of the country.

The educational system of India.

77. The *Hindu* (Lahore) of the 8th May has an article by Bhai Parma Nand, M.A., headed "Two defects in the present system of education and a hardship on our young men." In India we find that education is imparted through the medium of the English language; whereas, in all other countries of the world, we see the mother-tongue employed for this purpose. Surely this is a great injustice to our children. Again, we have the pernicious system of examinations. In the midsummer heat we find our boys preparing for these tests, and in several cases they are so overworked that it is not unusual to hear of instances of resulting madness. Our University rules and regulations have the impress of divine law; yet we venture to say that those of us who have a right to express their views on educational questions should consider the hardships of which we have made mention.

78. Writing under the heading "The relations between the teacher and the pupil; the European *Guru* and the Indian follower; students and politics," the *Dipak* (Lahore) of the 4th May 1914, says that as students are too inexperienced to be capable of formulating correct opinions about incidents happening in the world, they should eschew politics so long as they are engaged in the pursuit of knowledge. They may be allowed, it adds, to show respect to the great men and leaders of their country, to hear their speeches at public meetings and to act as volunteers in communal gatherings, but they should on no account take any active part in the proceedings of such meetings. In other words, they should go to these meetings more as spectators than as actors. After remarking that the students complain that, far from regarding them with parental affection, their teachers, especially European teachers, deal with them as tyrannical rulers do, the paper says that at the instance of His Honour the Lieutenant-Governor the Principals of various Colleges held, two or three days ago, a Conference with a view to adopt measures for protecting students from external injurious influences. The paper is ready to strongly support every measure adopted by the Principals in this connection, but it cannot at the same time abstain from inviting their attention to the desirability of removing the aforesaid grievance of students. Moreover, steps should also be taken to put an end to all such treatments as are calculated to injure the feelings of students. Indeed, the fact should not be lost sight of that one of the important reasons which led to the strike by the students of the Agra Medical School and the Lahore Medical College was that the treatment accorded by teachers was not what it should have been. Indian students are swayed by feelings of self respect, yet a good deal of abuse is heaped on them in (certain) Colleges at Lahore. Even Indian usages and customs and morality are at times subjected to offensive criticism. In a certain College, students holding the B.A. degree are called by the name of B.A.B.Y. (Baby). It is true that there are European Professors who treat their pupils more affectionately than their children, the names of Professor Arnold and Revd. Mr. Andrews can be cited as instances; but it is a pity that the number of such good men is limited. This being the case, it is necessary that the conference under reference should consist not only of teachers alone, but of the guardians of students and leaders of the public as well, so as to devise means for removing the defects to be found in the relations existing between students and teachers.

Students and politics.

79. Writing under the heading "Educational advancement," the *Zamindar* (Lahore) of the 25th April 1914, refers to the anniversary meeting of the Anjuman-i-Traqqi-i-Talim, which was recently held at Amritsar and in which matters relating to the educational backwardness of Muhammadans were discussed, and says that it is opposed to such meetings on principle because they are more meant for show than for anything else. Indeed, it adds, these meetings betray spasmodic efforts on the part of some people, after a long sleep of eleven months, to deliver fine speeches and to show themselves to their best advantage with a view merely to gain applause. Continuing, the paper describes how Parsis and Hindus of Bengal and Bombay have established associations which annually send, at their own expense, young men to different parts of the world to receive education, and says that it is desirable that Muhammadans also should establish such associations and found scholarships in order to send hundreds, nay, thousands of Muhammadan students annually to America, Japan, Egypt, Europe, etc., to receive education there. A large number of Muhammadan students should also be sent to the same countries to learn arts and sciences, and when they return to India they should be appointed as heads of institutions which should be founded to teach various branches of arts and sciences. If this is done, not only will the country be educated but it will become wealthy, and India will also come to possess all the characteristics of Japan. We cannot blame the Anjuman for Muslim backwardness in such matters. It has no funds and it is our duty to provide it with such. When this is accomplished, the branches of the Anjuman should be established in all parts of the country with a view to do the same work as the Japanese did for their nation or as the Chinese are now doing at present.

Muhammadans and education.

Islamia College, Peshawar.

80. The *Paisa Akhbar* (Lahore) of the 26th April 1914, publishes a leader headed "The present condition of the Islamia College, Peshawar." There are certain college bye-laws which have hitherto been kept secret. Among these is one which lays down that the managing committee should have, in addition to other members, five European officials—(1) the Inspector-General of Police, (2) Chief Engineer, Public Works Department, (3) Chief Medical Officer, (4) Deputy Commissioner, Peshawar, and (5) Director of Public Instruction. The first four mentioned officers are clearly of little use to an educational institution. Moreover, the existence of *Feringhees* on the managing committee is likely to create bad feeling among the bigotted Frontier *Pathans*, who would on this information, immediately withdraw their sons from the College. We therefore appeal to Sir George Roos-Keppel to redress this grievance, and we further urge Shahzada Abdul Qayyum Khan to make better use of the 10 lakhs of rupees which is at the disposal of the community.

Continuing its remarks in its issue, dated the 2nd May, the paper says that it has already been pointed out that the subscribers to the College Fund being Muhammadans, the Frontier Muhammadans naturally desire that the management of the College should remain in the hands of Muhammadans. Indeed, if Englishmen are appointed on the committee the bigoted *Pathans* are likely to be prejudiced against the College. They might, moreover, think that Englishmen have opened the institution with a view simply to teach them Christianity. There can, however, be no denying the fact that Frontier Muhammadans have every right to retain the management of the institution in their own hands, seeing that the entire fund of the College has been contributed by them and by them alone. It is true that Government has granted a donation of 2 lakhs of rupees for the teaching of Science, but this does not make it incumbent on it to appoint European members on the committee in order that it might gain its object, specially when it has the right to supervise the affairs of the College and advise the College authorities at all times, and when no Muhammadan member, whether official or non-official, can go against the wishes of the Government. After remarking that the authoritative and independent manner in which Mr. Tipping, principal of the Islamia College, Peshawar, is administering the affairs of the College is causing considerable surprise, the paper urges Mr. Tipping to cease opposing the resolutions passed by the (Managing) Committee, because he has no right to do so. In conclusion, the paper asks Sahibzada Abdul Qayyum, to intervene and to make a strong protest, bearing in mind that he has got the public at his back.

(e)—*Agriculture and questions affecting the land.*

Assessment of land revenue after sale of proprietary rights.

81. The *Tribune* (Lahore), of the 2nd May 1914, has the following :—

"We observe that the sale of proprietary rights in the Montgomery colony is subject to two conditions mentioned in the schedule of the conditions of sale as qualifying the nature of the proprietary rights to be enjoyed by the purchaser. The first relates to certain rights to minerals, quarries, etc., which may be accepted as reasonable enough. The rights therein detailed are rights inherent in the Governments of all countries and are merely contingent on circumstances of which no account has been taken in the disposal of the land. The second condition of sale is that the land-revenue demand for the time being assessed on the lands and other cesses of the nature of Local Rates shall be duly paid.

"Now, it is quite clear that everything is above board. Intending purchasers purchase with their eyes open and admit their liability to pay land revenue. We are not here concerned with the question whether it is fair on the purchasers of the land to require them after paying the full market price thereof to pay annually to Government rent or taxes liable to be assessed at the rate of half the ascertained net profits of such land. We are concerned with the broader question whether Government, as Government, is justified by principles accepted as sound in the past in retaining a right to receive half the renting value of land, in which it has parted with proprietary rights by sale for its full market value.

"In theory Government is the supreme owner of all the land of India and theoretically at least it can resume that land from the inferior proprietor (who is essentially no more than a permanent tenant) at its pleasure and without reason assigned. The present transaction of Government, on the other hand, bears a striking resemblance to what in ordinary circumstances would be called mortgage. Government receives an advance of money on the land and the mortgagee enters into possession in perpetuity agreeing to pay to the mortgagor whatever sum may for the time being be assessed by the latter as a reasonable share of the profits of cultivation. Is Government prepared to contend that even in theory it has an inherent power to resume this land at will so long as it retains the price paid therefor? Surely the relations between Government and inferior proprietor in the first case are essentially different from the relations of Government and mortgagee in the second. The ordinary inferior proprietor can be evicted at will without compensation—though in practice Government pays compensation in such cases, *e.g.*, under the Land Acquisition Act—while the mortgagee, though treated exactly like an ordinary inferior proprietor by stipulation, cannot in justice be evicted unless and until he is placed on the same footing as an ordinary inferior proprietor by the return of the sale price of the land.

"It is therefore not a little interesting and curious to find the British Government after half a century's trial of a system, which it has never tired of proclaiming as an immense improvement on the system it found in existence at the beginning of its rule, quietly relapsing into the old bad ways of its predecessors without so much as proclaiming a change in its policy. There is food for reflection in the somewhat distressing circumstances that this change of policy has moved none but those directly affected to complain and that even these are content to place selfish considerations above the question of right and wrong involved. Not until India has learned to fight for principles rather than for selfish consideration will she be fit to take a place among the nations of the world. The conflict of communal aims has ever stood in the way of the evolution of a national consciousness in India."

Money-lenders and agriculturists.

82. The following is from the *Tribune* (Lahore) of the 2nd May 1914:—

"It may be fashionable among certain sections to point the money-lender as a veritable Shylock, always insisting on his pound of flesh, but the facts, even according to an Administration Report, are otherwise. The recent Punjab Land Revenue Administration Report, among other things, notices the popularity of the Punjab Redemption of Mortgages Act, 1913, which provides easy and exceptional facilities by means of a summary method to mortgagors of small holdings to redeem their land. But this popularity is due no less to the co-operation of the mortgagees and the money-lenders than to the special facilities which the measure affords for redemption of lands. As the Report under notice says, 'the Act is welcomed as a boon by mortgagees and very little opposition has been offered by the money-lenders.' This effectively disposes of the argument, commonly put forward by the so-called champions of Agricultural interests, that the sole and whole avocation of a money-lender is the expropriation of the actual agriculturists. Of course, there are black sheep among money-lenders as in every section of the community, but the picture representing him as a whale eating up all smaller fry is obviously unjust. On the other hand, obverse of the picture, *viz.*, bigger fishes of the so-called agricultural tribes swallowing up the minnows is more often than not borne out by the administration reports. The fact is that the money-lender is hardly as grasping as he is represented to be, as is apparent from his disinclination to keep the lands mortgaged to him under the permitted forms longer than he can help it, while the part he plays in the social and economic conditions of the village should not be overlooked."

Increase of land revenue in India.

83. Writing under the heading "An increase of 50 lakhs per annum in land revenue," the *Vakil* (Amritsar) of the 2nd May 1914, says that if increase in the amount of land revenue is an index to the prosperity of the country there can be no denying the fact that India is daily growing in prosperity. From statistics we can see that during the last 27 years the land revenue has increased by 10 crores of rupees. But is this prosperity real? Why is it that large numbers of people are dying of starvation? This should be considered by both the rulers and the ruled.

The *Shamsher-i-Qalam* (Lahore) of the 7th May 1914, also refers to the above increase and says that Government is aware that the agriculturists and cultivators in India are in a ruinous condition. During the days of famine the people loudly cried that land-revenue should be remitted, but not only no remission was granted but Government was not prepared even to reduce the revenue demand. The paper concludes by urging the Government to promote the well-being of the country by reducing the burden of land revenue which weighs heavily on agriculturists.

Export of grain from India.

84. The *Hindu* (Lahore) of the 30th April 1914, publishes from "An Indian who is in want of grain," a communication entitled "The export of grain from India." While India is in the throes of a devastating famine; while Indians are unable to obtain food sufficient to fill their stomachs, and while peasants cannot get seeds for their crops, we see the exportation of corn to foreign countries. What an irony of fate! Surely it is the duty of Government to prevent this exportation of corn when it causes such distress to the inhabitants of India.

Sale of waste lands in the Punjab Canal Colonies.

85. The following is from the *Tribune* (Lahore) of the 13th May 1914:—

"In answer to a question by Sir George Scott Robertson, I.M.S., in Parliament in mail week on the sale of waste lands in canal colonies Mr. Charles Roberts replied: 'Lands in the new colonies are subject to the payment of canal water rate, land revenue and cesses as in other parts of the Punjab, but it is usual to fix the land revenue assessment at a specially favourable rate for the first few years from the commencement of colonization.' The Under-Secretary of State has totally missed the point, as readers of our articles in recent issues on this subject will doubtless recollect. The point is not whether assessment is being fixed at favourable or unfavourable rates, but whether after disposing of the proprietary right, the Government can reserve to itself a right to levy rent at half the net assets. Either the sale of lands is not sale, or the levy of rent on land thus sold is unjust and iniquitous. If the levy of rent is justified, then the sale of the so-called proprietary right is a myth and the money received from cultivators should be refunded in each case. The question has been fully discussed in our issues of the 1st and 2nd May, and we hope it will receive the attention of the Secretary of State. Sir George Scott Robertson, we also hope, will repeat his question in another form."

Distribution of land in the Punjab Canal Colonies.

86. The following it from the *Tribune* (Lahore) of the 9th May 1914:—

"There is a certain military officer in one of the Cantonments of the Punjab, who is influentially connected and who has 'friends' on the Olympian heights to further his schemes and objects. This officer found that the rules regulating the grant of lands provided for the gift of a square of land to any person who undertook to keep a horse of the prescribed breed on the property, the object of which being to help the propagation of animals of good breed for military purposes. If a Military Officer of position, standing and influence, undertook the propagation of horses it was inferred the Government would have to bless both the officer and his scheme, and thus advantage was taken by the officer referred to above of the provision in the existing rules to apply for three hundred squares of land in the confident belief that the application would be readily granted. The officers of the Revenue Department were, it seems, agreeable. In matters like this it is the man on the spot who is generally appealed to in the first instance. When he is agreeable to a proposal and when the Local Government also accords its support to it, the Government of India is not ordinarily expected to overrule the recommendations of the local authorities. And so in the present case the influential military applicant was sanguine of his success. What his scheme was need not be described on the present occasion, but the applicant would seem to have lacked prescience; and as ill-luck would have it the Finance Member of the Government of India did not feel convinced of the necessity of giving away such a large slice of territory to a single individual whatever be his influence and position in life. Thus suddenly, without any warning, and quite unexpectedly the apple-cart of speculation in land became upset to the discomfiture of every one concerned. It need hardly be said that the Finance Member has by rejecting the application of this influential person enunicated a sound, strict and rigidly economic policy. The Punjab is the land *par excellence* of peasant proprietors, and it has no place for 'epicures in laziness' howsoever refined in their methods and plausible in their objects. It is especially so in the Canal Colonies where honest cultivators eke out an honest living by the sweat of their brow, and in whose midst a speculator is a veritable bull in the China shop. It is astonishing how this kind of speculation found the support of the men on the spot or eluded the argus-eyed Lieutenant-Governor."

Famine in the United Provinces.

87. The following it from the *Tribune* (Lahore) of the 12th May 1914:—

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"The official report adds 'Cattle are reported to be deteriorating in the famine districts where disease and mortality among them is increasing.' Does this not show that the Government has blundered seriously in placing considerations of revenue above everything else when refusing to allow concession rates for the carriage of fodder by rail from beyond the Province? We have not heard that the Government has modified its short-sighted order so disastrous to the future of agricultural interests."

(*h*)—*Miscellaneous.*

Abject condition of Government employés.

88. The *Jhang Sial* (Lahore) of the 25th April 1914, publishes from one *Sufi* Lachman Pershad *Abdhut* a communication headed "The pitiable condition of Government employés," in which the writer deplores the wretched condition of Government employés, and says that the time when the present scale of salaries was fixed was quite different from the present. After remarking that a family could maintain itself in those days on a small salary, the writer describes how living has nowadays become extremely costly and says that in these days of high prices it is extremely difficult for Government officials drawing Rs. 20 or Rs. 30 per mensem to maintain themselves and their large families especially when they have a position to maintain. The writer, therefore, respectfully appeals to the Government to take pity on its poor clerks, and allow them an increment in their salaries in the proportion in which the prices of articles have risen.

Grievances of the people of Sangohi, Jhelum District.

89. The *Hindu* (Lahore) of the 6th May 1914, writes on "The deplorable case of Sangohi." The grievances of the inhabitants of Sangohi have been repeatedly laid before the authorities, but to no purpose. Those people are now determined to send the case to Parliament. We hear that pressure is being brought to bear on the aggrieved party to effect a compromise. We resent such action and think that the case should be fought out à outrance.

Plague and sanitation.

90. The *Hindu* (Lahore) of the 6th May 1914, has an article entitled "Prevalence of plague and the duty of Government and of the public." Government has undertaken several philanthropic reforms and should now deal with the plague question. Experts, although ignorant of the origin of plague, attribute its spread to the prevailing insanitary conditions. Government must turn its attention then to the question of sanitation and effect an improvement.

A complaint.

91. In a note entitled "The scene of hell," the *Bijli* (Lahore) in its evening edition, dated the 13th May 1914, says that during a railway journey from Ferozepore to Amritsar, the passengers were put to great trouble and inconvenience owing to the bad smell emitted by, and the ghastly scene of, the stinking blood, bones and skins of animals killed in the bone-yards situated in the vicinity of Kasur and Amritsar Railway Stations. After remarking that the armies of dogs, kites and vultures also enhance the hideousness of the spectacle, the paper urges the railway authorities to try to get the bone-yards removed from the neighbourhood of the Railway Stations to some other site for the convenience of the passengers. Next it concludes by remarking that thousands of Hindu passengers daily witness the aforesaid ghastly spectacle which is not only calculated to injure their religious feelings but injuriously affect their health as well.

Warning to the *Zamindar*.

92. The following is from the *Observer* (Lahore) of the 9th May 1914:—

"The *Comrade* of Delhi has rightly laid emphasis on the objectionable and undesirable method in which the warning to the *Zamindar* was conveyed. But we are not prepared to lay the blame so much at the door of the Government or of Mr. Tollinton as at that of the Muslim public. Mr. Tollinton was no prophet and he may have justifiable thought that the gentlemen whom he had sent for were all or most of them such as carried public esteem and recognition with them. It is the duty of the public to make the Government know who among those who claim to occupy the front seats in the deliberations of the community are really such as are cared for and appreciated. But while the public have an unmistakeable duty in this matter, the Government cannot rid itself of its liability by tacitly accepting those as the desirable class of gentlemen to be utilized who may chance to have high sounding prefixes and suffixes to their name. The avenues of information open

to the officers of Government are not limited, and one is really moved to a feeling of disappointment when one finds the officers of Government honestly proceeding upon informations which to the man in the street are a transparent opposition of the Truth. The ostensible object of administering a warning in the presence of others is to add to the effect of the warning, but this object is defeated if the warning is given in the presence of those very persons whom the alleged offender has not only reasons to suspect but openly charges as having been at the back of the whole mischief against him. A self-respecting person is naturally very sensitive and it adds intolerably to the sting if he is warned in the presence of those who are his opponents in the arena of political life, or whose doings he may have exposed to the merciless gaze of the public. Such a method naturally engenders a spirit of desperation and unnecessarily creates bad blood. We have every hope that this aspect of the case will be correctly realised by the officers of Government in future and that preferably, if the presence of non-official gentleman is at all required, the services of those only will be requisitioned who are in a position to influence the offending journalist."

SIMLA :
The 16*th May* 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector General
of Police, C. I. D. and Railways, Punjab.

Panjab Government Branch Press—21-5-14—No. 1—175—H. L. S.

[Confidential.]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD MAY 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapar	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones. B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M. A., LL B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Mukammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
31	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	...
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
34	Ahl-i-Hadis	Do.	M. Sana ulla	Sana-ulla	850 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Badr*	Qadian, Gurdaspur District.	Muhammad Sadiq	Miraj-ud-din	1,200 „
41	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 „
42	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
43	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
44	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad	Qazi Siraj-ud-din Ahmad	500 „
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak*	Lahore	Thakar Das, Sharma	Thakar Das Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copies.
48	Fazal	Qadian, Gurdaspur District.	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam	Ditto	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
53	Hunter†	Do.	Taj ud-din	Mulla Muhammad Bakhsh	...
54	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
55	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
58	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
59	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
60	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
61	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies.
64	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
65	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
66	Nur*	Qadian, Gurdaspur District.	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
69	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
70	Philosopher*	Do.	Dina Nath, Sharma	Amin Chand	...
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
73	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
74	Ditto*	Rewari	S. Maqbal Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
75	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
76	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
77	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
78	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
79	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
81	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
82	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
83	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
84	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
85	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
86	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
87	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
88	Mister Gazette*	Do.	Ali Bakksh	Ali Bakhsh	100 „
89	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
90	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
91	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
92	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
93	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
94	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
95	Al Aziz	Batala, Gurdaspur District.	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
96	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
97	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...

* Not received during the week,

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD MAY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
98	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
99	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
100	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
101	Brahman Rai Patrika	Do.	...	Diwan Chand	...
102	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din	1,500 copies.
103	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
104	Indar*	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
105	Iqbal	Ludhiana	Muhammad Sabir	Muhammad Sabir	...
106	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
107	Jain Udhey	Do.	Fattu Ram	Fattu Ram	...
108	Jauhar	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
109	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 „
110	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
111	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
112	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
113	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
114	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
115	Shauq	Lahore	...	Shauq Muhammad	...
116	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies.
117	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
118	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
119	Tashhiz-ul-Azhan	Qadian, Gurdaspur District.	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	TRI-WEEKLY.				
120	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
121	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
122	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
123	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
124	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
125	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
126	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign*.

Pan-Islamism.

1. Writing under the heading "Islamic union: what should all of us do?: moral union is necessary," the *Zamindar* (Lahore), of the 7th May 1914, says that a wide-awake and learned Egyptian (Muhammad Taufiq Effendi Dayyab), at present residing in London, dwells in his communication to the paper, on the desirability of moral union among the Muhammadans of the world. After remarking that no European Power is desirous of preventing Muhammadans from sharing the grief and sorrow of, and rendering assistance to, their co-religionists in other parts of the world, the writer says that there is no reason why Muhammadans of Egypt and India should not become fully acquainted with each other, why the Muhammadans of the world should not liberally subscribe towards the funds of the Muslim University established at Medina, why they should not fill the Turkish Treasury with their money in order to enable Turkey to efficiently protect the sacred cities of Mecca and Medina, and why they should not travel in each other's countries with a view to exchange views and to acquaint themselves with the morals, manners, feelings and sentiments of their co-religionists living in different parts of the world. The writer concludes by praying God that his desire about the moral union among Muhammadans may be realised.

Islam and its future.

2. Writing under the heading "Some peculiarities of Islam: what is our duty towards it?," the *Vakil* (Amritsar) of the 13th May 1914, dwells on the various teachings and injunctions of Islam and on the gradual decadence of the religious spirit among Muhammadans, and says that if they wish the teachings of Islamic unitarianism to illumine the world, they should unite, gird up their loins and devote their lives, property and wealth to the propagation and protection of their faith. In order, however, to protect it they should arrange for their own education, take special care of their children and guard themselves and their brethren against adverse influences. To propagate Islam there should be missionaries acquainted not only with foreign languages, but with the non-Islamic faiths as well, men who are ready for self-sacrifice in the cause. Muhammadans should co-operate with each other under the guidance of a central association and, each in his own sphere, step into the field with zealous hearts, high intellect, and determination that they may succeed in their labours. The paper concludes by remarking that it is thus that Islam expects its followers to conduct themselves.

Propagation of Islam in foreign countries.

3. The *Shamsher-i-Qalam* (Lahore) of the 15th May 1914, publishes from Khwaja Kamal-ud-Din a communication, in which the writer exhorts Muhammadans to sink their private differences, to unite together, shake off their lethargy and not listen to those newspapers which are misrepresenting his (Khwaja Kamal-ud-Din's) Mission and thereby trying to create dissension among the Muhammadans.

The *Zamindar* Turkish Relief Fund.

4. The *Paisa Akhbar* (Lahore) of the 10th May 1914 has an article headed "Honest difference of opinion." To damn a man's reputation it is only necessary to dub him a spy of Government. Such a charge is commonly brought against men who hold a position in society or who exercise independent judgment. Narrow-minded people are incapable of conceiving such a thing as an honest difference of opinion.

In its comments on this article the *Zamindar* (Lahore) of 13th May, says that the *Paisa Akhbar* in its issue of 13th November 1913 accused Zafar Ali of failing to credit one lakh five thousand rupees to the Red Crescent Society Fund. This misrepresentation was unequivocally disproved. It is difficult to see whether this accusation against us was based on professional rivalry or malice. People of low social standing are only too prone to throw suspicion on others by a misrepresentation of facts.

Writing under the heading "The Ottoman Red Crescent Society" the *Zamindar*, 14th May 1914, quotes extracts from the annual report of the above society to show—

(1) that subscriptions remitted in 1912 have alone been shown. The remittances of other years have not been entered in the Report.

(2) that the report, according to the compilers, is incomplete.

(3) that the omission of subscriptions remitted from India in the report is due to the fact that the English Bank, through which the subscriptions were remitted, did not communicate the names and addresses of the subscribers.

(4) that the report is not official but the composition of Ihsan & Co.

The *Watan* is extremely enthusiastic in sifting the account of the *Zamindar* Turkish Relief Fund. We invite anybody and everybody—whether a coolie or a Khan Bahadur—to come and examine the accounts in our office.

In its issue of the 16th May 1914 the paper asks the *Watan* to explain how, of the alleged 15 instalments submitted by that (*Watan*) paper, only 9 have been acknowledged. The *Watan* has implicit confidence in the accuracy of the Red Crescent Society Report; why then this discrepancy? Surely Maulvi Insha Ullah can devise some better means of increasing his circulation than by wrongfully blackening other newspapers

The *Observer*, Lahore, of the 16th May 1914, has a further article on the subject of the *Zamindar's* disposal of the Turkish Relief Fund money and the *Watan's* hints at dishonesty. There were, it says, several agencies through which donations might be sent for the purpose of providing assistance to Turkey during the Balkan wars. Remittances to one agency were naturally not recorded in the accounts of another. And this is where the *Watan* blunders. The *Watan* apparently expected to see the acknowledgments of the money sent to the Grand Vizier of Turkey entered in the annual report of the Red Crescent Society, where, of course, they could not possibly occur.

The *Watan* and the *Zamindar* Turkish Relief Fund.

5. Writing under the heading "Public subscriptions and intricate problems," the *Jhang Sial* (Lahore) of the 13th May 1914, refers to the controversy that is going on in some Muhammadan papers regarding the alleged misappropriation of subscriptions raised for the Turkish Relief Fund, as also to the articles published in the *Watan*, the *Zamindar* and the *Comrade* newspapers on the subject. The replies given by the *Zamindar* and the *Comrade* are not regarded by a majority of men as satisfactory, and until these papers clear their position, the public will be justified in entertaining suspicions. Such action then should be speedily taken.

British Rule in Zanzibar.

6. The *Desh* (Lahore), of the 10th May 1914, publishes a note headed "Collapse of another so-called Islamic power." Writing about the conversion of Zanzibar into a British Colony the paper says that the people of Zanzibar do not look upon the annexation of their country as undesirable. After remarking that on the happy occasion of the annexation of Zanzibar the *Najah* (?) newspaper (Zanzibar) published a special number having on its title page the text of the speech of His Majesty King Emperor George V, the paper says that it is a matter for satisfaction that Zanzibar also has come under a Government under whose shadow several crores of Muhammadans are now passing their lives peacefully.

Government and the Colonies.

7. The *Municipal Gazette* (Lahore) of 12th May 1914, has a note entitled "The wealth of India utilised by those countries which hold Indians in contempt." We deprecate giving loans to foreign countries when India itself stands in need of money for countless purposes. For instance, considerably more should be spent on education than is the case at present. Again, on advancing loans to Canada, New Zealand, etc., Government should make a stipulation that those countries must, in return, give Indians better treatment.

Indians in Colonies.

8. The *Hindu* (Lahore) of the 13th May 1914, publishes a leader headed "Tit for tat: a Roland for an Oliver." Referring to the ill-treatment of Indians in British Colonies and to the prohibition of Indians from entering the same, the paper says that it is owing to these high-handed doings within the British Empire that foreign countries are emboldened in their oppression of poor Indians. Nevertheless, no step is being taken by the authorities in India to put an end to this state of affairs. If "we" were rulers and, like the British Colonies, possessed a share in the administration of the country, no one could dare to prohibit "us" from entering any white colony or foreign country. Indeed, if "we" possessed a little of self-government "we" would certainly have given tit for tat. India, has reformed councils; but their proceedings show that such words as "majority," "election" and "the right of moving resolutions" are all meaningless terms, seeing that official members manage to have their wishes carried out in spite of the loud protest of the non-official members. It is a fact that all officials, no matter how broad-minded and liberal they may be, become conservative in the administrative atmosphere of India. Proceeding, the paper says that all the measures adopted to put an end to the troubles of Indians in foreign countries have failed; that Government does not wish to do anything in the matter; that moreover it is powerless to do anything so long as New Zealand, South Africa and Canada are inhabited by Englishmen. When the personal interest is so obvious it is idle to expect the heads of the Indian Government to compel their brethren to welcome black-coloured Indians as their guests. It is through Legislative Councils alone that Indians can get those persons taken to task who harass them, but it is surprising that even in these Councils, as was recently shown in Madras, the bug-bear of politics prevents officials from doing justice to their poor subjects. We, the paper says, ask responsible persons, whether they be English officials or Indian patriots, the pertinent question whether it is just that, while all the high offices under Government are open to the white inhabitants of South Africa, Australia, New Zealand and Canada, poor Indians should not only be prevented from earning a livelihood in British Colonies, but should also be prohibited from entering the sacred land of the whites. We emphatically declare that it is extremely unjust and demand justice for justice's sake. If the inhabitants of Australia, South Africa, Canada, Portugese East Africa and the United States of America are not prepared to allow Indians to enter their territories, justice demands that these people should in turn be prevented from enriching themselves in India. The scales of justice will be even only when the Mosaic law of "an eye for an eye and a tooth for a tooth" is acted upon. By this sort of justice the authorities will have a permanent hold on the minds of Indians.

The Sikhs abroad.

9. Writing under the heading "The first ship of the Sikhs," the *Loyal Gazette* (Lahore), of the 3rd May 1914, says that all the Sikh world will be glad to learn that a Sikh gentleman named Sardar Gurdit Singh, of Singapur, chartered a ship for 60,000 dollars and that the said ship sailed from Hong-Kong on the 15th April in the presence of several thousand Sikhs. After expressing regret that some British officers made many abortive attempts to prevent the ship from sailing, the paper says that, if the news of the opposition on the part of certain English officials turns out to be true, nothing can be more deplorable than the fact that some persons of the ruling nation should try to throw obstacles in the way of India's progress and prosperity. In conclusion, it asks the Government of India to make enquiries into the matter.

Sikhs in British Colonies.

10. The *Loyal Gazette* (Lahore) of the 3rd May 1914, has an article headed "An absolutely false and absurd charge levelled at the Sikhs by the *Englishman* newspaper of Calcutta." The *Englishman* characterises Sikhs as usurers, shirkers and robbers, and says that they go abroad, not to take up agricultural pursuits, but to work as chaukidars and police. This is a false charge. In Canada, America and Australia Sikhs are employed on dairy farms; and in the

factories they are preferred to 'Goras.' Had Sikhs been shirkers, the Governments of those countries would never have passed laws to exclude them. We maintain that Sikhs are true Indians, and, as such, they are not allowed admittance to foreign countries.

Continuous journey to Canada.

11. The *Tribune* (Lahore) of the 16th May 1914, publishes the following :—

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"The deportation of 400 or 600 Hindus who have made a continuous journey from India will certainly create a new phase of the question which cannot be defended by any show of justice or fair play. It can only be defended by a political device and the moral effect of it on Indians would be disastrous. We do not know the attitude of the Government of India to this critical question, but it appears to us that it is the duty of the Government to interfere and secure the admission of Indians who have, by undertaking the expensive continuous journey, only sought fair play even in an apparently unfair game. To deny fair play now would be to further expose the weakness of the British policy. We hope that wiser counsels will prevail and the Indian difficulties, in Canada, will be solved.

Mr. Gandhi and the South African Commission.

12. The following is from the *Panjabee* (Lahore) of the 19th May 1914 :—

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"There are not lacking men both in this country and elsewhere who take a bold vow only because it makes them look brave, who are half willing to discard the vow the moment it is taken, who relax its rigidity as soon as they begin to feel its inconveniences and who eagerly avail themselves of any excuse, however flimsy, to discard it altogether. Mr. Gandhi, happily for his followers and his country, is made of a very different mould. A true and born hero, the very embodiment of sincerity, of personal honour and of national self-respect, a man who is proof against any amount of physical suffering when it is borne for a cause, Mr. Gandhi never allows any consideration of material convenience or timorous expediency to interfere with his determination to carry on the fight for honour until the victory is won. This has been the secret of his wonderful popularity and of the great and glorious success he has already won. The discipline which this unbending code of natural honour has involved, has, in the words of Mr. Andrews, produced a nation of brave men and brave women out of those who were sinking lower and lower into the depths of servile degradation."

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Indian coolies in South Africa.

13. The following is from the *Tribune* (Lahore) of the 22nd May 1914 :—

"So they want Indians and they do not want them. That is to say, as we pointed out before, they want Indians as coolies, preferably indentured coolies, and they do not want them to stay longer than they are wanted—that is, after their life energy is spent out in serving their masters. They are not wanted as hawkers, as tradesmen, as railway and municipal servants, &c. Is there any nation which is so destined to serve as coolies and not rise higher than that? Are the South African whites doing unto others as they would be done by?"

(b)—*Home.*

India and anarchism.

14. The *Philosopher* (Lahore), of the 5th May 1914, dwells on the past greatness of India and deplores that in a country where formerly a King like Ram forsook his throne and kingship and went to live in a forest for the sake of religion and duty, there have appeared, in modern times, men, with such degraded morals, who consider that their religion consists in killing others. Indeed, it is a pity that in a country which is renowned in the world for its loyalty to the throne there should appear young men who are injuring their future existence by joining the destestable movement of anarchists. We urge Indian young men to give a wide berth to anarchism which has never done any good to any country.

Anarchism in India.

15. The *Shamsher-i-Qalam* (Lahore), of the 4th May 1914, publishes a leader headed "How can political crime be suppressed in India?" Loyalty was second nature to Indians in ancient times; but the darker side of western life has created the anarchist in this country. However we deprecate the practice of stigmatising as sedition a lawful demand of our rights. We learnt political agitation from Europe. An outburst of political activity on that continent tempts us to interest ourselves in politics. Anarchism we condemn; and we deplore the failure of the Police to cope with this evil. Yet we must remember that prevention is better than cure. Hence we maintain that greater stress should be laid on moral training in schools—with the adoption of which anarchism will cease.

Government and anarchism.

16. The *Shamsher-i-Qalam* (Lahore) of the 12th May 1914, publishes a leader headed "Is there any necessity for a special Department for the suppression of anarchism." The *Statesman*, says the paper, suggests that Government should establish a special Department for the suppression of anarchism. As, however, the number of anarchists in the country is small, and as anarchists are generally to be found among educated persons, it will be better if the authorities adopt measures for promoting the prosperity of the country in order to prevent the former from resorting to evil practices like anarchism Moreover, the Criminal Investigation Department is already strong enough to cope with anarchism and the creation of another Department is simply a waste of money. After quoting Mr. John Bright to the effect that the prosperity of India can prove enormously beneficial for England, the paper says that it is high time that the authorities removed the obstacles in the way of India's progress and, instead of creating a Department for the suppression of anarchism, it suppressed agitation by establishing and promoting industrial enterprises.

Muhammadan Nationalists.

17. Writing under the heading "Why have I differed from the so-called Nationalists?" the *Paisa Akhbar* (Lahore) of the 14th May 1914, denies that there is any nationalist party among Muhammadans in India and says that if there is such a party it has never promulgated its rules and regulations, nor has it ever published a list of the names of its leaders, to whose conduct reference could be made or any exception taken. Next it remarks that it has been contended that the existing enlightenment amongst Muhammadans owes its origin to the splendid work done by the nationalists, but if truth be told it is attributable to the misfortunes which have of late overtaken Islamic kingdoms and to the improvement in the means of communication. Indeed, even if certain journalists (? the reference is to Zafar Ali Khan and Mr. Muhammad Ali) had not started nationalist newspapers, the aforesaid causes would have eventually led to the same result. Another reason for its differing from nationalists is that it cannot think that the methods pursued by the nationalists for obtaining rights are in any way superior to those already pursued by the Muslim community. After remarking that he has from the very beginning entertained independent views in politics and been associated with the Indian National Congress, the editor says that he regards the conduct of nationalists as injurious for Muhammadans and believes that facts and circumstances support his assertion. He then concludes by remarking that the so-called party of nationalists has done no good to Muhammadans.

Indians and self-government.

18. The *Jhang Sial* (Lahore) of the 9th May 1914, has a leading article headed "Self government for India." Every living being craves after liberty, and hence it is small wonder that Indians, too, should hanker after self-government. Englishmen also sympathise with these aspirations, for what is the meaning of British rule in India but to prepare Indians for self-government. It is true that Lord Morley compared our demand for self-government with a child "crying for the moon." But the true meaning of this apparent discouragement was simply that Indians could not expect self-government unless and until they should fit themselves for it. What we require at the present day is men gifted with brains and, moreover, amity among the different communities. Our masses

must be educated, and a villager must no longer be able to say "we want English rulers. Indians do not deal even-handed justice." We must prepare ourselves, then, for self-government, and then the rulers will accede to our demands.

In a note entitled "The Chinese Republic and advice to Indians," the *Hindu* (Lahore) of the 9th May 1914, says that in a lengthy article published in the *Round Table*, an Englishman has, by referring to the present condition of the Chinese Government, advised Indians to abstain from building castles in the air. But if, adds the paper, after remaining under British rule for a long period of time Indians are still unfit to be given a greater share in the administration of the country, their unfitness is not ascribable to Asiatic or Indian habits, but will be regarded as the result of the system of education and administration existing in this country.

The Congress Deputation.

19. Referring to the interview granted by Lord Crewe to the Congress Deputation, the *Zamindar* (Lahore) of the 14th May 1914, says that it heartily wishes success to the Congress Deputation. After remarking that "we" are aggrieved to recall the incidents connected with Mr. Muhammad Ali's and Sayid Wazir Hasan's journey to England, the paper says that as the Muslim Deputation was accorded a cold treatment by a Muhammadan (the reference is to Mr. Amir Ali), it was bound to fail owing to internal dissensions and discord in the Muhammadan camp. Indeed, if Amir Ali, Agha Khan, Muhammad Ali, Wazir Hasan and Zafar Ali Khan had become united with each other they would assuredly have been warmly received in the India Office. The paper concludes by expressing the hope that Muhammadans will even now pay heed to this important point.

The Presidentship of the ensuing Indian National Congress.

20. Writing under the heading "Mr. Gandhi should be elected President of the next Indian National Congress," the *Hindu* (Lahore) of the 14th May 1914, suggests that Mr. Gandhi should be elected President of the coming Indian National Congress and says that now that the news of the proposed visit of the gentleman named to India has been published in newspapers, it is quite inappropriate and improper to propose that any other name should be suggested.

Lala Lal Chand, Falak.

21. The *Hindu* (Lahore) of the 8th May 1914, publishes a poem headed "I am one of the humble salt-eaters of the soil of India," The poem runs roughly thus ;—

Seditionist nor rebel I,
But patriot true and loyalist
A nation strong I wish to see,
Hindus, Muslims are one to me.
The patriot spirit in me glows,
I strive for nought but liberty,
If this be counted as a sin,
Then hold me too as deep in guilt.
The love of India is my life,
To raise her up my sole desire,
Her sufferings too do I recount,
Which if a sin, I stand condemned.
No liar I nor hypocrite,
Much more I prize the truth than life,
And at my back the country stands,
To help me in the hour of need.
No welcome get I in durbars,
My strength is found amid the nation,
Sloth some call me in these days,
But look thou at the police's records,
They call me brisk, aye active too.

The Proclamation of 1858.

22. In a note entitled "We should also celebrate the anniversary of our Royal Charter," the *Zamindar* (Lahore), of the 7th May 1914, refers to the *Magna Charta* granted by King John to the British nation, and says that the seven hundredth celebration of the aforesaid *Magna Charta* will be celebrated on the 15th June 1915. "We" Indians, it adds, also possess the Royal Charter relating to "our" freedom and rights, which "we" are as proud of, as the British are of their *Magna Charta*. By "our" Royal Charter is meant that famous Proclamation of the late Queen Victoria which she promulgated after the Mutiny in order to win over the hearts of Indians. "We" suggest that "our" fellow-countrymen should celebrate annually in every city, town and village the anniversary of the angel-like late Queen Victoria's Proclamation and that all political and non-political associations and societies should bind the same in a gold-edged frame, and have it suspended in their meeting places, inasmuch as it is this charter with which the prosperity of India and the stability of Great Britain is bound up.

The rulers and the ruled.

23. The *Shamsher-i-Qalam* (Lahore) of the 11th May 1914, publishes a leader headed "How Anglo-Indians should treat Indians." The existing estrangement between Hindus and Muhammadans is not attributable to the study of modern historical text-books in schools but to the notion of their once being in the relation of rulers and the ruled—a notion which owes its origin to the sedulous preaching of the Anglo-Indian community. New laws are passed which still further widen the gulf existing between the two communities. The President of the Bengal Muslim League, in a recent speech, deplored the treatment of Indians by Europeans in general. Efficiency of the administration can only be secured by the creation of more amicable relations between Europeans and Indians.

The teachings of *Vedanta*.

24. The *Dipak* (Lahore) of the 16th May 1914, publishes a leading article headed "Are the teachings of *Vedanta* dangerous? Strange logic of the *Englishman*," in which the paper criticizes an article published in a recent issue of the *Englishman* suggesting that Government should take steps to place all *ashrams* (religious seminaries) under police surveillance, inasmuch as, according to the Anglo-Indian paper named, the teachings of the *Vedanta* are dangerous, because it has transpired during the recent conspiracy trials that young students have been inveigled into joining conspiracies under the pretence of religious education. After quoting a remark from the article of the *Englishman* to the effect that the *Vedanta* philosophy is very complicated, the Editor takes the *Englishman* to task by remarking that when it has been admitted by the paper named that the *Vedanta* philosophy is very complicated, it is strange that it should have the audacity to express an opinion on such matters and characterize the teachings of the *Vedanta* as dangerous and as calculated to create unrest. He then concludes by remarking that the chief aim of the teachings of the *Vedanta* is to obtain salvation for man and that the *Vedantics* are far above propagating political ideals.

Muslims and their future.

25. The *Zamindar* (Lahore) of the 6th May 1914, publishes from Munshi Abdul Khaliq, *Khaleeq*, of Delhi, a poem in which the poet reminds the Muslim community of its past greatness and splendour and its rule over the various parts of the world. Next he dwells on the present degraded and pitiable condition of the Muhammadans, and says that it is a pity that even their friends are deserting them in their present misery and trouble. In conclusion, the poet says that there is no reason why "we" should be afraid of the threats of Russia when His Majesty the King Emperor George V is kindly disposed towards "us".

The *Hamdard* and Government.

26. The *Aftab-i-Hind* (Jullundur), of the 8th May 1914, publishes from "A sympathiser of the *Hamdard*" a communication headed "The foolish friends of the (Muslim) community and Government." Referring to Shaw Desmond's article "Shall we lose India?" a translation of which appeared in recent issue of the *Hamdard*, the writer says that it is difficult to see why a translation of the same

should appear in a Vernacular newspaper. The article in question dwells on the unrest in India and points out the defect of British rule in India. No other purpose, therefore, can be served by its publication in the *Hamdard* than to create a feeling of hatred for British rule in the minds of the generality of the people, who are not in the habit of thinking over these matters, and whose minds are liable to be easily influenced; to still further widen the gulf between the rulers and the ruled, and to prejudice their minds against the authorities. The writer concludes by asking the *Hamdard* to say whether it has any other motive than the above in publishing the article.

Swadeshi versus foreign goods.

27. The *Vakil* (Amritsar) of the 13th May 1914, publishes from Kazi Nisar Ahmad, of Kakora (?), a communication headed "New fashion and European manufactures." The writer attributes the poverty and the lack of patriotic and communal feelings among Muhammadans to the absence of political education among them. Moreover Muslims take a mad delight in imitating English, Turkish and Hyderabad fashions. We must advocate Swadeshi, and must call upon the Government of Hyderabad, the ruling princes and the students of the Aligarh College to respond to our call.

British officers in India and Companies.

28. The *Hindu* (Lahore) of the 14th May 1914, publishes a note headed "Connection of officials with Companies." No civilised country approves of high Government officials having any concern in commercial enterprises. We hear that Sir Louis Dane had 200 share in the Northern India Oil Company, Attock. Moreover, the same high official gave a large contract to a London Cement Syndicate in preference to the Punjab Cement Company. It seems clear from this that Government officials are interested in commercial concerns.

Lord Hardinge's successor.

29. The *Hindustan* (Lahore), of the 6th May 1914, publishes a note headed "Who will succeed Lord Hardinge?" After remarking that, according to the *Naik*, Prince Arthur of Connaught will succeed Lord Hardinge as Viceroy of India, the paper says that if the news is really true it is a matter of joy for the Indian people, because the appointment of a Prince of the Royal blood as Viceroy is calculated to deepen the relations which exist between England and India, and to draw the two countries closer to each other.

A strange circular issued by the Bengal Government.

30. Writing under the heading "A new order in Ranchi" the *Zamindar* (Lahore), 15th May 1914, says that Bengal is the reputed hot-bed of sedition and unrest. The Bengal Government have recently, in their alarm, issued a circular forbidding any clerk or subordinate in Government employ to live with his father, son or any near relative without first obtaining the permission of his immediate superior. This order is apparently for the purpose of preventing Government servants from being tainted with sedition. But how utterly absurd! Political crimes will never be checked unless the Government take steps to create sympathy, love and confidence between rulers and ruled.

Political Crime in India and Sir John Rees.

31. The following is from the *Tribune* (Lahore) of the 22nd May 1914:—

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> "He falls foul of the Government of Bengal and suggests that Government has made 'little effort to repress political crime.' Mr. Roberts very properly said that such a suggestion of remissness was 'unfounded and mischievous.' The plight of Sir John is indeed most unenviable. He did not mean to suggest that the civilian members of the Bengal Government had neglected their duty in regard to political crime.

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> "He never seems to think of the effect of his hysterical and panicky shrieks on the hidden enemies of law and order. Surely Sir John Rees does not mean to suggest that the anarchist gang in Bengal or elsewhere has been allowed to triumph over Government and over the millions upon millions of the supporters of the Government. For the

reputation of the benighted Presidency from which he hails and in which he has been known as an able man we hope Sir John will cease to put hysterical questions."

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The same paper in its issue of the 23rd May 1914, publishes the following :—

"Those who think that the Government is not doing all it could to suppress anarchism in India are undoubtedly out of touch with this country and know nothing of what is done. They evidently judge upon isolated and garbled facts circulated in papers. On the other hand the impression prevailing in India is that Government is overworking the repressive machinery and subjecting to avoidable inconvenience those who are absolutely innocent. Part of the discontent there is in India at present is unquestionably due to this overzeal through the Press Act, through the Police and the Intelligence Department. 'Asiaticus' and Sir J. D. Rees are entirely wrong in advocating more repression since it would increase the amount of discontent and render detection even more difficult. They should on the contrary recommend a less faulty and more unerring way of punishing the lawless elements by securing the co-operation of those who are really on the side of law. So long as these latter are ignored and so long as Government relies not on the people themselves but on hired men and secret service, so long will the common enemies of the Government and the people escape the clutches of the law and implicate the innocent."

Sedition or Progress.

32. The following is from the *Tribune* (Lahore) of the 22nd May 1914 :—

"'Sedition or Progress?' asks Rai Vihari Mitra Bahadur in an unpretentious little pamphlet that has just reached us. The answer is, of course, obvious, but the manner of the Rai Bahadur's answer is worth attention. One of his principal points is that the seditious movement—making as it is supposed to do for self-government—is illogical and he proves this in a few words :

"Casting all clap-trap aside, self-government, as far as India is concerned, means the predominance of the few over the many. If Great Britain decided to-morrow to give the political agitators all that they ask for, the whole paraphernalia of Parliaments and General Elections, the position of millions of agriculturists will remain unchanged. The European officers of State will go but their place will be filled not by representatives of the people but by a handful of men who by virtue of education or influence are able to fill them. There can be no representative government—government by the people for the people—in India, as all elements which go to make it are non-existent. There is first of all, no popular opinion, strictly speaking, in India; there is not even a vestige of the common bond between, say, the Mahrattas and the Ooriyas, necessary to produce a solidarity of feeling on which alone rests constitutional government.

"He is very severe—and justly so—on the press of Bengal :

"A large number of the vernacular papers in Bengal and not a few of the English papers conducted by Bengalis are teeming as a rule with dark accusations covertly made against the Government . . . . They could not possibly be working for peace in their country or else they would be careful and observe self-restraint in their criticism of the Government at a time when men who are passionately disloyal to their rulers are working secretly and persistently to bring about anarchy. Indeed so dangerous are the vapourings of the waters in the newspapers in Bengal that it is surprising the Government does not employ rigorous measures to suppress them."

India and Ulster,

33. The *Panjabee* (Lahore) of the 21st May 1914, publishes the following :—

"We have now before us the full text of the part of Mr. Winston Churchill's recent speech in Parliament in which he warned the Opposition leader of the mischievous consequences of his doctrine of optional obedience applied to India and Egypt. For reasons we have frequently stated we are not ourselves oppressed by the fears that Mr. Churchill seems to entertain. The people of India are intensely and absolutely law-abiding and love of peaceful and orderly progress is with them a veritable passion. The recent anarchical movement is admitted on all hands to be an exotic growth which has not taken and can never take root in the country. But that does not mean that Mr. Churchill's warning is without value of another kind. If the Tory leader is a conscientious man, he must concede the same rights to the officers and men in India that he does to the officers and men in Ulster. And has he reflected what will happen if ever a time comes—we hope it never will—when India will be face to face with the same problem that confronts England to-day? There is one and only one way in which the history of Ulster can repeat itself in India. If when a Bill for Indian self-government will be before Parliament, as we are firmly convinced it will be sooner or later, any section of the Anglo-Indian community will so far lose its head as to imitate the tactics of Sir Edward Carson, then India will present a problem similar to that presented by Ireland to-day; and then Mr. Bonar Law's doctrine of optional obedience may do incalculable harm. Looking at the thing from this point of view Mr. Churchill did not in the least exaggerate matters when he said that by his insatiable hunger to try to get into office Mr. Bonar Law was subverting principles which were absolutely vital to the continued organised Government of the British Empire. Mr. Bonar Law has, indeed, during his brief leadership of the Conservative party, shattered treasures which greater men than he had guarded for generations."

The Punjab Muslim League.

34. The following is from the *Observer* (Lahore) of the 20th May 1914:—

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"The Muslim National Fund was an all-India affair and it was the duty of the League to constitute a committee for the collection of the Fund. The best provincial representatives were already assembled and there could be no better occasion for discussing the personnel of the various committees. As a matter of fact, from the very Punjab itself, the following gentlemen were present at the time:—

(1) Nawab Fateh Ali Khan, Qasilbash, C.I.E.

(2) Sardar Zulfikar Ali Khan, C.S.I.

(3) The Hon'ble Nawab Ibrahim Ali Khan of Kunjpura.

(4) Khan Bahadur Sheikh Ghulam Sadiq.

(5) K. Gul Muhammad, Pleader.

(6) Chaudhri Shahab-ud-din, Pleader.

(7) Mr. Fazal Hussain, Barrister-at-Law.

(8) The Hon'ble Mr. Shafi himself.

"It will be readily admitted that the above gentlemen were fully representative so far as the Punjab was concerned, and they all accepted the resolution of the League. When it came however to constituting the *personnel* of the various provincial committees, things took a turn. Bombay, Bengal, United Provinces, Madras, Behar, Burma, Central Provinces and North-West Frontier Province committees were constituted without any fighting. The committee for the Punjab elicited a lot of discussion. To the names already given above were added the names of Mr. Muhammad Safdar of Sialkot, Maulvi Ghulam Mohy-ud-Din of Kasur and the Hon'ble Captain Malik Mubariz Khan. The Hon'ble Mr. Shafi had no objection so far and was actively a consenting party to whatever had preceded. But at this stage the name of Mr. Zafar Ali Khan of the *Zamindar* was suggested. The Hon'ble Mr. Shafi pointed out that perhaps some members of the Punjab aristocracy might object to being on the committee with Mr. Zafar Ali Khan. The Hon'ble Nawab Ibrahim Ali Khan of Kunjpura and Nawab Zulfikar Ali Khan stated that so far as they were concerned, they had no objections to prefer to the inclusion of Mr. Zafar Ali Khan's name. Nawab Fateh Ali Khan on being asked replied that to him the Hon'ble Mr. Shafi and Mr. Zafar Ali Khan were alike. A very heated discussion took place in which Mr. Mazhar-ul Haque remarked that if Mr. Shafi had any scruples to working with Mr. Zafar Ali Khan, who after all had never been deported, it was open to him to work separate and that he (Mr. Mazhar-ul-Haq) guaranteed that Mr. Zafar Ali Khan alone would be able to realise as much as Mr. Shafi could with a committee to help him."

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Shastras and sedition.

35. The following is from the *Arya Patrika* (Lahore) of the 16th May 1914:—

"The *Englishman* treading upon so unfamiliar a ground as Hindu philosophy is a phenomenon almost as startling as a wild bull in the garden of Eden. Yet there is nothing which one at the end of his resources cannot do to gain his end, and the *Englishman* has at last actually taken to expounding Hindu philosophy and pronouncing on the Vedas, the Vedanta and the Tantras in order to bring home sedition and conspiracy to whoever may happen to come within striking distance. Sedition has been sought for in gramophones, spectacle cases, washermen's marks on gentleman's clothes and in various other possible and impossible directions, but it was reserved for the *Englishman* to seek it in our Shastras."

The new Capital of India.

36. The following is from the *Tribune* (Lahore) of the 16th May 1914:—

"It is remarkable how the opponents of the transference of the Capital are slowly beginning to realise the value of the change. Yesterday we wrote that the only way to justify the expenditure involved in building an artificial Capital was by carrying out the pledges solemnly given in the Despatch. The *Statesman* which was one of the more uncompromising opponents of the change has learnt to modify its opinion of the reform. It now writes that the consequence of the transfer of capital 'must be either the virtual abandonment of Delhi or the reduction of the Government of India to a purely Imperial administration by the devolution among the Provincial Governments of most of the power and responsibilities centerd in Delhi and Simla.' If Indian and Anglo-Indian opinion jointly urge on the Government the importance of the latter view, the change of Capital will prove a most beneficial reform."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Overland traffic in arms.

37. Writing under the heading "Restrictions on the traffic of arms in Afghanistan," the *Vakil* (Amritsar), of the 2nd May 1914, says that it has been amicably settled between France and England that the Sultan of Muscat should revise the conditions about the traffic of arms existing in the agreement concluded between him (and England) in 1884. After remarking that this has been done merely to prevent the overland trafficking in arms to Afghanistan, the paper says that the British Government has undertaken to compensate the French dealers in arms who are likely to suffer from the arrangement. Next the paper refers to the comments of the *Siraj-ul-Akhbar* on the above agreement and says that, according to the paper named, the Afghans generally, and the Frontier Afghans especially, are so fond of arms that they are ready to sell even their bullocks, implements of agriculture, etc., for the sake of arms. Moreover, as the boundaries of Afghanistan extend as far as Port Arthur and the Arctic Ocean, numerous markets for the sale of arms and ammunition can be established in such an extensive tract of land, with the result that the dealers in arms are likely to earn a large profit without any exertion on their part, if steps are taken by the British Government to compensate them for their losses.

Tribal raids into the British territory.

38. The *Dipak* (Lahore) of the 16th May 1914, publishes a note headed "Kidnapping of an *Updeshak* (religious preacher), in which the paper alleges that, in spite of the fact that it was announced only the other day that all those British subjects who were kept in durance vile by Frontier outlaws (*lit. badmashes*) had been released, the said *badmashes* have now kidnapped one Bawa Jairam Singh, an inhabitant of Mirpur in the Jammu State, who had gone to Peshawar to preach the Sikh religion. After remarking that the Bawa has written to say that he cannot obtain his liberty until Rs. 10,000 are sent as ransom, the paper says that these occurrences will continue unless the "iron-fist" of Government is employed to inflict condign punishment on the turbulent raiders.

Commenting on the above incident the *Paigham-i-Sulah* (Lahore), of the 19th May 1914, says that the high-handed doings of the Frontier Pathans deserve to be reprobated. It should not, however, be concluded from their present conduct that they bear enmity to a particular religious body. As a matter of fact, these Pathans do not bear enmity towards any particular religion, seeing that they have subjected many a Muhammadan to the same treatment. After remarking that the Pathans commit brigandage only for the sake of plunder, the paper says that the savage doings of the Pathans are wholly unjustifiable and expresses a hope that the authorities will put an end to their doings without delay.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindus and Muhammadans.

39. Writing under the heading "Who set the ball rolling of wounding religious susceptibilities," the *Philosopher* (Lahore) of the 5th May 1914, says that it is a popular fallacy that the *Arya Samaj* and Swami Dayanand are responsible for the existing unrest and disunion in the world. As a matter of fact, it was Muhammadans who first set the ball rolling by writing books against Hinduism. If Hindus wrote any book at all they wrote it in self-defence. There can be no denying the fact that before the advent of *Rishi* Dayanand, Hindus were so ignorant of their religion that they could easily be induced to embrace Islam. But it was *Rishi* Dayanand who

awakened them, taught them the principles of their religion and urged them to defend themselves from the attacks of others. This exasperated the Muhammadans who began to abuse the Aryas, thus causing the existing religious rancour in the country.

Departure of Maulvi Sadar-ud-din, B.A., for England.

40. The *Shamsher-i-Qalam* (Lahore) of the 14th May 1914, publishes a communication headed "Departure from Lahore of an Ahmadi Muhammadan for England," in which the writer refers to the meeting held in the Ahmadia buildings, Lahore, under the presidency of Maulvi Muhammad Ali, M.A., with a view to bid farewell to Maulvi Sadar-ud-din, B.A., B.T., who is proceeding to England, and says that Maulvi Sadar-ud-din is a handsome young man and his plain dress greatly impressed the audience. The writer adds that Maulvi Sadar-ud-din is well-up in the art of speech-making.

Aryas and Sanatanists.

41. The *Sanatan Dharam Parcharak* (Amritsar) of the 8th May 1914 publishes a note headed "Won't anybody listen to the poor?" Since hearing of the heart-rending news of the conversion (by certain Aryas) of the sacred temple of *Mahadev*, in the Meerut Cantonment, into a latrine, "we" have been constantly writing articles on the subject and have repeatedly requested the *Hindu* and the *Panjabee* newspapers to take up the subject and condemn this shameful act in their columns. The editors of these papers, however, have hitherto declined to take up the question. Surely such desecration of a temple by the Aryas has not been surpassed even by Mahmud of Ghazni.

An objectionable book.

42. The *Philosopher* (Lahore) of the 5th May 1914, takes to task one Mian Taj Muhammad Khan for publishing a book entitled *Vedic Phuljhari*, which contains remarks grossly offensive (to Aryas) and deplores the gross ignorance, bigotry and lack of culture displayed by the author in criticising the Vedas. Continuing, the paper says that it is a pity that the Muhammadan newspapers ring the welkin by their cries if "we" make an attempt to examine the Quran, but that they do not scruple to offend the feelings (of Aryas) without any rhyme or reason. The paper then endeavours to refute some of the remarks in the aforesaid book.

Aryas and Sikhs.

43. The *Loyal Gazette* (Lahore) of the 3rd May 1914, publishes a leader headed "A grossly wicked deed of two *Arya Samajists*: highly obscene charges against our mother." Dayanand, says the paper, took undue advantage of religious liberty obtaining under British rule and heaped abuses on the Sikh *Gurus* in his book, the *Satyarth Parkash*. This led the Sikhs to raise an outcry, but Government did not either confiscate this highly offensive and heart-rending publication, nor did it prosecute the publishers. The law-abiding Sikhs, however, kept silent in the hope that the mischief-mongers would, some day suffer the consequences of their wicked deed. Recently, however, one Raunaq Ram, Secretary, *Arya Samaj*, Bhadaur, Patiala State, and Bishambar Datt have got a book entitled "The reality of the Sikh religion," published in the *Arya Steam Press*, Lahore. In this book, the mischievous authors have, while holding the system of *niyog* lawful, made an unholy and wicked attempt to prove that the Sikh *Gurus* also practised *niyog*. Although it is extremely heart-rendering to reproduce an extract, still the paper does so with a view to invite the attention of Government towards the same. After urging Government to prosecute the authors of the book, the paper says that it is the duty of the Sikhs to get the aforesaid wicked persons brought to book, that the Hon'ble Sardar Gajjan Singh and Sardar Sundar Singh should ask questions about the book in the Council, and that the Sikhs should themselves prosecute the authors if Government refuses to accede to their request for the prosecution of the mischief-mongers.

Sikhs and their leaders.

44. The *Loyal Gazette* (Lahore) of the 3rd May 1914, publishes from one Sampuran Singh, *Khak*, of Sialkot, an Urdu poem entitled "My appeal to Sikh leaders," in

which the writer deplores the conduct of the Sikh leaders and says that the Sikhs have slept long and that the time has now come when they should shake off their lethargy. After remarking that the other communities have gone ahead while the Sikh community is still lagging behind, the writer appeals to Sikh leaders to lift up their community and spread education among their co-religionists.

The Rikabganj *Gurdwara* affair.

45. The *Jhang Sial* (Lahore) of the 5th May 1914, refers to the meeting recently held at Amritsar in connection with the Rikabganj *Gurdwara* question and says that it is a matter for regret that the *Gurdwara* imbroglio has caused a split among the Sikhs. Those Sikhs who consider any change effected in the wall of the *Gurdwara* as nothing short of "oppression on the part of Government" are taking strong exception to the conduct of the Khalsa Diwan in passing the resolution regarding the alteration to be effected in the wall of the *Gurdwara*. Meetings are likely to be held all over the Province with a view to protest against the resolution of the Chief Khalsa Diwan and this is calculated to cause still more rupture among the Sikhs.

The same paper in its issue of the 11th May 1914, publishes a note headed "*Gurdwara* Rikabganj, Delhi," in which it says that the Chief Khalsa Diwan and a number of Sikh *Sadhus* hold the view that no harm has been done by the demolition of the wall of the Rikabganj *Gurdwara* inasmuch as the wall, which has been demolished, is the wall of the garden of the *Gurdwara*, and not of the *Gurdwara* itself. The Chief Khalsa Diwan further holds the view that as Sikhs make alterations in their other temples from time to time, there is no harm if the wall of this particular *Gurdwara* has been demolished, especially when Government has expressed its willingness to give adequate compensation. After remarking that Sardar Harchand Singh and others desire that the wall should be restored to its former shape, the paper says that the majority of the people are on the side of the Chief Khalsa Diwan in the matter and that even the followers of Sardar Harchand Singh are one by one going over to the side of the Chief Khalsa Diwan.

Referring to the Rikabganj *Gurdwara* affair the *Zamindar* (Lahore) of the 6th May 1914, makes mention of the meeting held at Town Hall, Amritsar, on the 3rd May and of the resolutions adopted by the same and says that "we" admit that the members of the Chief Khalsa Diwan is a responsible body but that, nevertheless, the fact cannot be denied that the vigour with which the majority of the committee protested against the second part of a resolution about the wall being made quadrangular shows that the Sikh community is opposed to the latter part of the resolution. "We" are, however, it adds, not in a position to discuss the nature of this difference, seeing that Sikhs understand their affairs better than "we" do, but "we" cannot help requesting Government that the feelings of the public should be respected in such matters.

In a note entitled "The wall of the Rikabganj *Gurdwara* should not be pulled down," the *Hindu* (Lahore), of the 12th May 1914, refers to the resolution adopted by the Chief Khalsa Diwan at a meeting held on the 3rd May, and says that while one section of the Sikhs is satisfied with the above resolution, the other section is highly displeased with it, and strongly condemns the decision of the committee in the matter. The last named section is of opinion that the sanctity of a religious place demands that it should be preserved in its original shape. It is owing to this that the Sikhs of Lyallpur have sent telegrams to the Chief Commissioner of Delhi, His Excellency the Viceroy and His Honour the Lieutenant-Governor of the Punjab praying that the shape and the appearance of the *Gurdwara* might not be changed. If Hindus and Sikhs have any regard for the sanctity of the *Gurdwara* they should not rest content with merely the telegrams sent by the Sikhs of Lyallpur, but should support the latter, so that Government might come to know the strength of the feeling of the Hindu public in connection with the *Gurdwara*. Government will not then show indifference to this question.

In a series of articles the *Khalsa Akhbar* (Lyallpur) of 8th May, condemns the meeting held at Amritsar as a "deplorable spectacle." The Sikhs present on that occasion were under the impression that Government had acquired the *Gurdwara* land in opposition to the wishes of their community; but they were soon undeceived. The Chief Khalsa Diwan and his party gave their approval to the acquisition of the land by Government, and justified their conduct by asserting that the land was not sacred. It was even proposed that an appeal should be made to Government to grant a sum of money for the purpose of enhancing the beauty of the *Gurdwara*. We think such conduct despicable. A handful of parvenus, posing as our leaders, have made a cat's paw of the Chief Khalsa Diwan in order to win honorific titles and favour. The Chief Khalsa Diwan himself has lost his reputation for honesty.

The same paper in its issue of the 15th May 1914, strongly denounces the scant respect paid by the authorities to the loud protects of the Sikh community against the demolition of the *Gurdwara* wall. No Sikh newspaper has taken up an honest attitude in the question and has viewed the proposed demolition of the wall with complacency. Government is still administered on the principle of "might is right" and we should thus extort our rights forcibly from the authorities.

Writing under the heading "Unreasonable attitude of the *Singh Sabha*, Lyallpur, in connection with the Rikabganj *Gurdwara* affair," the *Desh* (Lahore) of the 9th May 1914, says that on the 7th May the *Singh Sabha*, Lyallpur, sent a telegram, informing it that the meeting held at Amritsar to consider the Rikabganj *Gurdwara* affair was not the representative gathering of the Sikhs, and that the Sikhs desire that the wall and the land of the *Gurdwara* should be preserved intact as before.

Commenting on the above the paper says that "we" are not prepared to discuss whether any alteration is desirable in the wall of the Rikabganj *Gurdwara*; but "we" consider it "our" duty to remark that the attitude adopted by the *Singh Sabha*, Lyallpur, regarding the above affair is quite unreasonable and improper. In conclusion, the paper says that when the Khalsa Diwan invited the Sikhs of the Punjab, the Frontier and the United Provinces to take part in its proceedings, it was the duty of the members of the *Singh Sabha*, Lyallpur, to join it and to impress their views upon the meeting.

The *Tribune* (Lahore) of the 16th May 1914, publishes the following letter dated the 12th May 1914 from one "Jauhar":—

> "Those who had the privilege of attending the representative meeting held at Amritsar on 3rd May would agree with me if I say that the audience was composed of constitutionalists and dissentients. The former played their parts with judgment, and sagacity and the latter with harshness and utter disregard of what they were speaking. It is regrettable that instead of coming with open minds some people attended with minds impervious to any argument. No harmonious conclusion or amicable settlement could have been possible under the circumstances. Exemplary was the fortitude and perseverance displayed by the organisers of the meeting, although humiliating remarks were made, insulting language was used, derogatory insinuations were uttered, but, thanks to the holy teachings of the Guru, peace and unity were not lost sight of by the former. The opposition persistently inquired how Government could acquire their Gurdwara land. Whether the Land Acquisition Act did or did not apply to religious ground, the possibility of creating a schism and rousing opposition to Government by doubting its authority is mischievous and deplorable. If the Government is prepared to make the Gurdwara rectangular in form with the same area of land, what harm does there accrue to the Sikhs and why should their susceptibilities be affected in any way. Is the idea of change, be it of any kind whatsoever, unwelcome? Well, then, let no marble stone be substituted for bricks, no scented flowers for thorny bushes, and no new rooms for pilgrims be added, for it would change the appearance of the Gurdwara. Under the Monuments Preservation Act, while preserving the antiquity of the places, who can deny that thousands of improvements and changes are made by the Government without any protest or murmur from the communities. Leaving this topic, I must revert to the belief of the dissentients that the Chief Khalsa Diwan or any of its members is of his own accord willing to get the wall demolished or the shape of the Gurdwara changed. This cannot be expected from any true Sikh. The Diwan prays for the restoration and preservation of the wall but, if it be considered impolitic, it no doubt does not let the Government entertain any idea that the whole community shares the obstinacy or fool-hardiness of the few.

"I doubt very much whether, but for the presence of the towering personalities of some Sikhs who command a high opinion in official circles, some of the dissentients could ever have dared to be so rash and out of order as they were in that meeting on 3rd May. Like suffragettes they broke down windows, took off the turbans of others and uttered obscene language about their venerable leaders and much more which need not be put in black and white. The dissentients should very kindly be cautious and prudent in what they do now, lest the whole Panth may not have to suffer for their 'ardent enthusiasm.' They must bear in mind, that in pursuance of its traditional policy of neutrality in religious matters our benign Government would think a thousand times before adopting an attitude which might go to injure their conservative feelings. If they are prepared to descend so far as to doubt the honesty of the Diwan, let them at least repose some confidence in their paternal Government."

The Bangla Sahib *Gurdwara*, Delhi.

46. In its supplement the *Khalsa Akhbar* (Lyallpur) of the 15th May 1914, publishes an article headed "Another *Gurdwara* in danger: the pruning of the Bangla Sahib *Gurdwara* in new Delhi." The Bangla Sahib *Gurdawara*, says the paper, is a memorial of Siri Guru Harkishan and is situated in new Delhi. But the change of the capital of India appears to have brought in its train the destruction of *Gurdwaras*. It is now proposed that two-thirds of the platform surrounding the *Gurdwara* is to be demolished. We condemn those of our leaders who countenanced such a proposition, and we are not a little surprised to see that Government pays no heed to our protestations. The *Gurdwara* is the property of the Sikh community, and as such no one has any right to demolish it for the purpose of providing space for gardens and palaces

The Chief Khalsa Diwan.

47. The *Khalsa Akhbar* (Lyallpur) of the 15th May 1914, says that a correspondent writing from Kohat says that, instead of breaking up the Chief Khalsa Diwan, it is desirable to constitute a new Diwan, so as to make it impossible for it to act in the way in which it is working at present. The new Diwan should consist of those members who are true Sikhs and who feel for the community and are ready to save it. After suggesting that this Diwan should be so constituted as to make it the true representative of the community, the writer says that the members of the said body should be elected annually during the time when the Sikh Educational Congress holds its sitting.

Alleged conversion of Hindu girls to Christianity.

48. Writing under the heading "Betrayal of confidence," the *Jhang Sial* (Lahore), of the 7th May 1914, says that although the nuns, who teach girls in the Sacred Heart School, Lahore, profess to have imparted no religious teachings to Hindu girls, still facts show that they are taught Christianity secretly. This conduct on the part of the sisters of the institution is a palpable betrayal of confidence, and, as such, deserves to be taken into consideration by the general public. Many girls and boys receiving education in Christian institutions have ere this been decoyed into embracing Christianity. The indifference, therefore, displayed by Indians in the matter shows that they have lost all sense of respect. In conclusion, the paper suggests that a strong protest should be made and displeasure expressed against the conduct of the aforesaid school authorities and that the public should be told not to send their girls to the said institution.

The *Bharat* (Jullundur) of 8th May 1914, has a leader headed "Dreadful result of educating Hindu girls in Mission Schools: Advice to Hindu girls to embrace Christianity." Hindu parents shudder at the idea of sending their girls to their own Samajic Schools for fear lest they embrace the Samajic faith. Instead, Hindu girls are sent to Mission schools where enthusiastic Christians make every effort to convert them to Christianity. The Sacred Heart School is known to preach the Christian faith to both Hindu and Muhammadan girls. We deplore this state of affairs and urge Hindus to send their girls to Samajic schools.

The *Shanti* (Rawalpindi), 9th May 1914, writes in a similar strain. Hindus alone are responsible for the fact that their children are being converted to Christianity in Mission Schools. They should avoid such educational institutions and should encourage their own communal schools.

The *Observer* (Lahore) of the 16th May 1914, publishing the following:—

> "Much hue and cry has been raised over the alleged attempting to convert to Christianity some of the Hindu girls who were receiving tuition at the Sacred Heart School, Lahore. The truth however seem to be that the theory of conversion to Christianity has been set afloat in order to throw into the shade the other fact that the trouble had its origin in a refusal on the part of one of the girls to accept the marriage tie negotiated by her parents. We understand that there never was any attempt made to impose Christianity upon the girls in question, and if this version is true, they are doing great wrong to the sisters in charge of the Sacred Heart High School who ascribe to them a deliberate role in the act of so-called conversion. Gospel lesson used to be given according to the syllabus prescribed for the school classes and this fact was already known to the parents of the various Hindu girls when they put the latter on the rolls of the Sacred Heart School some years ago. India owes much to the missionary enterprise of the West and it would be a sad instance of gratitude miscarrying if the Hindu Press takes to cavilling at the Sacred Heart School authorities for no fault of their own."

VI.—LEGISLATION.

The Press Act and Indian journalists.

49. The *Loyal Gazette* (Lahore) of the 3rd May 1914, publishes a note headed "When editors (of newspapers) are murdered" The paper refers to the recent murder of a French journalist by the wife of the late French Minister and says that this is not a strange occurrence, seeing that the lives of editors have in all ages been in danger. After remarking that the lot of Indian journalists is pitiable in the extreme, seeing that, thanks to the Press Act, a newspaper is liable to be ruined in a single night, the paper says that Indian Editors are certainly not murdered, but they do not lag behind their confrères in other parts of the world in undergoing imprisonment.

The Press Act and Muhammadan newspapers.

50. The *Shamsher-i-Qalam* (Lahore) of the 14th May 1914, publishes a paragraph headed "The Press Act and the All-India Muslim League," in which the paper refers to that portion of the speech delivered by the Hon'ble Maulvi Fazal Haq, President, Muslim League (Bengal ?), in which he urges the repeal of the Press Act, and says that when the Press Act was introduced (into the Council) the simple-minded section of the Muhammadan Press held the belief that the measure was intended to muzzle only those papers whose inflammatory writings, as also their habit of attacking Muhammadans, had created unrest throughout the country. The Muslim papers, therefore, accorded their support to the measure along with their Anglo-Indian contemporaries. It was, however, a serious mistake on their part, since the law operates against all, irrespective of nationality. Indeed, as a matter of fact, the Press Act is doing more harm to the Muhammadan newspapers than to others and its continuance (on the Statute Book) is a constant menace to the loyalty of the Muhammadans. The paper, therefore, expresses a hope that the Government will be pleased to repeal the Press Act.

The Press Act.

51. The *Hindu* (Lahore) of the 9th May 1914, expresses admiration of the persistent agitation conducted against the Press Act by the Editor of the *Afghan* who, in a recent circular, to all editors has published the following questions and replies:—

Q.—What, in your opinion, is the object of the Press Act.

A.—The original object of the Press Act, the Government tells us, was to control the Press which sowed the seeds of sedition. But the past four years show that Government is utilising it to destroy the freedom of the Press.

Q.—Is there any need now for the Press Act ?

A.—If the object of the Press Act is that originally alleged by Government, then I see no need for it. If, however, Government intends to destroy the freedom of the Press by means of this Act then I say it should never be repealed.

Q.—Give reasons for and against the repeal of the Press Act.

A.—The Press Act should be repealed because it is a disgrace to civilised Government. Moreover, every creature on earth loves freedom and Indians are certainly no exception to this rule.

The Land Alienation Act.

52. The *Hindu* (Lahore) of the 12th May 1914, says that when Government sold (the profession of) agriculture to a particular community it was with great difficulty that land could be acquired for commercial and industrial purposes. On the public raising an outcry, Government conceded that the Alienation of Land and Pre-emption Acts will not operate against those who wish to purchase land for industrial purposes. Although the people expressed their satisfaction at the grant of this concession, still one cannot get a piece of land even now for spreading education which is more necessary than trade, arts and industries. The improvement and reforms introduced in the University Regulations have compelled educational institutions to make their buildings spacious and beautiful, and to construct the same on good sites. But the said institutions cannot acquire the land they want. It is, therefore, desirable that Government should relax a little the provisions of the Alienation of Land and Pre-emption Acts with a view to facilitate the acquisition of land for educational purposes.

The Criminal Procedure Code amending Bill.

53. The following is from the *Tribune* (Lahore), of the 23rd May 1914:—

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"Clause 27, amending section 162 (1), is a purely executive measure. The sub-section that is proposed to be inserted simply says that when the statement made by any person to a police officer is used to impeach the credit of a witness under section 157 of the Evidence Act, such statement may be used to corroborate the evidence of such witness. This will infringe the wholesome proposition established by several Chief Court rulings that police *zimnis* are to be used only in the interests of the accused (171, P. L. R. 13) the effect of the amendment will be that police *zimnis* will be used against the accused as well. As no signature or anything of the sort can be taken of the person making the statement in the course of a police investigation, it is rather hard on the accused to have such statement used against him in corroboration of some other evidence. Besides, such use, even as a corroborative piece of evidence, is contrary to the spirit of the preceding part of section 162, which distinctly prohibits the use of any statement taken down in writing by the police. It is settled law that there can be no presumption of any sort against the accused; and in our opinion the use of such evidence even as a corroborative piece of evidence will not be in consonance with this time-honoured principle of criminal jurisprudence.

"Clause 28, amending section 165, is another executive measure. The present law empowers a police officer making an investigation to search or cause a search to be made in any place within the limits of his station for 'the production of any document or thing necessary to the conduct of an investigation into any offence which he is authorised to investigate.' The words, as they are, are wide enough. But the words proposed to be put in are 'anything necessary for the conduct of an investigation.' The language, we are bound to point out, is very vague and nothing will be easier for a police officer than to find an excuse for holding a search of any person's house. As the *Calcutta Weekly Notes* points out, it will practically authorise an investigating police officer to hold a roving enquiry with power to ransack people's houses on the mere chance of lighting upon something likely to assist him in the investigation. Such a law would not only be opposed to the very spirit of fair investigation but furnish a powerful handle in the hands of an unscrupulous policeman. Clause 29, amending section 166 (2), may be a helpful section in the investigation of crimes. It gives a police officer in charge of a section the power to search or cause a search to be made in the limits of another police station. Of course, this provision is in accordance with the recommendation of the police commission, but some safeguard by way of requiring the police officer to make some entry in his diary as to the reasons for making such search, can easily be provided as a safeguard against possible abuse.

"Clause 32, amending section 173, is one of those changes which will be heartily appreciated. It prescribes among other things that the police shall communicate the result of their investigation to the person by whom the first information was given. This will save a lot of botheration and delay."

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(a)—*Judicial.*

Sentence of death.

54. The *Hindu* (Lahore) of the 14th May 1914, publishes a leader headed "Civilisation and the sentence of execution by hanging." Referring to the establishment of societies in various European countries against the execution of murderers, the paper makes mention of Sir Henry Cotton's articles on the same subject (in which paper the *Hindu* does not say). Continuing, it observes that "we" do not say that murderers should not be punished, but the sentence of execution appears to be unreasonable from two points of view. In the first place, in view of the machinations resorted to by the police in investigating certain cases and of the legal flaws owing to which innocent persons are generally punished by courts, it will not be unreasonable to presume that innocent persons are sometimes put to death. If, however, the sentence of imprisonment or fine is passed by mistake the same can be rectified, and even if this is not done, the punishment accorded is not unbearable. But in the case of execution, neither the mistake can be rectified nor is the punishment bearable. Again, when an accused person is executed he is in no way punished or put to trouble, and the object of punishment is thereby lost. Under these circumstances, it is desirable that Government should take the matter into its consideration, so as to evolve a satisfactory mode of punishment which may meet the ends of justice.

The Delhi Conspiracy Case.

55. Writing about the Delhi Conspiracy Case the *Zamindar* (Lahore) of the 6th May 1914, says that owing to its various and manifold peculiarities this case has a special importance in the political history of India. After remarking that, generally speaking, nobody can dare find fault with the British sense of justice, the paper says that although the case is still in its primary stage, and that the accused will perhaps have to do a lot before the case is finally decided, still not only "ourselves" but the whole world have a strong hope that Mr. Connolly will accord just treatment to the accused, and will frame charges against them after a careful and thorough investigation, and that he will forthwith discharge those who have been proved innocent. It is the heartfelt desire of the generality of Indians that the guilty will meet their deserts, and that the innocent will escape from the proceedings of the law courts.

The *Hindu* (Lahore), of the 9th May 1914, has an article written by "Aiman. The seeker after justice." Even the *Hindu*, says Aiman, has become silent on the question of providing pecuniary aid to the accused in the Delhi Conspiracy Case. This silence is surely not due to outside pressure on the paper or even fear of Government. To appeal to the public for assistance in any communal or political matter it is essential for a paper to create, by a series of articles, sympathy for the object advocated. We do not wish to see the guilty released nor the innocent punished.

In its comments on Aiman's article the *Hindu* expresses its inability to do anything in the matter, as its appeal to the leading men in society to come forward and control the fund proposed to be collected for the accused has met with no response. A fund, without men to control it, is useless. Moreover, the recent failure of Banks, and the extraordinary loyalty of the Managers of these large concerns are also factors hostile to the proposed assistance to the Delhi accused.

(b)—*Police.*

The Delhi Police.

56. The *Shamsher-i-Qalam* (Lahore), 9th May 1914, has an article headed "The Delhi Police." We deplore, says the paper, the enormous growth of anarchism. The authorities have begun to look upon anarchism as a canker which has grown into the very vitals of the people. This exaggerated notion has led them to confer extensive powers on the police. This is an unpleasant innovation especially as educated people are liable to be harassed by the police. Now-a-days no person is devoid of the spirit of progress; and enthusiasm displayed in religion or politics is usually dubbed as sedition by the police. This should not be permitted.

Indian soldiers and the use of guns.

57. In its issue, dated the 12th May 1914, the ***Siraj-ul-Akhbar*** (Jhelum) suggests that while proceeding on leave, Indian soldiers should not be allowed to take guns to their villages, because, in the first place, factious feelings generally reign supreme in villages and people bear enmity to one another, and, in the second place, it is likely that the soldiers (who are allowed to take guns with them) might shoot their enemies and then go back to their regiments. Some soldiers, it says, commit dacoities and then go back to cantonments, with the result that their arrest becomes difficult.

The late Rahmatullah Khan, Deputy Superintendent of Police.

58. The ***Paisa Akhbar*** (Lahore), of the 9th May 1914, deplores the demise of the late Khan Bahadur Chaudhri Rahmatullah Khan, Deputy Superintendent of Police, and says that the Police authorities are fully cognisant of the fact that the deceased officer was an honest man, and that he has consequently left nothing for the maintenance of his survivors. After remarking that he has practically sacrificed his life in carrying on the investigation in connection with the Delhi conspiracy case, the paper suggests that suitable posts should be conferred on the deceased officer's sons, one of whom is a Head Constable and the other a Sub-Inspector. Next it asks the Punjab Government to grant such gratuity to the survivors of the deceased as may enable the latter to maintain themselves, and says that if this is done, its generosity will have an excellent effect, not only on the survivors of the late Khan Bahadur, but also on all honest officers of the Police Department.

(c)—*Municipal and Cantonment affairs.*

New taxes in the Hoshiarpur District.

59. Writing under the heading "Imposition of a large number of new taxes in the Hoshiarpur District," the ***Hinda*** (Lahore) of the 13th May 1914, says that His Honour the Lieutenant-Governor of the Punjab has sanctioned the imposition, in certain *Tahsils* of the Hoshiarpur District, of strange taxes, which are to be levied from the 1st June and to be recovered in advance for six months, *i.e.*, from the 1st of June to the 1st of December. This is the punishment, it adds, which the residents of small towns will have to suffer for local self-government. After remarking that every one having a monthly income of Rs. 8-5-9 will have to pay Re. 0-1-0 as an income-tax to the municipality for its expenses, the paper says, that this is a new invention of the present age that a person having an income of Rs. 8 should pay a tax.

Health Officer for the Lahore Municipality.

60. The ***Observer*** (Lahore) of the 16th May publishes the following :—

"We are at a loss to understand why our contemporary, the *Tribune*, fights with the Lahore Municipality for having resolved to advertise the vacancy both in the Indian and the English papers, and having fixed the 15th July as the last date on which applications should reach the Municipality.

• • • • •

"The unhealthiness, whatever it be, is just the same as it was in the time of the previous Health Officer and the forced importance which is being attributed to it can well be understood by us as well as by those who know how things are being done. As a matter of fact, unless the Health Officer, howsoever capable, is realived of his desk work and allowed more of open air inspection, the insanitariness of Lahore, which is being so much capitalised, will not abate. We should like the Municipality to devote its attention to this aspect, but its present resolution to have the appointment thoroughly advertised is but reasonable enough and we fail to understand what connexion it has with the question of a European or Indian that is being imported into the discussion. The best man with experience of conditions as found in the greatest centres of population should be selected, and even if he be a European, we should certainly welcome him in a Municipality which has heretofore been throwing to the winds all considerations of merit in the interests of racial jealousy."

Appointment of Lady Health visitors.

61. The following is from the *Tribune* (Lahore) of the 19th May 1914 :—

"The system of employing lady health visitors is said to be very useful in European towns. Bombay and Calcutta were the first to try a similar experiment, but we have read only of the results of the work in Bombay which is appreciated. We understand that the Government of India have made a suggestion to the Delhi Municipality that two trained lady nurses may be employed as an experimental measure as nurse visitors in Delhi. They should possess the qualifications of midwives and the necessary knowledge and experience of the country. The object is to abate the high death rate of women and children in Delhi. The Delhi Municipality has approved of the suggestion. It is necessary to point out that the experiment has failed in certain places owing to want of sympathy between the health visitors and the women requiring their help. We hope that the Delhi experiment may be more useful. An Indian lady with medical knowledge is in a better position to visit zenana ladies and give them hints about domestic hygiene and child rearing, as well as help them in cases of confinement. The Delhi experiment will be watched with interest by other municipalities."

(d)—*Education.*

Progress of education in India.

62. The *Hindu* (Lahore), of the 11th May 1914, publishes a note headed "Need for the progress and diffusion of education," in which it refers to a resolution published by the Government of India on the subject of increasing the number of primary schools by 75 per cent, and says that in some provinces education is at its lowest ebb, the reason assigned being that the money intended for education is spent on buildings, apparatus and the pay of teachers. After remarking that no sane person can approve of this policy of Government, the paper says that as no impetus can be given to education by erecting fine buildings and increasing the pay of teachers, it is desirable that education should be made cheap in order to enable the masses to lead a life of comfort by availing themselves of it.

The grievances of students.

63. The *Hindu* (Lahore) of the 12th May 1914, publishes from the pen of a B.A. student a communication in which the writer dwells on the extreme trouble and inconvenience which the students undergo while preparing for their University examinations in the present hot weather, and says that, as a consequence, the students lose their ruddy complexion, sight and health. They condemn the action of their parents for subjecting them to such a wretched educational system, as also the conduct of the University authorities which have been the cause of the calamity befalling them. They also curse those guardians of their community who are reclining on their easy chairs in utter oblivion of the wretched condition of the sons of their community. After remarking that, owing to their working hard in this extremely hot weather in the Punjab, some of the students become dyspeptic, others lose their sight and fall a victim to jaundice, the writer asks why the zealous leaders of the community view this matter with such indifference and why they do not rouse themselves and get the dates of the University examinations changed. In conclusion, the writer urges the parents of the students, and appeals to the leaders of all the communities, to make united efforts to compel the University to change the dates of the examinations and to thereby earn the gratitude of the students.

A new history of Hindus.

64. The *Sanatan Dharm Parcharak* (Amritsar), of the 8th May 1149, publishes from one *Joshi*, a communication headed "Preparation of a new history by the Punjab *Hindu Sabha.*" Hindus have already been mis-represented by historians; their ancestors have been depicted as savages—a fact not calculated to have an inspiring effect on us. We are glad to hear of the proposed composition of a Hindu history which will give a true account of our race.

Indian students in England.

65. The following is from the *Panjabee* (Lahore) of the 19th May 1914:—

• • • • • •

"What the Indian students complain of is that it is the communications of the Department with the various educational institutions that are chiefly responsible for the insistence by the latter upon certificates and introductions. It seems that every Indian student going up for the bar is now compelled to wait on the Secretary of the Department for his certificates. The former rules of the Inns of Court which required certificates presented by Indian students to be signed by District Magistrates who did not know them were bad enough; but the present rule, it is contended, is decidedly worse. What the Indian students demand is that the responsible sources from which certificates can be obtained should be extended, so as to include lawyers of standing and other men of distinction to whom the applicant is known. The absurd length to which the insistence on testimonials from the Department is now carried is illustrated by the fact that qualified Indian medical men, to whom the lives and secrets of thousands would be entrusted, if they were to practise in London cannot now hope to join hospitals unless they can bring testimonials from the Department. This humiliation, which is said to be peculiar to the Indian, is naturally keenly resented.

• • • •

"If the Department has done nothing else than compel Indian students to produce testimonials where none were formerly needed, and where none are needed in the case of other classes of students even now, it has certainly done harm. To this extent its existence undeniably involves a slur open the character of Indian students. Nothing demoralises an individual or a community so effectively as extraneous help where it brings with it a sense of dependence and of humiliation. In the present case what the Department appears to have done is first to have created the necessity for its testimonials and then to make the giving of the testimonials the justification for its existence. No wonder that the Department is unpopular with the majority of Indian students.

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The Dublin Inns of Court and Indian students.

66. The ***Zamindar*** of the 16th May 1914 has a note entitled "Unfortunate Indian students." The authorities of the Dublin Inns of Law have recently revised their rules and regulations. In future Indian students proceeding to the Dublin Inns of Court have to produce character certificates from Commissioners and Deputy Commissioners in India. The education of Indians will thus rest in the hands of high officials of the Indian Government. We deplore this retrograde step as being distinctly humiliating to our young men. Government should consider what the dire consequences of this innovation will be.

The London University Club, and the colour bar.

67. The following is from the *Tribune* (Lahore) of the 16th May 1914 :—

"The colour line is being drawn in a very drastic manner by the promoters of the new London University Club. This Club will be for the exclusive use of graduates of London University. No undergraduate need apply for membership. When the new Club is formed it will be confined to white men. Even the most aesthetic Brahmin or Parsee, however exquisite his filberts may be manicured, and however exalted his Indian pedigree, will not be considered a fit associate for the members of the London University Club."

Education and discontent.

68. The following is from the *Tribune* (Lahore) of the 16th May 1914 :—

"In an article recommending higher education for working men and women a writer in an English paper disproves the fanciful dangers anticipated by the privileged few from it. Those who oppose education for the masses really fear it will destroy the foundations on which the citadels of privilege rest, and not the discontent that education creates so as to act as a strong incentive for progress and reform. There is, however, a marked difference, he points out, between the discontent created by mass education and that in the absence of all education. The discontent of the educated men and women enables them to discover the causes of defects and diseases, whereas that of the uneducated only rouses blind fury or passion. Education arouses in the young yearnings for a fuller life, and the light of knowledge enables them to emerge from the darkness and think and act rationally. And it can hardly be a wise policy to discourage education in the hope of rousing no healthy discontent or power of discrimination. This argument urged in the case of English masses equally applies to Indians. The danger that Indian authorities anticipate from adopting a scheme of compulsory education for the masses is altogether illusory. The new energy acquired by the masses will be turned to many social and industrial reforms before reaching political reforms. And healthy progress will be greatly facilitated rather than obstructed. We think the time will come soon enough when the authorities will be better able to appreciate the advantages of education all round."

The Panjab University Examination.

69. The following is from the *Arya Patrika* (Lahore) of the 16th May 1914.

"The Entrance Examination of the Punjab University was over on the 30th April last; other Arts examinations will be over before the end of the month. The colleges in the province will reopen on 15th September next. Thus for five months an army of students will be without work. To say that all these young men require rest is to betray an ignorance of the laws which govern organic bodies, specially highly developed bodies like ours. Rest for six hours at night is quite enough for young men. If they have nothing to engage their minds in the day time they may develop indolence, and indolence may in its turn develop vicious thoughts, which may ultimately lead to vicious habits. Let it be distinctly understood that among the classes to which these students belong few suffer from over-work; they are likely to suffer from under-work; just as they suffer from over-feeding and not under-feeding. The question of over-work and under feeding is for the poor. For classes it is under-work and over-feeding. It is, therefore, absolutely necessary that sufficient work be found for them. There is no doubt that some of these young men will keep themselves engaged in something or other, but it is equally certain that the vast majority of them will be without engagement of any kind, and if nothing to take up is suggested to them they will in all probability idle away their time. As we have said this will be the Devil's opportunity to mislead and betray them into vicious habits."

Female education.

70. The *Arya Patrika* (Lahore) of the 16th May 1914, publishes the following :—

* * * * *

"Spiritually inclined and *dharmic* among the young men may say something to the village boys on *dharma*. Female education is the subject on which something can be said and done by these young men in their village homes. They cannot of course do much in 3 or 4 months, but surely they can create a taste and excite a desire for education and better conditions of life and far more healthy environments. They can impart knowledge of elementary principles of sanitation, hygiene and personal cleanlines, and tell the people how to avoid diseases and troubles which arise out of insanitary conditions of the village dwellings."

How to educate Hindu girls.

71. The following is from the *Punjabee* (Lahore) of the 16th May 1914.

* * * * *

"But the difference betweeen the duties of man and woman is nothing like what the advocate of a separate system of education for girls seems to imagine. By far the greater part of the education that is imparted, especially in the earlier stages, in boy's schools has for its object not to equip the pupils for their special duties as men as distinguished from women, but to equip them for their general duties as human beings. So much of the education must obviously be common to both boys and girls, because girls have their general duties as human beings just as boys have. It is only when instruction is sought to be imparted to men which has a direct bearing upon their special duties as men, that the instruction of women must differ.

"The common view among the advocates of separatism is that much of the education that is at present given to girls goes for nothing, because it is of no use to them in after-life. If there were anything in this view, the education system in vogue would be as ill-suited for boys as for girls. There is absolutely no doubt that for a man who is destined to end his life as a lawyer, a judge or a physician much of the training in higher mathematics that as a young man he may have received might easily have been avoided. So could an engineer have done without the training in metaphysics that he may have undergone in his early youth. So could the majority of educated young men who are at present doomed to live and die as clerks, unless they swell the ranks of the unemployed, have done without much of the higher education that they received. But the view is singularly short-sighted and overlooks two cardinal facts. The primary object of education is not to make men and women fitted for special careers, but to bring out their latent powers and capacities, to enable them to take an intelligent interest in the world and especially in life and its problems, to follow the trend of events happening around them, and to take their rightful place in the unfolding of the moral order and the evolution of the social organism. No system of education that either neglected or failed in this all-important duty would deserve the name, no matter how assiduously it sought to make men fitted for special careers.

* * * * *

"If these essential facts are borne in mind, the education that is at present given in schools will be found to be no more ill-suited for girls, because it is general, than for boys.

No part of it really goes for nothing, merely because it is general and has no direct bearing upon a girl's special duties when she grows up to be a woman. Whatever these special duties may be in a particular case, no one who believes in education can for a moment doubt that they must be all the better performed by a women who adds to the knowledge and aptitude that is essential for the discharge of her special duties a general knowledge of the world, its affairs and problems, or who brings a trained general intelligence to bear upon the performance of her special duties.

* * *

"Whether as mother, as sister or as wife the woman of the present day has duties which she can never properly fulfil unless she has a certain amount of up-to-date general education, and the more she has of it the better. Take a concrete case. In all ages the making of man was an essential part of the duties of motherhood. It is equally an essential part of the duties of motherhood to-day. But do we mean the same thing by the making of man to-day that we meant some centuries ago? And is it possible for a mother who is not modern herself—modern in her ideas, notions and sympathies, to help in the making of a modern man? Let no one imagine that by a modern woman we mean the degenerate, abnormal species who in Europe have earned the name by neglecting all the duties of a good mother and a good wife. But surely a woman who physically lives in the twentieth century cannot possibly live in the sixteenth century intellectually, morally and spiritually, and yet be an efficient mother, sister or wife. The modern woman like the modern man must know the world as it is and must realise herself in and through the multifarious relations of modern life."

The Lahore Medical College strike.

72. The following is from the *Punjabee* (Lahore) of 16th May 1914 :—

* * * * * *

"Nor is the fact to be overlooked that what the students asked for was nothing more than an exercise of clemency. It was no longer a question of discipline. The requirements of discipline had been satisfied even according to official ideas as soon as the order punishing the nine students had been issued. If the punishment were subsequently remitted every body would interpret the remission as an act of magnanimity. The Government would by adopting this course, have not only earned the gratitude of the nine students and of the public who had in a sense interceded on their behalf, but would have taken a substantial step towards restoring mutual confidence between the students of the College and the authorities. We cannot help thinking that the Local Government have made a deplorable mistake by throwing away so golden an opportunity."

The following is from the *Tribune* (Lahore) of the 21st May 1914 :—

"By a strange combination of circumstances the students of the Lahore Medical College who were lately on strike are being deprived in practice of almost every concession which the Principal and the Lieutenant-Governor were understood to have generously granted to them. In the first place the promise that no student would be rusticated or denied admission to the College has been got over and four students who had no larger share than others either in the organization or continuance of the strike, have been kept back for a year and their appeal to His Honour praying for pardon has been rejected. Secondly, six of the students have been deprived of scholarships as a punishment for taking 'a leading part,' although the students have been contending in a body that they were all equally responsible for the strike. Now comes the punishment inflicted on them by the Syndicate of the Punjab University. The students prayed (*a*) that deficiencies of attendances on the part of particular candidates for the ensuing University examinations on account of the late strike should be condoned; and (*b*) that the University Medical Examinations should be postponed from the third week in May till the third week in June. In regard to the first request the Principal believed only a few candidates would be short of the requisite percentage of attendance and that he would be pleased to make recommendations for condonation in deserving cases. He regretted he was unable to support the second request. But the Syndicate has rejected both the requests and has stated that under the regulations it has no power to condone. But why not then agree to postpone the examination and deliver a few more lectures to help the poor students? Something is wanting in the authorities to let bygones be bygones. In the result promising students have been unwittingly exposed to exemplary punishment for breach of discipline of which every one on strike was equally guilty and for which the whole body was prepared to be punished in a reasonable manner. But the policy of the College authorities has been to single out a few and make these suffer for the whole body. The injustice involved in this is manifest and our only regret is that both the Government and the Syndicate should have failed to perceive it."

(e)—*Agriculture and questions affecting the land.*

Land revenue of India.

73. Referring to the alleged increase of the land revenue of India by ten crores of rupees during the last 28 years, the *Akhbar-i-'Am* (Lahore), of the 13th May 1914, says that although it is true that the Government employs this money on the betterment and the well-being of the Indian people, still the fact should not be lost sight of that the heavy increase of ten crores of rupees is a serious consideration for a poor country like India. After remarking that it is proposed to still further increase the land revenue, the paper says that if this is done, the people, who are already heavily burdened, will then be crushed altogether.

The agricultural community in India.

74. The *Zamindar* (Lahore) of the 9th May 1914, publishes a leader headed "The Zamindars are undoubtedly prosperous, but they do not possess a penny and are poverty-stricken as compared with money-lenders." After remarking that "we" cannot adequately give expression to the feelings of gratitude which "we" owe to Government for saving the Zamindars from the clutches of money-lenders by passing the Land Alienation Act and by establishing Agricultural Banks, the paper says that a Zamindar can be the standard-bearer of the magnificence and majesty of Great Britain only when he is so educated as to improve agriculture by making use of modern discoveries and protect himself against the machinations of usurious money-lenders and the grasping Patwaris. It concludes by remarking that not only "we" but the Government also heartily desire that the Zamindars should be in a position to profit by all the blessings of British rule which are being enjoyed by all the other communities in the country.

(*h*)—*Miscellaneous.*

The money-lenders and usury.

75. Writing under the heading "The Hindu *Sahukar Sabha*," the *Paisa Akhbar* (Lahore) of the 9th May 1914, refers to the deputation consisting of the Hindu *Sahukars* of the Gurdaspur District which recently waited on the Deputy Commissioner of the *ilaka*, as also to the requests which the former made to the officer named, and says that the poor *zamindars* attack *sahukars* when the former can no longer tolerate the tactics of the latter and become sick of their lives. The paper concludes by remarking that if the Government sees its way to adopt measures with a view to restrict usury the money-lending classes are likely to be benefited by the same, seeing that they will spend their money on more useful works (than) lending the same (to *zamindars*) on rates higher (than fixed by law).

The Sikhs in the Sangla *ilaka*.

76. In a note entitled "Worthy of attention by the Punjab Government," the *Khalsa Akhbar* (Lyallpur), of the 8th May 1914, says that although the population of Sikhs in Sangla is 8 times that of the Muhammadans, still it is surprising that there is not a single Sikh member of, or employee in, the (Municipal) Committee of the place named to safeguard the interests of the Sikhs. After remarking that, with the exception of an Honorary Magistrate and a member of the Committee, all the appointments in the *Ilaka* are held by Muhammadans, the paper says that it is desirable that the posts of two Honorary Magistrates and two seats in the Committee should be created, and those should be filled by Sikhs. It is to be hoped, it adds, that the Government will take immediate steps to act up to the suggestion made by it.

The suggested Ayub Memorial Fund.

77. Writing under the heading "Memorial to the late Sardar Ayub Khan," the *Zamindar* (Lahore) of the 12th May 1914, dwells on the desirability of Muhammadans establishing a memorial to the late Sardar Ayub Khan and asks whether the question about the proposed memorial was discussed by the Council of the Anjuman-i-Himayat-i-Islam. Next the paper suggests that as the Sardar was noted for being God-fearing and for his love for Islam, it is desirable that the memorial should be established in the

form of a Fund for preaching Islam. After expressing a hope that the Punjab and Indian Muslims will very liberally subscribe toward the Ayub Memorial Fund, the paper says that the subscribers to the proposed fund should remit their subscription direct to the General Secretary of the Anjuman-i-Himayat-i-Islam, Lahore, a list of which will be published by the paper for the information of the public.

In another place the paper acknowledges the following subscription in aid of the Ayub Memorial Fund :—

	Rs.	A.	P.
Amount subscribed	256	0	0
Total ...	256	0	0

One Abdul Rahim, "an old boy" of the Islamia College, who is at present Reader in the Gujranwala District, promises to award an Ayub medal to a successful F.A. Student who takes the first position in his class in Theology.

The *Zamindar* newspaper.

78. Writing under the heading "The Press Act has caused the *Zamindar* to tremble," the *Shanti* (Rawalpindi), of the 9th May 1914, refers to the Press Act and says that it is a piece of legislation which cannot be easily understood by Indians, because no one can say what words can fall within the scope of its operation. After remarking that a well-known paper like the *Zamindar* has been severely dealt with by the Press Act, the paper says that it appears from some of its remarks appearing in it after the letter of warning had been issued to it, that the (proprietors of the) paper now want either to stop its publication or to publish in it mere stories and common news. It now remains to be seen in what light the nationalist Muhammadans view the above remarks of the *Zamindar*.

SIMLA :
The 23rd *May* 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector General of Police, C. I. D. and Railways, Punjab.

Punjab Government Branch Press—28-5-14—No. 5—175—H. L. S.

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INDIA OFFICE.
22 JUN 1914
RECEIVED

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli*	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Mukammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 cop
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 30TH MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	...
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette*	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Badr*	Qadian, Gurdaspur District.	Muhammad Sadiq	Miraj-ud-din	1,200 „
41	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 „
42	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
43	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
44	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad	Qazi Siraj-ud-din Ahmad	500 „
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copies.
48	Fazal	Qadian, Gurdaspur District.	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam	Ditto	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand*	Amritsar	Labh Singh	Ram Nath	750 „
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
53	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
54	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
55	Kam Dhenu†	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
58	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
59	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
60	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
61	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 30TH MAY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies.
64	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
65	Nasim-i-Hind	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
66	Nur	Qadian, Gurdaspur District.	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
69	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
70	Philosopher*	Do.	Dina Nath, Sharma	Amin Chand	...
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
72	Rajput Gazette*	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
73	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 „
74	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
75	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
76	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
77	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
78	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
79	Sialkot Paper*	Sialkot	Todar Mal	Todar Mal	250 „
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
81	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
82	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
83	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
84	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
85	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
86	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
87	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
88	Mister Gazette*	Do.	Ali Bakhsh	Ali Bakhsh	100 „
89	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
90	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
91	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
92	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
93	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
94	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
95	Al Aziz	Batala, Gurdaspur District.	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
96	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
97	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...

* Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 30TH MAY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
98	Anwar-ul-Sufia*	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
99	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
100	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
101	Brahman Rai Patrika	Do.	...	Diwan Chand	...
102	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din	1,500 copies.
103	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
104	Indar*	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
105	Iqbal	Ludhiana	Muhammad Sabir	Muhammad Sabir	...
106	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
107	Jain Udhey	Do.	Fattu Ram	Fattu Ram	...
108	Jauhar	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
109	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 „
110	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
111	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
112	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
113	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
114	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
115	Shauq	Lahore	...	Shauq Muhammad	...
116	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies.
117	Sulah Kul	Montgomery	Fateh Chand	Fateh Chand	...
118	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
119	Tashhiz-ul-Azhan	Qadian, Gurdaspur District.	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	TRI-WEEKLY.				
120	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
121	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
122	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
123	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
124	Patiala Gazette*	Patiala	Gurbakhsh Singh	Patiala State	...
125	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
126	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

Albanian atrocities.

1. The *Shamsher-i-Qalam* (Lahore), of the 13th May 1914, publishes a leader headed "Horrible oppressions committed on Muhammadans in Albania," in which the paper says that the new regime has been signalised in Albania by a persecution of Muhammadans, which has re-opened the old sores and grossly wounded "our" feelings. After remarking that 200 Albanian Muhammadans have been crucified, the paper feelingly portrays the horrible picture of the suffering which must have been caused and says that it is a pity that no thrill of horror passed through the minds of a single Christian at the sight of such awful human misery.

Writing on the recent troubles in Albania the *Zamindar* (Lahore), of the 19th May 1914, dwells on the atrocities perpetrated on Muhammadans by the Greek troops in Epirus, and says that many Muhammadans, including children, who took no part in the warfare, were cruelly massacred, the fact that the victims happened to be Muhammadans being sufficient excuse for persecution and bloodshed. Continuing, it asks whether the great powers of Europe are unable to force Greece, which is only a small kingdom, to listen to their advice; whether it would be sufficient to appoint an International Commission for the cessation of hostilities and whether it is becoming of the Powers, which are deservedly the harbingers of civilization, to be silent spectators of these atrocities. In conclusion, the paper says that Indian Muhammadans are waiting to see what attitude is adopted in the matter by Great Britain, the greatest Muhammadan power in the world.

The *Zamindar* and the Turkish Relief Fund.

2. The *Zamindar* (Lahore), of the 20th May 1914, publishes a note headed "*Facsimiles* (*lit.* photos) of the receipts for the remittance of Rs. 105,000 in the Barkat Ali Muhammadan Hall," in which it says that Maulvi Haji Mahbub Alam (Editor of the *Paisa Akhbar*) has tried to prove from his diary that the sum of Rs. 105,000 has not reached the Red Crescent Society, the letter from Professor Aqil Mukhtar being also regarded as fictitious by the said Editor. The *Zamindar* has, therefore, in its defence, hung up in the Muhammadan Hall, a frame containing *facsimiles* of various letters, telegrams and receipts in its possession and calls on every Muhammadan to inspect them. Should any one be still dissatisfied, he should communicate direct with the Grand Vizier at Constantinople. If the letters and the receipts are proved to be anything but genuine the Editor is prepared to suffer the severest of punishments, but if the right be on his side, opinion should be freely given regarding the conduct of the gentlemen who have, in unmistakeable words, impugned the honesty of the *Zamindar.*

The *Paisa Akhbar* (Lahore), of the 17th May 1914, publishes a leader headed "The *Paisa Akhbar's* objection cannot be removed simply by the verbosity of the *Zamindar.*" For an effective reply regarding the omission of the paper's contributions amounting to a lakh and several thousand rupees in the Red Crescent Society's report, the *Zamindar* should have produced some sort of acknowledgment from the Society. The editor goes on to say that when he was on his travels he had an interview with Dr. Akie Mukhtar, Vice-President of the Society, and on enquiring about the *Zamindar's* contributions he was told that notwithstanding the fact that the doctor asked Mr. Zafar Ali to deposit the contribution which he had brought for the Red Crescent Society, the latter did not comply with his request.

Indians in the United States.

3. The *Vakil* (Amritsar), of the 16th May 1914, publishes from Mr. S. M. Mahmud, University of Washington, America, a communication in which he says that the American Government contemplate passing a Hindu (Emigration) Bill

The writer draws attention to the fact that it was through fear of the Japanese that this same Government did not press a similar bill in regard to Japanese Emigrants.

In conclusion, the writer says that a vigorous agitation should be set on foot in India to compel the Government of India to formulate its proposals in regard to the proposed (anti-Hindu) legislation.

In the course of an article on the subject of "self-government," the Hindu of the 23rd May 1914, remarks that if "we" had been in the enjoyment of Swaraj Australia, Canada and South Africa would never have dared to accord such insulting treatment to "our" brethren in those countries. Nor could even the United States of America have gone the length of preventing Indians from landing in their territory.

England and her Colonial Expansion.

4. The *Zamindar* (Lahore), of the 20th May 1914, publishes a leader headed "Lord Cromer's views in connection with the British Empire" in which the paper comments on an article written by Lord Cromer on the subject of Imperialism and Colonial Expansion, and says that the sum and substance of His Lordship's article is that British Imperialism is in danger and that the decadence of the British nation is approaching. After remarking that the decadence of the British Empire means the decadence of India, the paper says that if there is really any danger to the British Empire every loyal Indian should hold himself in readiness to defend it. If, however, Lord Cromer's views, it adds, are no more than poetical vagaries (*lit.* views), it would be kinder if British statesmen were to confine their views to themselves, and not give rise to anxiety in India. The paper then goes on to say that the British Empire is exceedingly sound, morally, economically and constitutionally, and there is no reason why any doubt should be entertained about its stability. The question, however, is why the advocates of colonial expansion should go by that name if they are not desirous of expansion. The Indian people would view with regret a change of policy in this direction. The paper says that Indians are desirous of constitutional liberty, the rights of which have been given them by law; that they consider British rule a blessing, but they are not in a position to discuss the *pros* and *cons* of the policy of colonial expansion, though they regard the expansion of England with lively satisfaction. If, however, the British people are in their own interests averse to further expansion of the Empire, they are the best judges of their policy.

In conclusion, the paper says that to the Indian mind there is no danger to the British Empire; but if any danger comes at some future time the Government should count on the loyalty of Indians who are prepared to shed the last drop of their blood in defence of the Empire.

Indians in Canada.

5. The *Khalsa Sewak* (Amritsar), of the 14th May 1914, refers to the departure of the four hundred Indian emigrants for Canada, and says that it is a pity that the Hong-Kong Government did its level best to damp the ardour of Sardar Gurdit Singh, who chartered a ship for their conveyance. After dwelling on the loyalty of Sikhs and remarking that the Delhi Conspiracy Case has shown that Sikhs in Canada and in other parts of the world have taken no part in sedition, the paper urges the Viceroy and Government of India to help the emigrants to land in Canada.

The following is from the *Panjabee* (Lahore), of the 23rd May 1914:—

* * * * * *

> "For our part we shall prefer a general law frankly excluding Indians to the hypocrisy of the continuous journey clause. Such a law will enable the Indians in Canada as well as Indians in India to realise their true position and to fight the matter out as best they can by representations to the Imperial Government as well as by pressure brought upon their own Government. It will leave both the Government of India and the Imperial Government without the shadow of an excuse for non-intervention."

The same paper in its issue of the 28th May 1914, publishes the following:—

"The nonsense which the Victoria *Times* has been writing about the impossibility of allowing Indians to enter because 'their standards are vastly different' from those of Europeans and 'their presence in large numbers would cause a most dangerous disturbance, and would lay up a store of trouble not only for the white Colonists, but the Empire,' does not merit a moment's serious attention. All this, it is notorious, has been alleged again and again and has never been proved. On the contrary evidence of a most conclusive kind has been afforded that the presence of the Indians in the Colonies has been at least as beneficial to the Colonies as to themselves. That some of the industries owe not only their present prosperous condition but their very existence to the presence of Indian labourers is not and cannot be denied. But, it seems, Indians are good enough while they do work which none else can do or can do as well; they are no good in any other way. So long as they are content to fulfil an economic function in the life of some other people they are very welcome and even their 'inferior' standards of living can be tolerated. They become obnoxious as soon as they develop other and higher ambitions. The paper emphasises that the occurrences in South Africa have furnished abundant warning. No doubt they have, though not in the way suggested by the journal. The only warning they have afforded is a warning against injustice and against treating the representatives of an ancient and a glorious civilisation as if they were no better than savages. They cannot afford to throw down the bars, says the writer, intoxicated no doubt by his own verbosity, even at the risk of India's loss to the Empire. Evidently the writer does not realise that the question of India's loss to the Empire is a question about which he and his people need not trouble—that it is a question wholly and solely between England and India, and so long as they realise how indispensable each of them is to the other they can afford to treat prattlings like his with unmixed contempt. It is very doubtful if British statesmanship would prefer to retain the Colonies, *pace* the Victoria *Times* and our own *Pioneer*, if it had to choose between the Colonies and India. 'India,' said Lord Morley addressing his countrymen, 'is the only Empire you have.' Another illustrious Englishman, belonging to an exactly opposite school of thought, spoke of India as the pivot of the Empire. The exact spirit in which these remarks were made may not be very complimentary to India, but who can doubt that the loss of India to England would be just as prejudicial to England's best interests as the cessation of the British connection would be disastrous to India? Fortunately neither contingency is likely to be hastened by the stupid vapourings of Colonial journals."

The following is from the *Tribune* (Lahore) of the 29th May 1914:—

"With reference to the bold design of the 600 Punjabees who have been forcing their entry into Canada, the *Englishman* admits that the Imperial Government has failed to solve the problem of immigration for the people of India. It disapproves of the petty pinpricks and annoying restrictions placed by Colonial Government, and says they do not solve the problem. Merely to try and induce the Canadian Government to let these 600 passengers in will not solve the problem. 'What we need is,' says the paper, 'an Imperial Commission to set to work at once and decide what parts of the Empire shall be available to Indians and what not. Where they may go they ought to go without restriction. Where they may not the rule ought to be final and absolute except with regard to tourists.' But we ask on what basis this distinction should be made. If once racial exclusion is made, there is no end to mischief. The best thing is to fix standards of life and conduct to secure privileges, for the moment colour is made the basis of preference, troubles arise."

Propagation of Christianity by America.

6. The ***Paigham-i-Sulah*** (Lahore), of the 24th May 1914, makes mention of the grant of 3½ crores of rupees in the cause of Christianity by the United States (of America), and says that Muhammadans should open their eyes to what is being done to bring about their extirpation. The paper urges Muhammadans to wake up, exert themselves and realise their own strength; for their piety and fear of God will enable them to demolish the fortress of Christianity.

The starting of an Indian newspaper in London.

7. In a note entitled "Should there be any *Indiaman* of ours also in England?" the *Zamindar* (Lahore), of the 27th May 1914, says that the sole object of the *Near East* is to create in people's minds feelings of hatred and contempt against eastern countries, especially Turkey. It is, however, a matter for thankfulness that the *Outlook* and the *Manchester Guardian* in England itself are trying to counteract its evil influence. A weekly Anglo-Indian newspaper entitled the *Indiaman* is about to be started in London and will be controlled by Sir Henry Seymour King. People like Lords Roberts, Cromer and Curzon,

Sir Mortimer Durand and others have welcomed the newspaper, and the importance of the paper named can be easily estimated by the same. "We" should not, however, give way even to the slightest prejudice against the paper, and "we" also, therefore, welcome the aforesaid newspaper. Now there arises a question whether it is not the duty of Indians to start in London a weekly newspaper of their own which should lay the true feelings of Indians before the British public. Fortunately Maulvi Zafar Ali Khan is in London at present, and he is prepared to undertake the work of starting a weekly newspaper (in London). The paper asks Muhammadans and Muhammadan newspapers to communicate their opinions on the subject. But while expressing their opinion, it adds, it is desirable that Muhammadans should bear in mind that it was through the efforts of Maulvi Zafar Ali Khan that the Indian Press Defence Association was formed, and that the leading Englishmen have raised their voice against the Press Act. Indeed, this consideration on their part will enable them to judge for themselves how far the services of Maulvi Zafar Ali Khan can prove useful for the community and the country if he undertakes to convey the pitiable cry of Indians to the House of Commons.

The *Zamindar* (Lahore), of the 27th May 1914, publishes an account of the 'looting of Rampur Rajauri.' Hindu shop-keepers, it says, annoyed by the sermon of a Maulvi, polluted the food and drink they sold to Muhammadans, and further complained to His Highness the Maharaja of Jammu and Kashmir that sedition was being preached at Rampur Rajauri, with the result that the Governor of Jammu ordered the arrest of the Maulvi. The authorities, however, disregarded the cross-complaints of the Muhammadans, and rebuked a deputation sent by them Further provocation by the Hindus led to riots, in which many Muhammadans were arrested.

In its issue of the 28th May 1914, the paper requests His Highness the Maharaja and the Resident in Kashmir to appoint a special commission to investigate the case and to punish the real culprits, and to censure the officials concerned in the affair. It further hopes that all Muhammadan Associations, political and non-political, will request the Maharaja of Kashmir to take the matter up.

Indian and Canadian plantation coolies.

8. The following is from the *Tribune* (Lahore) of the 24th May 1914 :—

"Indians are greatly concerned to hear that the British Consul General in Buenos Ayres is investigating a report that a Canadian is being held in slavery in a tea plantation on the borders of Paraguay and Brazil, and that he, the victim, twice escaped but was captured and flogged on both occasions We await the receipt of this investigation with interest and concern in order to compare the conditions of labour which the white man when applied to himself considers as slavery with those which he prescribes for Indians and complaints against which he dismisses as frivolous and sentimental. A howl has now been raised against the subjection of a single Canadian to labour on tea plantations on the conditions of which most Indians are acquainted. We hope the treatment of the solitary Canadian on the borders of Paraguay and Brazil will prove an eye-opener to the Government of India and lead to the abolition of a mean, vicious and dehumanizing system. It certainly borders on slavery, which England to her lasting glory has abolished in the civilized world."

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The India Council Bill and the Indian National Congress.

9. The following is from the *Panjabee* (Lahore), of the 23rd May 1914 :—

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"For our part while we are decidedly of opinion that the matter is one in which the Government of India ought to be consulted, we attach far greater importance to the consultation of non-official opinion. Fortunately the Congress deputation are on the spot and whatever one may think of the personnel of the deputation there is no question about its fitness to represent the whole of non-official Indian opinion in this matter. The only political body which claims to have an opinion on general political questions which is not virtually identical with the opinion of the Congress is the All-India Moslem League, and in this matter of the reform of the India Council, as in regard to the question of the separation of judicial and executive functions and the Press Act, there is, we believe, no difference of opinion between the two bodies. This, at any rate, is what we are entitled to gather from the fact that the *Comrade*, which is believed to represent an advanced wing of the League, wished the Congress deputation every success."

The India Council Bill.

10. The following is from the ***Panjabee*** (Lahore), of the 26th May 1914 :—

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"As we have already said more than once, nothing will satisfy Indian opinion but a complete reconstitution of the Council, in which the non-official Indian element—to consist exclusively of elected members—shall be at least equal to the official element, each being kept in its place by a third element which is to consist exclusively of independent men of ability and integrity unconnected with the bureaucracy in India, and which may for the present be equal to each of the other two elements. This is the constitution of the Council which has frequently been suggested by English friends of India like Sir Willam Wedderburn, which the Indian Press has uniformly supported, and which the Congress and the All-India Moslem League are, we believe, unanimous in advocating. We do not believe—nobody in India does—that a Council so constituted will bring a new heaven and a new earth, or that it will for any length of time satisfy the political aspirations of the educated community. The Secretary of State's Council is and must continue to be advisory. The real government of the country is and must continue to be vested in the Government of India controlled by the Secretary of State and the Cabinet of which he is a member. The people of India stand outside the government, and will continue to do so even when the Secretary of State's Council is reconstituted in the manner suggested. They can be brought in only by a complete reconstitution of the Legislative Councils in India, Provincial and Imperial, so as to make them truly representative bodies in which the popular voice shall be absolutely predominant as well as by vesting in them definite control over the Executive Government and the day-to-day administration; and this is the end towards which things must be made to move. The proposed reconstitution of the Secretary of State's Council is only a stop-gap which may do some good during the intervening period."

Uproar in the House of Commons.

11. The following is from the ***Tribune*** (Lahore), of the 26th May 1914 :—

"A section of the Unionist politicians seem determined to trample underfoot the best traditions of the world's greatest Parliament. It is now difficult to find much difference between the decorum of the mother of Parliaments and the boisterousness of some Continental Assemblies. We owe this transformation to a few men of 'genius' among the Unionists who, unable to follow the lead of the philosopher statesman, Mr. Balfour, have constituted themselves into so many leaders. Their refusal to obey the Speaker's ruling and the conduct of the Leader of the Opposition in refusing to answer the Speaker's question indicate a determination to bring representative Government to contempt and ridicule. Nothing better can probably be expected from persons who have openly seduced the army and who have successfully meddled to some extent with its absolute allegiance to the Civil Government. But these rebellious and disgraceful acts coming one after another in quick succession prove the degradation of a class of British politicians, and irrespective of their influence on British politics generally, their effect upon people in the British colonies, dominions and possessions would be most prejudicial to disciplined and well-ordered progress. It may be difficult to prevent rowdy elements in society from imitating the methods of the men who now pass for models among the Unionists, and the temptation they give even to a more responsible section is certainly not inconsiderable. British statesmanship has, of course, not become bankrupt, and is certainly able to meet the unprecedentedly heavy demand made upon its moral and intellectual resources. Mr. Asquith is the one living statesman in the Empire who inspires complete confidence in the minds of thoughtful and reflective men. He has given numerous tangible proofs of his coolness, courage and decision to deal effectively with the Opposition. Their honest differences he has never once belittled, much less flouted, as men less gifted and long-sighted would certainly have done. Therein lies his strength and ability successfully to meet the crisis and we feel confident that he will come out triumphant over all the troubles. Nevertheless the question remains what is the effect upon other parts of the Empire of the fatuous, head-strong and thoroughly reprehensible conduct of the die-hard section of the Unionists who are obtusely persisting in their wrong course? Not one of them has till now tried to answer it, though challenged by Mr. T. P. O'Connor and Mr. Churchill."

The following is from the *Panjabee* (Lahore), of the 26th May 1914 :—

"When a few years ago several non-official members of the Bombay Legislative Council left the Council Chamber as a protest against certain proceedings in the Council, a section of the Anglo-Indian Press affected a good deal of righteous indignation at the action of those members. If those journals had been honest they would have expressed themselves in similar if not stronger terms in regard to the action of Mr. Bonar Law and his followers in the House of Commons on Thursday last. As a matter of fact the protest made by Sir Pherozeshah Mehta and his associates against the action of the Bombay Government was mildness itself compared to the so-called protest for which Mr. Bonar Law's followers have made themselves responsible. The motion before the House was that the Home Rule Bill be rejected—it was a Unionist motion—and if it had been pressed to a division the result would probably have been exactly what the result of the motion to adjourn was, and would have disclosed a Government majority of something like 90. But this is exactly what the Unionists did not want. They raised the chant 'adjourn, adjourn' and kept up an uproar. The Speaker asked Mr. Bonar Law if he approved of the demonstration, but Mr. Bonar Law refused to answer. The uproar still continued, with the result that the Speaker had no option but to suspend the sitting."

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(*b*)--*Home.*

Government and the people.

12. The *Zamindar* (Lahore), of the 24th May 1914, publishes a leaderette headed "The Bitterness of Truth," in which the Editor observes that although the speech of Hon'ble Mr. Chakravarti, delivered as President (of the Provincial Conference) at Comilla (Bengal), must sound unpleasant to Anglo-Indians, still the majority of them cannot but admit that the views were not his own but that they represent those held by the public. Next the paper says that it has again and again (and God knows how many times it will have to repeat this truth) pointed out that the Anglo-Indian population are in a great measure responsible for the present unrest in the country. Indeed, it is a regrettable fact that whenever an Indian youth displays self-respect and moral courage, in his conversation with a European gentleman, his behaviour is thought undesirable and some narrow-minded officials even think that he is disloyal, though he may be as loyal as any Briton. Every now and then accounts are published in newspapers of lamentable incidents in which such and such an Englishman beat such and such a respectable Indian for having failed to get down from his horse or make a bow. The paper observes that deep apathy and contempt pervade the tone of Anglo-Indian newspapers, and that though these matters may appear trivial, yet it can be said, without fear of contradiction (*lit.* with full confidence), that the sort of treatment, accorded by the Anglo-Indian community to Indians, acts like oil on the burning fire. This being the case, it is idle to expect that the desire of high officials that the public should co operate with Government in the suppression of sedition can lead to any satisfactory result. Government cannot realise their object unless they extend a sympathetic treatment towards the public and repose trust in them. But newspapers, which are the exponents of public opinion, are not allowed to speak (*lit.* open their tongue), and everybody is stricken with fear at the sight of (*lit.* by) the sword of the Press Act and by the mysterious strength of the Secret Police. The independent-minded newspapers are also regarded by Government with suspicion, and it has been taken for granted by it that the newspapers which give expression to their views freely are disloyal ; the same opinion being held of Indians holding independent views. In conclusion, the paper admits that the Secret Police, and those gentlemen who act as informers without remuneration are indispensable to Government, but that it is a dangerous policy to take action on the information supplied by them.

The rulers and the ruled.

13. The *Hindu* (Lahore), of the 15th May 1914, publishes a communication, in which the writer says that in spite of their having ruled this country for a long time past "our" rulers are to-day as ignorant of "us" as they were in the beginning of their suzerainty. There is a gulf which separates the rulers and the ruled, which of late has become much wider. Indeed, "our" rulers would not associate with "us," nor dare "we" associate with them. The authorities, moreover, believe what the Secret Police officials write about "us", and they make very little effort to mix with persons of middle and low classes in order to acquire useful information. Such, however, was not the case in past times. "Our" rulers of old used to participate in "our" griefs and pleasures, and "we" used to partake in their happiness. Moreover, they earned lakhs of rupees from 'our' country and spent them there.

The President of the next Session of the National Congress.

14. The *Dipak* (Lahore), of the 14th May 1914, has a note entitled "A proposal to make Lala Lajpat Rai the President of the next Session of the (National) Congress." After remarking that this suggestion was recently preferred by the *Hindu*, of Madras, the paper draws attention to the fact that so far the honour of presiding over the Congress has not fallen to the Punjab. It expresses the hope that by their selection of Lala Lajpat Rai the Reception Committee, Madras, will now remedy this defect.

The Punjab Muslim League and Mian Muhamad Shafi.

15. The *Zamindar* (Lahore), of the 17th May 1914, publishes an article headed "We care for the kernel and not for the shell (*lit.*, we would eat mangoes and would not count trees)," and refers to the resolution of the All-India Muslim League with regard to the establishment of a Muslim National Fund for the purpose of meeting the requirements of Indian Muhammadans. In pursuance of this resolution the League nominated the members of the provincial committees which should help it in the attainment of their object. The Punjab Committee contained the names of Maulvi Zafar Ali Khan and Agha Muhamad Safdar, Pleader, Sialkot, in addition to 12 other members; but at a meeting of the Executive Committee of the Punjab Muslim League held in the Bungalow of Khan Bahadur Mian Muhamad Shafi, which was attended by 14 members, a resolution was adopted expressive of the opposition of the League to the aforesaid motion of the All-India Muslim League, on the ground that the latter had nominated the members of the Punjab Committee without consulting the members of the Punjab League. After remarking that so long as the meetings of the Punjab League continue to be held at the bungalow of Mian Muhamad Shafi, the League cannot be called a communal one, and that no one attending the said meetings can dare oppose the wishes of Mian Muhamad Shafi, the paper says that the reason why the Punjab League opposed the Central League's resolution regarding the Muslim National Fund appears to be that the members of the Punjab Committee selected by the Central League included Zafar Ali Khan and Agha Muhamad Safdar. In support of its assertion the paper describes how Mian Muhamad Shafi opposed the selection of Zafar Ali Khan (as a member of the Punjab Committee) by the Central League at its meeting held at Agra.

The present abject condition of India.

16. The *Hindu* (Lahore), of the 19th May 1914, publishes from Pandit Babu Ram, *Gauhar*, a poem headed "India on the wane." There was a time, says the writer, when our country was a garden of paradise, but now-a-days it is nothing short of a hell. The time once was, when India teemed with people, but has now become a deserted house. In conclusion, he deplores that while other countries are making advancement India is on the high road to ruin.

Lala Munshi Ram, Muhammadans and Government.

17. The *Ahl-i-Hadis* (Amritsar), of the 15th May 1914, publishes an article headed "Lala Munshi Ram's attack on Muhammadans." Lala Munshi Ram of the Gurukula, says the paper, some time ago received some seditious writings which led him to write a letter to His Honour the Lieutenant-Governor of the United Provinces, expressing his abhorrence and remarking that such effusions must have been composed by a person filled with the Muhammadan spirit of *jehad*. This observation on the part of Lala Munshi Ram has wounded the feelings of Muhammadans, so much so that all Muslim newspapers have taken exception to it.

The paper considers that Lala Munshi Ram has probably construed the word '*jehad*' as implying hostility to Government. This sort of *jehad*, it may be borne in mind, was once openly commended by the Lala, and it is possible that in the present instance he has been misled by the reflection of his own ideas. In his paper entitled the *Sat Dharm Parcharak*, dated the 27th April 1906, the Lala not only eulogised the agitation which was then being carried on by Bengalis but remarked that streams of blood had been shed for the protection of the precious right of freedom of speech and writing; that the honour of the whole country rested on Bengalis; that the latter should rise and wake up or remain in a degraded condition for ever; and that Government had no right to expect the people to render it any help in carrying on the administration of the country (*vide* paragraph 7 of Selections No. 18 of 1906). The article concludes by asking whether the writings received by the Lala contained views more bitterly hostile to Government than those expressed by him in his paper.

The English and the Indian law.

18. The following is from the *Panjabee* (Lahore), of the 23rd May 1914 :—

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"In England even Sir Edward Carson cannot be convicted because his offence is a hypothetical one, though he has actually raised an army of volunteers to fight the King's soldiers in an eventuality that is sure to happen, has hurled defiance at Parliament and has been perpetually preaching the gospel of active and violent resistance to constituted authority. In India individuals may be not only convicted, but sentenced to long terms of rigorous imprisonment, for no other offence than that they do not know how to measure their words. The severity of the Indian law is a legitimate ground for complaint in itself, but what is a still more legitimate ground is the distinction between the Indian law and the English. Let real offence be punished by all means in England as well as in India; but the law should be the same in India as in England."

Financial assistance for communal progress.

19. The following is from the *Tribune* (Lahore), of the 28th May 1914 :—

"In another column we publish a remarkable article contributed by Rai Bahadur Ganga Ram, C.I.E., M.V.O., on the sinews of war for the organization and development of the Punjab Hindu Sabha. He quotes the 'objects' of the Sabha as all laudable in their way, but asks as a practical man of business how they can ever be attained with a couple of thousand rupees in the year as subscriptions. He is too experienced a worker in the field to charge his fellow-Hindus with want of sympathy for the regeneration of the community. Already they have been bearing more than their legitimate share of communal and national burdens. He seems to agree that it is really cruel to place fresh burdens on their shoulders while no effort has been made to see that the payments now being made by them are fully utilized for those purposes for which they are intended. He refers specially to the funds that are made available in the shape of 'Dharmada', which every *Arhatia* (commission agent) charges on every article which passes through his hands. We fully agree with him in the opinion that the commission agent is morally, and even legally, bound to furnish satisfactory accounts of the moneys collected by him in the name of Dharmada; and it certainly rests with the community to compel commission agents to surrender the amounts thus collected to representative institutions, at the same time giving them a fair choice of institutions the objects of which appeal to them most. Rai Bahadur Ganga Ram estimates the trade of this Province at 8 crores; and upon this he expects to realise a sum of Rs. 25,000 as Dharmada. Of course, the entire trade is not in the hands of the Hindus. Nor are all Hindus likely to be enamoured of the policy and politics which find favour with the Hindu Sabha as managed at present. In any case a contribution of Rs. 12,000 to 15,000 per annum from this source to the coffers of the various recognised associations is not to be despised, and Rai Bahadur Ganga Ram's proposal ought to be strongly supported by the community."

Government officials and the people.

20. The following is from the *Panjabee* (Lahore), of the 23rd May 1914 :—

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"Coercion in any form or shape is unthinkable, but between coercion on the one hand and apathy and indifference on the other there are the endless degrees and varieties of persuasion. The educated community want an assurance that the officers of Government, now that they are definitely and authoritatively told that force is no remedy and that it should never be tried, are not going to fall back upon the plea that the people are ignorant, illiterate, prejudiced and obstructive and that nothing can be done to improve their sanitary condition. The problem of overcoming the influence of habit and custom, ignorance and prejudice must be looked upon in the same light in which all other problems of Government are—as problems that must be solved, if the Government is to justify its existence."

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II.—AFGHANISTAN AND TRANS-FRONTIER.

Frontier outrages.

21. The following is from the *Tribune* (Lahore), of the 26th May 1914:—

"Sir George Scott Robertson's question in Parliament on the outrages in the North-West Frontier Province elicited the usual stereotyped reply. But Sir George promptly followed it up with a supplementary question. He asked whether the existing frontier arrangements were made by Lord Curzon, whether they had been seriously considered by the Indian Press and whether they were satisfied with them. Mr. Roberts asked for notice of that and we understand that Sir George has given notice of a question. For several years past we have been consistently opposed to the frontier policy of Lord Curzon. With his scheme of reform and reconstruction began the misfortunes of the peaceful Hindu traders in that Province. The tribesmen did not understand his policy or they misunderstood it. In any case the result was the same. The Government failed to adopt adequate measures to protect Hindus who were, and even now are, being plundered. The Pathan felt encouraged and plundered the *sahib log*. That is Lord Curzon's scheme in brief. The *Times of India* and the *Englishman* now support us in condemning that ill-fated policy, although they were both among the staunchest supporters of everything said and done by that superior person. It is extremely undesirable to delay inquiry into the working of Lord Curzon's scheme and we hope our friends in England will endeavour to impress this fact on the mind of the Secretary of State."

III.—NATIVE STATES.

Kashmir affairs.

22. In a note entitled "Hindus looted by Muhammadans in the Kashmir State," the *Dipak* (Lahore), of the 22nd May 1914, reproduces a letter from its correspondent to the effect that on the 15th May 1914 of some 15 thousand Muhammadans of Rampur Rajauri (Kashmir State), who had assembled for Friday prayers, about two thousand began looting the houses of Hindus. It is estimated that in the end they took away property worth about two lakhs of rupees.

The *Desh* and the *Hindu*, of the 22nd May 1914, make similar remarks and ascribe the dakaiti to the preaching of a Muhammadan Maulvi who has recently arrived there.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindus and Muhammadans.

23. Writing under the heading "The Hindu-Muslim Unity" the *Jhang Sial* (Lahore), of the 18th May 1914, contends that religious bigotry alone is the cause of disunion existing between the two great communities inhabiting India. It may, however, be borne in mind that when Muhammadans came into this country they were needed in it, but they are no longer required, because the country is now governed by the British people. This being the case, it is now inadvisable on the part of the Muhammadans to be so carried away by the pride of having been once the rulers of the country as not to regard Hindus, who were the masters of India before the advent of Muslim rule, as their equals. So long as Muhammadans do not regard Hindus as their life and blood, no *rapprochement* can ever be effected between them. On the other hand, had Hindus and Muhammadans been united, they would never have been regarded as coolies in foreign countries, and the Press Act would never have been enforced in India.

Writing under the heading "The Hindu-Muhammadan Unity," the same paper, in its issue of the 22nd May 1914, says that if the Hindu-Muhammadan question is settled once for all, Government will have no need to maintain the Criminal Investigation Department. Indeed, Hindus in that case will not feel the necessity of constantly keeping an eye on their degraded condition, and Muhammadans also will steer clear of the (dangers of the) fight for political importance. Moreover, if the two communities are reconciled with each other, sedition also, which owes its origin to partiality shown to a particular community, will cease to exist, and Government also will be relieved of the anxiety of attaching special importance to a particular community. After remarking that the importance of union between the two communities is realised by all, the paper says that the whole press should endeavour to put an end to the Hindu-Muhammadan disputes.

Writing under the heading "Difference between us and them," the *Munir* (Jhang), of the 24th May 1914, says that it is surprising and a matter for regret that in spite of the fact that Muhammadans have joined the Indian National Congress, raised their voices against kine-killing, acknowledged Ram, Krishen and Guru Nanak as prophets of their time, eaten things from clean and unclean hands of Hindus and offered to be reconciled with them, they are termed by their (Hindu) brethren as the enemies of unity and as the very embodiment of enmity and prejudice.

Referring to the decision of the Executive Committee of the Punjab Muslim League to invite the Secretary of the Punjab Hindu Sabha to take part in a conference for promoting amity and good will between Hindus and Muhammadans, the *Dipak* (Lahore), of the 15th May 1914, says that so long as the Hindu Sabha is not organized in such a way as to make it a representative body of Hindus, it is useless to call upon it to send somebody who, under the present circumstances, cannot be held to be the true representative of the Hindu community.

The *Punjabee* (Lahore), of the 26th May 1914, publishes the following :—

> "We have already announced in these columns that the Punjab Hindu Sabha have, in response to the invitation made to them by the Executive Committee of the Punjab Moslem League, nominated fifteen gentlemen to co-operate with a number of Muhammadan gentlemen in devising measures for improving the relations between the two communities in the Punjab. At the same time we think it necessary to point out that the remedy for the present state of things that has sometimes been suggested by Muhammadan gentlemen of light and leading has not struck us as being in any way calculated to be effective. Co-operation in games and in social functions is all very good, but it does not go to the root of the matter. The disease is political or rather politico-religious and the remedy must equally be political or politico-religious. Any measure that will leave the differences between the two communities in the spheres in which they are most bitter to take care of themselves, while providing for co-operation in other spheres, will be worse than useless."

An institution for the training of Arya preachers in the Gurukula.

24. Writing under the heading "An institution for preachers in the Gurukula," the *Parkash* (Lahore), of the 24th May 1914, says that all experiments hitherto made for founding an institution for the training of preachers having failed, the Punjab *Arya Prati Nidhi Sabha* has again decided to make the attempt and has chosen the Gurukula for the purpose. The paper urges all those who take any interest in the Arya Samaj to do their best to make the institution a success, and asks all intending candidates to send in their applications at once to *Mahatma* Munshi Ram, Governor, the Gurukula, Kangri.

Mr. Krishna and Sikhs.

25. Writing under the heading "Mr. Krishna's love of justice," the *Loyal Gazette* (Lahore), of the 24th May 1914, expresses surprise that while Mr. Krishna severely takes to task Swami Dharampal for publishing the book entitled *Gyan Parkash* and tries to paint the Swami's past life in the darkest colours for the same reason, he approves of the conduct of two authors who wrote a grossly obscene book entitled the *Khalsa Panth ki haqiqat* attacking the Sikhs, and urges the Aryas to help the said authors. The paper concludes by remarking that justice demands that Mr. Krishna should have proposed a reward for Swami Dharampal seeing that he suggested that the authors of the booklet should receive help from the Aryas.

Elsewhere the paper says that while suggesting that the Aryas should help the aforesaid authors, Mr. Krishna declares that it is not proper that the time and money of the Arya Samaj should be spent on the prosecution of Dharampal. Government should be moved to confiscate his books. The procedure would be cheaper. In other words, the Arya Samaj should, according to Mr. Krishna, spend money to help those who wound the feelings of Sikhs, but at the same time the prosecution of Dharampal is not a case for expenditure of Samaj money. Mr. Krishna appears to threaten the Sikhs, but he should bear in mind that the latter are not afraid of these idle threats. The Sikhs, moreover, are watching how Aryas are helping the accused in the Delhi Conspiracy Case with funds.

Sikhs and their leaders.

26. Writing under the heading "Save yourself from suicide," the *Loyal Gazette* (Lahore), of the 24th May 1914, deplores the conduct of some Sikhs who, taking advantage of the Rikabganj *Gurdwara* affair, are trying to satisfy their personal grudges by passing resolutions to the discredit of the Khalsa Diwan and by declaring that they do not consider Sardar Sunder Singh their leader. After remarking that religious societies should be above personal grudge and spite, the paper says that if Sikh societies begin to pass unnecessary resolutions without thinking of the consequences, the result will be that resolutions from the community will lose all value. Indeed, they should bear in mind, it adds, that passing resolutions against each other is committing communal suicide.

The Rikabganj *Gurdwara* affair.

27. Writing under the heading "The Rikabganj *Gurdwara*, Delhi: Disunion among Sikhs," the *Jhang Sial* (Lahore), of the 16th May 1914, deeply deplores the split in the Sikh community caused by the Rikabganj *Gurdwara* affair and says that whenever the Sikhs wish to make progress, dissensions arise and drag them back. After remarking that the Chief Khalsa Diwan, which was once held in great respect by the Sikh community and which the Punjab Sikhs used to consider their representative body, is now being termed a traitor: in this connection the paper refers to the resolution passed by the Sikhs of Lyallpur, Gujranwala, Lahore, Sialkot and other places.

Sikhs and their future.

28. The *Khalsa Sewak* (Amritsar), of the 19th May 1914, publishes a communication in which the author deplores the prevalence of discord amongst the Sikhs and the small progress made by education in their community, so much so that others, especially Aryas, have ventured to attack their religion, and urges that steps must be taken to educate Sikh preachers to enable them to hold their own in religious controversy. If 500 zealous Sikhs come forward to help him with one rupee each per month the writer is confident that he will be able to destroy the vilifiers of the Gurus (*lit.* transplant them in salt water seas) and to suppress the Dayanandi plague in the course of the next eight years.

A society of Hindu-Muhammadan Union.

29. Writing under the heading "A unionist meeting," the *Jhang Sial* (Lahore), of the 19th May 1914, refers to the society founded by Mr. Muhammad Akbar Umar, Barrister-at-law, Lahore, with a view to promote fellow-feeling in the country, but which ceased to exist for want of public support, and says that the said society has again commenced its work and that on the evening of the 16th instant a meeting of the unionists was held at the bungalow of Mr. Akbar Umar, where it was decided that the society should be resuscitated, that it should carry on its work with renewed vigour and that its next meeting should be held on the 28th. The society, adds the paper, intends to hold its anniversary meeting in November, when the Lieutenant-Governor of the Punjab will be asked to occupy the presidential chair.

Sikh organisation.

30. The following is from the *Khalsa Advocate* (Amritsar), of the 23rd May 1914:—

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> "The Rikabganj *Gurdwara* has disclosed the fact that in the *Panth* some obstinate persons have appeared again. These persons regard no law of constitution, but wish all classes of Sikhs to carry out their unreasonable wishes. If they are called to join in the deliberations for a common cause, they have not the moral courage to grace meetings, but their obstinacy makes them sit at the doors of the national meeting simply to introduce disorder into the assembly. If their obstinacy is not humoured by the *Panth* they go out to ask help from opponents of the *Panth* or begin to spread false rumours, misunderstandings and stories which are quite contrary to fact. Their agitation is carried on by wire-pulling, organizing meetings of persons who do not understand matters or those who wish to advertise themselves. These practices show that the present organization of the *Panth* is not perfect and that careful enquiry is required into the circumstances which give birth to such misdemeanour."

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"When each member of the Deewan does not fully understand his own responsibilities how can we expect each member of the theocracy to understand them? hence it is that some times even educated members finding themselves in the minority go out and foment agitation against the constitution of the Deewan. They consider that this action on their part will bring round to their side the members who are in the majority. May we ask whether this is done in civilized communities; does any member of the Executive Council of any Government, finding himself in the minority, break himself and stir up the opposite parties to organize violent opposition against the Executive Council? No, never, but it is wonderful that the Sikhs do not stop even here, but go a step further. They go out beyond their Sikh circle and ask help from *Samajists* and Hindus or else threaten them with burning their organs and giving up subscribing to them."

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Nautches and public morality.

31. The following is from the *Arya Patrika* (Lahore), of the 23rd May 1914:—

"We cannot help raising our feeble voice in favour of public morality. It is a known fact that *nautch* is very demoralising and deserves to be put down. The women who perform the *nautch* are no doubt called dancing girls and they are professional people; but they are seldom married and as a rule lead the lives of public prostitutes. The practice of calling these professional women on the occasion of marriages or other festivals is reprehensible, and deserves to be condemned. But in these days no force can be employed to put it down unless it be the force of enlightened public opinion. It is essential that strong public opinion should be created against the practice, and leading men in the Hindu community refrain from indulging in these harmful amusements. They are not innocent amusements, and they seriously affect the morals of the young who generally flock to all such dancing girl parties or other gatherings, where they sing and dance. Rich people are great sinners in this respect; they have plenty of money and, in order to be popular with the masses, provide *nautch tamashas* for the people.

The *Arya Samaj* and its followers.

32. The following is from the *Arya Patrika* (Lahore), of the 23rd May 1914:—

"Can it be denied that some men have joined the *Arya Samaj* to advertise themselves or their goods? Can it be denied that some men pay money to the institutions of the *Arya Samaj* to advertise themselves and their goods? What consideration can such persons have for *dharma*? Of course they pretend to serve the cause of *dharma*. Men who pay money to the institutions set up by the *Arya Samaj* in order to gain *good name only*, (*i.e.*, they have money enough but no character, and they want to buy it with their money), are a bit better than those who seek advertisement to increase their gains. But even they care very little for *dharma*—all that they want is that they may be believed to be *dharmic*, although in reality they may be the opposite; they want the esteem and regard of their fellowmen and they pay the *Arya Samaj* to get it for them. These two classes of men are responsible for considerable trouble in the *Arya Samaj*. There is yet another class. They who failed to procure a livelihood elsewhere, joined the *Arya Samaj* to secure a living. Their basic principle being to secure food and clothing, they will use the *Arya Samaj* as means to that end. Do we not see *Musalman* singers, singing Hindu *bhajans* at the doors of the Hindus, first thing in the morning? These are all very devotional songs, but *Musalman* professionals sing them for money. So the *Arga Samaj* has professionals who serve for money, but the worst feature of the situation is that some of these professionals pretend to be genuine *Arya Samajists, i.e.*, they pretend they are there for *dharma* and not for money.

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"The trouble of the *Arya Samaj* is economic and the disease is hypocrisy. What is to be done? They who depend for their living on the good opinions of men in the *Arya Samaj* should be shorn of all assumed piety, or the garb of their public service torn off. *It should be made a rule that such persons do not come into prominence or hold offices.* For this purpose it is necessary to create strong public opinion. It is necessary to bring home to the public mind the truth that he who is working for money in the *Arya Samaj* and depends for living upon the sale of his goods—be his words what they may—is not the person to be trusted. He cannot be a genuine preacher, he cannot be allowed to lead. He who wishes to serve the *Arya Samaj* must come with food for his stomach—hungry people cannot serve the *Arya Samaj*. For, 'what crime is there that a hungry person will not commit?'—so says Manu. A needy person is always indifferent to *dharma*."

VI.—LEGISLATION.

The Press Act.

33. The *Millat* (Lahore), of the 22nd May 1914, says that Government enforced the Press Act under the impression that it would prove efficacious in suppressing sedition. But experience has shown that the old way of suppressing sedition was much more efficient than the present one, seeing that while under

the new arrangement those editors of newspapers, who were required to furnish securities, gained popularity, their *confrères* under the old arrangement, who were sentenced to undergo imprisonment, either gave up their evil ways or abandoned journalism for ever. After remarking that the object of the Press Act is not to suppress sedition but to teach a lesson to those papers, the writings of which are objectionable but in substantiation of which no judicial proof can be adduced, the paper says that section 124 A was much more effectual in suppressing sedition, because a sentence of imprisonment, however small, is calculated to humble even the greatest advocate of sedition. Now, however, guilty newspapers are called upon to furnish security, which is contributed by their subscribers, and merely proves a tremendous advertisement.

VII.—GENERAL ADMINISTRATION.

(c)—*Municipal and Cantonment affairs.*

Health Officer for the Lahore Municipality.

34. The *Shamsher-i-Qalam* (Lahore), of the 13th May 1914, publishes a note headed "Health Officer in the Lahore Municipality." After remarking that the appointments of Indians to high posts is calculated to strengthen the relations between the rulers and the ruled, the paper refers to the news published by the *Hindu* newspaper that the post of health officer is vacant in the Lahore Municipality, for which two persons, of whom one is an Indian and the other an Englishman, have offered themselves as candidates, and says that when both the above gentlemen are equal as regards experience and ability, there is no reason why the Indian gentleman should not be selected for the post. In conclusion, the paper expresses a hope that the public voice will be respected and that the question of colour will not to be taken in consideration.

Cantonment Magistrates in India.

35. Writing under the heading "The real position of Cantonment Magistrates," the *Vakil* (Amritsar), of the 23rd May 1914, refers to the *Paisa Akhbar's* article on the subject and says that as far as the welfare of the people and civil justice is concerned it is wrong to place the Cantonment Magistrates under the military authorities. After remarking that the military authorities are apt to show partiality to military subordinates to obstruct police investigations that scandal may be avoided, the papers say that Cantonment Magistrates ought to be vested with full powers so that they may carry on their work unhindered. Indeed, Cantonment Magistrates ought to be placed under the Local Government as they were before, so that they may efficiently safeguard the rights of the civil populations of their Cantonments. Otherwise they are bound to obey the Cantonment officers ; and Indians living in Cantonments will have to suffer injustice in silence.

Removal of cattle from towns.

36. The following is from the *Tribune* (Lahore) of the 28th May 1914 :—

> "Our Amritsar correspondent has given a full account of the discussion that took place at the last meeting of the local Municipal Committee on the question of removal of cattle from the city. The Punjab Sanitary Conference held at Simla last year considered this among other questions, and there is no doubt that the insanitation caused by the present practice should be removed. But the suggestion made at Amritsar to remove cows wholesale from the city appears to be a too drastic and needlessly harmful procedure. No other city or town in India has adopted this unpractical step. The Bombay Municipality is justly regarded as a model, and Bombay is certainly an efficiently managed town. But in regard to cows and buffaloes, the Health Department only insists on a high standard of sanitation and an inspector regularly visits the cow-sheds and sees that the bye-laws are properly observed. Why should not Amritsar follow the same example ? The milch cow in India is an important ally of the housewife. Few could live without milk and curds and this important supplier of human food should not be banned from any town as if it were a plague or scourge in itself. Apart from all religious sentiments, common sense and self-interest require that cow-sheds should form part of every house in any well-managed municipal town, and they should be kept perfectly clean and free from insanitary effects. The Amritsar Municipality has appointed a Sub-Committee to report on this question, but we wish to suggest that the members of the Committee should pay a visit to Bombay and see how so densely inhabited a city has managed to keep cows inside the city and what bye-laws are framed to regulate the sanitation of cow-sheds. People in the Punjab will certainly support reforms calculated to improve sanitation, but not a revolution in their mode of life."

(d)—*Education*.

The Western system of education in India.

37. The *Jhang Sial* (Lahore), of the 19th May 1914, publishes a note headed "Need of improving the Western system of education," in which it attributes the present unrest in the country to the Western system of education in vogue in the country. After remarking that the present system has proved a failure, and that Anglo-Indians spare no opportunity of throwing the blame on Indian students, the paper says that there can be no denying the fact that if Western education had not been introduced in India, Indians would never have known even the names of crimes which are being perpetrated at the present moment in the country and causing the greatest trouble to the whole of India.

A suggestion on the choice of books.

38. The *Himalya* (Lahore), of the 22nd May 1914, publishes a communication in which the writer Lala Sagar Chand, London, suggests that the following books should be carefully read by young Indians. He hopes that these books will be translated into Urdu and Hindi, adding that if this is done, much benefit will accrue to the country and the nation:—

1. Emile Gaboriean's novels.

2. The English translations of Björnson's and Ibsen's dramas.

3. Tolstoy's novels and writings.

4. Mazzini's *Duties of Men*.

(The latter book should be placed in the hands of every child.)

5. Mill's books. (Mill, it may be borne in mind, tried hard to secure *Swaraj* for all countries under British rule.)

6. Sir Thomas Raleigh's *Elementary Politics*.

7. T. Booker Washington's writings.

8. The Life of Bonaparte and Shakespeare's *Julius Caesar*.

9. Jane Porter's *Scottish Chiefs*. (This book contains an account of the Scottish war for liberty, as also the life of Scotland's famous martyr Sir William Wallace.)

10. The *Ramayana* and the *Mahabharta*.

11. The writings of Swami Viveka Nand, Swami Ram Tirath, Swami Baba Premanand Bharti, and Swami Abhedanand.

12. Edwards Carpenters' writings,

13. Bankim Chander Chatterji's novels.

14. Sister Niveditta's works.

15. Mahashai Satdhari's *The Standard of Truth* and Professor Diwan Chand, M.A.'s *The Nine Great Men of the World* and the *Superiority of Women*.

16. The Tod's *Rajasthan* and the *Hitopdesha*.

17. The *Modern Review*, the *Zemana* and the *Prabuddha Bharat* Magazines.

18. Maulana Hali's and Iqbal's poems.

The *Times* and Indian students in America.

39. The following is from the *Panjabee* (Lahore), of the 26th May 1914:—

"Mr. Rafidin Ahmad, General Secretary, Hindustan Association of America, Iowa City, Iowa, U. S. A., has addressed the following letter to the *Times*:—

"'In your weekly edition of April 5, 1914, your Washington correspondent makes some statements which call for some reply. It is natural that individual Indian nationalists should have peculiar views of their own. But to conclude from the arrest of Mr. Har Dyal at San Francisco, that "a good deal of money is again being collected" and "an organized band of Indians was engaged in a campaign of misrepresentation" shows utter ignorance of the facts and is one of those chimerical ideas which often disturb too enthusiastic men. Some of us have been in the United States for eight or ten years and we know of no organisation whatever which is collecting money for anarchist purposes or was engaged in a compaign of misrepresentation.

"'As General Secretary of the Hindustan Association of America, which is a student organisation solely to further the educational interests of the Indian students in this country, I am in touch with most of our students in the United States, and I can say, with all the emphasis I can command, that the Indian students have absolutely nothing to do with the anarchist movement. A calumny is being thrown on their fair name, by insinuating that Mr. Har Dyal is a student. Mr. Har Dyal has never been a student in this country, he being an M.A. of the Punjab University. These are facts, and we strongly object that our name should be associated with the anarchist agitators. Let me assure you, sir, that the Indian students in the United States understand their situation quite well, and all their activities are watched very closely by the Hindustan Association of America.'"

(e)—*Agriculture and questions affecting the land.*

The zamindars and *takavi* loans.

40. In a note headed "Open bribe-taking" the *Shamsher-i-Kalam* (Lahore), in its issue dated the 19th May 1914, says that nothing has been done up to the present to put an end to the difficulties still experienced by the landowners and the cultivators in regard to the system of bribe-taking by the Patwaris at the time of *takavi* advances.

The Punjab Canal Colonies.

41. The following is from the *Tribune* (Lahore) of the 27th May 1914:—

"On the 7th instant before the Indian section of the Royal Society of Arts, London, Sir James M. Douie, K.C.S.I., read an illuminating paper on the creation and development of the canal colonies in the Punjab and on the growth of the Province in wealth and prosperity as the direct outcome of this far-sighted, beneficent and statesmanlike act. * * * * Sir James Douie assures us that benevolent autocracy was just what was wanted at the time 'so long as the autocrat was also the servant of his people.' He explains this strange and anomalous combination of 'benevolent' autocracy and service of the people in his own inimitable style. For instance he says:—

"The Colonisation Officer's task was only begun when he had sent the duly accredited colonist to the village selected for him and given him the slip which indicated the square of which he could take possession. He was expected in the expressive phraseology of the East to be his 'father and mother,' to help him if he found the arrangement for watering his square unsatisfactory, to try to arrange an exchange if the square first allotted proved unsuitable, and generally to be ready to listen to any complaint reasonable or unreasonable. That is what I mean when I say that the benevolent autocrat' had to be the servant of the people. He exercised fatherly discipline in ways that were less welcome, and insisted on village sites being laid out on a regular pattern, with broad roads and commodious house sites, on certain sanitary rules being allowed, on a well being sunk to which each colonist contributed his quota and on trees being planted. In many cases his fatherly discipline took no doubt that form of authoritative advice with which Lord Cromer and Lord Kitchener have made us familiar and *it is quite likely that in the desire to make the colony a model settlement in every respect the thing was overdone.*

"The italics are ours. The passage is important as proving the existence of discontent among the colonists notwithstanding a certain admixture of a desire to 'serve' in the 'benevolent autocrat.' It is not, however, necessary to labour the point. Only for the sake of historic accuracy he might have presented his audience the other side of the picture, but he has entirely failed to do it. The Government has been pleased to spend a portion of the tax-payers' money in bringing water to arid areas. Its agents have taken pains to collect a particular class of cultivators to people the jungli tracts. But it is certainly the unremitting labour of the people and the enormous sacrifices made by them individually that have enabled Government to convert vast stretches of forbidding waste into smiling fields and to fill its coffers with revenue which is increasing by leaps and bounds. Sir James Douie stops short of explaining the legitimate grievances of people whose toil has brought in all the revenue. He closes his eyes altogether to the mistakes committed in re-settlement and ignores the fundamental question of the legality of retaining Government's right for 'rent' at half the ascertained net assets after parting completely with proprietary rights."

(f) *Railways and Communications.*

Railway concessions to Anglo-Indian schools.

42. Writing under the heading "Railway-fare concession to Anglo-Indian schools," the *Dipak* (Lahore), of the 24th May 1914, says that an Anglo-Indian newspaper of Calcutta writes to say that the Anglo-Indian Association has sent an application to all the Railway Companies asking that the teachers of European and Anglo-Indian Schools may be granted the con-

cession of travelling Second Class by paying Inter-class fare. After remarking that it is believed that the above question will be considered by the next Railway Conference to be held at Simla in September, the paper says that "we" do not mean to say that no concession in Railway fare should be allowed to teachers of European Schools, but what "we" want to say is that if it is essential to give the above concession to teachers there is no reason why the said concession should be confined to teachers of European Schools only. Teachers of Indian Schools are more deserving.

(h)—*Miscellaneous.*

Sanitary policy of the Government of India.

43. The *Tribune* (Lahore) of the 24th May 1914, publishes the following :—

* * * * * * *

"It probably does not enter into the consideration of Government that with Indians domestic and personal hygiene is intimately connected with religion, and that the active assistance of Indians ought to be invoked both to overcome ignorant opposition and to popularise the inception and execution of sanitary measures on well-defined and approved lines.

* * * * * *

"We do not want to exclude Europeans from the posts of Deputy Sanitary Commissioner and Health Officer. Their presence is necessary for healthy rivalry and mutual emulation in sustained efforts for reaching the goal of real reform. We ask for two things, a larger enlistment of qualified Indians and a grant of equal facilities to prosecute research, to investigate schemes to propagate knowledge, and to execute the sanctioned schemes. The highest places, including those of the Sanitary Commissioner, ought to be open to fully qualified Indians, and privilege and prerogative finally should be abolished.

* * * * *

"Sanitary reform must rest on a knowledge of the people, their conditions of life, their prejudices, social customs and habits, their surroundings and financial means. The Government of India frankly recognise this, and it is now the duty of Local Governments to secure the active co-operation of the people by a liberal and ungrudging enlistment of Indians in all branches. Of course, progress must to some extent depend on the diversity of local conditions, but it would be a great mistake to bring forward the fur-coat theory where the habits, sympathies and inclinations of the people have more or less a religious basis throughout the country. The advance made in and the example set by one province cannot be said to be valueless to an adjoining province. The point that should be recognised is that the Government of India have only laid down the main principles and that the responsibility of furthering progress in conformity with those principles devolves on the Provincial Governments. All the troubles in execution come when the man on the spot generally tries to cut and prune and make the reform a mere name."

Erratum.

For Selection *No.* 17, dated the 16th May 1914, *read No.* 20.

SIMLA :
The 30th *May* 1914.

J. SLATTERY,
First Assistant to the Deputy Inspector General.

Punjab Government Branch Press—4-6-14—No. 9—175—H. L. S.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Asis, B.A.	Nisam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli*	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	...
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette*	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Badr*	Qadian, Gurdaspur District.	Muhammad Sadiq	Miraj-ud-din	1,200 „
41	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 „
42	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
43	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
44	Chaudhwin Sadi†	Rawalpindi	Qazi Siraj-ud-din Ahmad	Qazi Siraj-ud-din Ahmad	500 „
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Das. Sharma	Thakar Das, Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copies.
48	Fazal	Qadian, Gurdaspur District.	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam	Ditto	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
53	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
54	Jiwan Tat*	Do.	Dev Rattan	Dev Rattan	375 copies.
55	Kam Dhenu	Ludhiana	Bishen Singh	Daulat Ram	1,500 „
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
58	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
59	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
60	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
61	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies.
64	Musalman	Amritsar	Ilm Din	Ilm Din	425 ,,
65	Nasim-i-Hind	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
66	Nur	Qadian, Gurdaspur District.	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 ,,
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 ,,
69	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 ,,
70	Philosopher*	Do.	Dina Nath, Sharma	Amin Chand	...
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
72	Rajput Gazette*	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 ,,
73	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 ,,
74	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 ,,
75	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 ,,
76	Shamsher-i-Qalam*	Lahore	Nur Ahmad	Nur Ahmad	...
77	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
78	Sharif Bibi*	Lahore	Fatima	Muhammad Din	500 ,,
79	Sialkot Paper*	Sialkot	Todar Mal	Todar Mal	250 ,,
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 ,,
81	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
82	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
83	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
84	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
85	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 ,,
86	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 ,,
	FORTNIGHTLY.				
87	Brahman Gazette*	Rawalpindi	Vidya Rattan Prakshar	Bakhshi Dhera Mal	700 copies.
88	Mister Gazette*	Do.	Ali Bakhsh	Ali Bakhsh	100 ,,
89	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 ,,
90	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 ,,
91	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 ,,
92	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
93	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
94	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
95	Al Aziz	Batala, Gurdaspur District.	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
96	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
97	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...

* Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH JUNE 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
98	Anwar-ul-Sufia*	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
99	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „
100	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
101	Brahman Rai Patrika	Do.	...	Diwan Chand	...
102	Fasana†	Do.	Rahim Bakhsh	H. Muhammad Firoz-ud-din	1,500 copies.
103	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
104	Indar*	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
105	Iqbal*	Ludhiana	Muhammad Sabir	Muhammad Sabir	...
106	Insan†	Amritsar	Ghulam Qadir	Ghulam Qadir	500 „
107	Jain Udhey	Do.	Fattu Ram	Fattu Ram	...
108	Jauhar	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
109	Kakezai Social Reformer†	Lahore	Fazl Din	Fazl Din	400 „
110	Makhzan	Do.	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
111	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
112	Mastana Jogi	Do.	Sufi Lachman Parshad	Sufi Lachman Parshad	...
113	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
114	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
115	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
116	Shauq	Lahore	...	Shauq Muhammad	...
117	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies
118	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 „
119	Sulah Kul	Montgomery	Fateh Chand	Fateh Chand	...
120	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
121	Tashhiz-ul-Azhan	Qadian, Gurdaspur District.	Feroz Shah	Ch. Abdul Salam	...
	GURMUKHI.				
	TRI-WEEKLY.				
122	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
123	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies
124	Khalsa Samachar	Do.	Bahadur Singh	Bahadur Singh	3,000 „
125	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
126	Patiala Gazette*	Patiala	Gurbakhsh Singh	Patiala State	...
127	Punjab Reporter†	Amritsar	Ganda Singh	Ganda Singh	400 copies.
	MONTHLY.				
128	Namdev Pattar	Lahore	Khazan Singh	Khazan Singh	...
129	Punjabi Surma	Do.	Dharm Dev	Dharm Dev	...

*Not received during the week.
†Temporarily ceased to exist.

I.—POLITICS.

(a) *Foreign.*

Christians and Muhammadans.

1. Writing under the heading "An attack on 'the spirit of existence' of Muhammadans," the *Vakil* (Amritsar), of the 23rd May 1914, says that although the destructive and fatal calamities which have befallen the Muhammadan world during the past few years have caused serious injury to the prestige and influence of Muhammadans, still the thing of which they are proud and for which they are prepared to sacrifice their lives is yet in their possession, and they can regain their past greatness with this 'spirit of existence' (*Ruh-i-hayat*) even though they are crippled by being deprived of all Islamic kingdoms. Continuing, the paper refers to the London *Times*' article on the newly-discovered Arabic writings alleged to constitute the Quran, and quotes extracts to show the discrepancies in the criticisms of the original Quran made in the light of the newly-discovered Arabic writing. After remarking that Khawaja Kamal-ud-Din has already sent a rejoinder to the above article for publication in the *Times*, and that Muhammadans should try to repel all attacks on their religion by means of articles in newspapers and by publishing books, the paper urges Muhammadans to take immediate steps to reply to the secret conspiracies and plots which are being hatched against them and which conceal below a smooth exterior an unholy purpose, adding they should bear in mind that any failure in this matter will inflict on them an injury which will not be righted by the efforts of centuries.

The same paper of the 27th May 1914, says that the force which has been brought to bear on Muhammadans by Bulgarians to embrace Christianity, the slaughter of the former on their refusal to change their faith, the zealous devotion to secure the development and progress of the missionary movement, and the inducement which is being offered to England and America for converting Albanian Muhammadans to Christianity, are known to all and go to prove that the missionary movement has the deepest relation with the wars of the cross. "We" do not say, it adds, that the aims and objects of crusades are the dissemination of Christianity. Nevertheless, there can be no denying the fact that after such changes (as are wrought by these wars) the Christians are fired by the desire of witnessing the progress of Christianity. It is (now) unnecessary to bring forward any argument to prove the falsity of the idea that Europe keeps politics separate from religion, that it has bid adieu to religious bigotry from a long time past and that Christian preachers wholly devote their time to serving their religion and have nothing to do with the changes in the possession of countries.

The *Zamindar* and the Turkish Relief Fund.

2. The *Paisa Akhbar* (Lahore), of the 24th May 1914, says that it has learnt that on Friday last the *Zamindar* party had it proclaimed by beat of drum that Zafar Ali Khan had collected several lakhs of rupees towards helping the Turks, and that he himself took one lakh and fifty thousand rupees to Constantinople; but that as the *Watan* and the *Paisa Akhbar*, the enemies of the *Zamindar*, kept on saying that the above sum had not been remitted to the Ottoman Red Crescent Society, *facsimiles* of the receipts would be shown to all wishing to see them at the Shahi Mosque and the Wazir Khan Mosque, in order that the people might see them and have their doubts removed. Accordingly, a few persons of the *Zamindar* party took the receipts to the Shahi Mosque and placed them on a table. The Imam, however, had them removed from the table as he was carrying on preaching work, and said in reply to the questions of the *Zamindar* party that as he could not read the writings (which were in the Turkish language), he could not say what was in them, and as no one could read them the *Zamindar* party had to come back disappointed. Again, when the employés of the office of the *Zamindar* took the receipts to the mosque of Wazir Khan, Maulvi Bukhari, who is an Imam of the mosque, paid no heed to them; but at last on their insisting on his saying something, the Maulvi said that he was a resident of Bokhara,

that he knew the Turkish language, and that he had gone through the whole of the report of the Red Crescent Society, finding that in the report a very small sum was shown against the name of Zafar Ali and that the names of the *Watan* and the *Vakil* also appeared in them with the money remitted by them. The Maulvi also saw the receipts and asked the *Zamindar* party to show where the item of one lakh of rupees had been shown. Thereupon, a Musalman who had some sense of shame in him severely took to task the *Zamindar* party, and the latter were subsequently expelled from the cell in the mosque where these conversations were being held.

The Home Rule Bill and India.

3. Referring to the Home Rule Bill, the *Zamindar* (Lahore), of the 31st May 1914, hopes that the kind Government which has granted liberty to Ireland will also some day grant the same to India, with the result that all the difficulties of Indians will be put to an end. Indians should rest assured that the day is fast approaching when Great Britain will have mercy on India, and the country will, God-willing, be relieved of the chains of the Press Act.

Colour prejudice in England.

4. Writing under the heading "How colour prejudice is being spread in the country ?" the *Desh* (Lahore), of the 30th May 1914, refers to the remarks made by Lord Denham, the ex-Governor-General of Australia, and General Sir Ian Hamilton, on the colour question, and says that the same have resulted in still further augmenting colour prejudice in England. The Asiatics, however, have so far been patiently putting up with the insolent tone of similar remarks, but it is surprising that the above-mentioned Liberals should have given utterance to remarks like those under reference. It is true that Lord Denham is free to express himself as he pleases, having now retired from the Governor-Generalship of Australia, but General Sir Ian Hamilton is still in Government Service, and he should have thought twice before giving utterance to such mischievous and contemptuous ideas about a section of loyal and devoted subjects of the British crown. The paper concludes by remarking that such poisonous remarks are simply calculated to injure the feelings of loyal Indian subjects and can serve no useful purpose.

The India Council Bill.

5. The following is from the *Tribune* (Lahore), of the 4th June 1914 :—

> "The first thing to be considered is why Indians would far rather have no Council at the India office than help the retention of the traditional policy of the Old East India Company. In most matters the powers of the Government of India are absolute and their decisions are final. For good or for evil that arrangement should continue, and the people of India are willing to work out their salvation with the aid of their own Council. But those cases in which appeals lie to the Secretary of State, who is the ultimate arbiter of the destinies of the people, should be heard and decided 'in a spirit of judicial impartiality,' as Mr. Burke's scheme had intended. There is not much chance of the Secretary of State being advised by his Councillors 'in a spirit of judicial impartiality' as long as that Council is dominated by the representatives of the Indian bureaucracy who carry with them to the India Office all the bigotry, all the prejudices and all the inherited and acquired notions of infallibility common to the Civil Service.
>
> "True it is that the Indian Civil Service is a splendid body, and India also owes a debt of gratitude to its strenuous labours. But the Service has its own place, and it must be assigned its own legitimate functions. It ought not to be permitted to sit in judgment over its own actions. Whatever its merits in other respects it has this failing : it is habituated to work in a certain groove and it revels in its knowledge of details. This is a positive disqualification for the cultivation of that large-hearted sympathy which proceeds from a wide knowledge of the forces of progress. Now, in the Council as proposed to be constituted although the maximum number of members has been reduced from 14 to 10 and the minimum from 10 to 7, the civilian element is retained at its original strength, *viz.*, 4. This is not reform but retrogression. For these and other reasons we consider that it is incumbent upon the Provinces and Presidencies to protest strongly, firmly and respectfully against this over-representation of the civilian element and to pray for an equal representation of Indian, Anglo-Indian and independent English opinions. This is as necessary as direct election of Indian members in place of the combined system now adopted.

The same paper in its issue, of the 5th June 1914 says :—

"In theory India is ruled in the interest of Indians. But the smallest concession to Indian sentiment is resented by the organs of Indian bureaucracy. For a typical Anglo-Indian protest against Lord Crewe's shadowy concession to popular requests we must turn to the Calcutta *Englishman*. That paper says : 'Within these apparently temperate and harmless lines of the Congress view there is hidden a dangerous and pernicious proposal. . . . The Secretary of State proposes to divest himself of the power to nominate his own Indian Councillors, except from a limited list which will be drawn up not from the Government of India but by the non-official members of the Imperial Council.' For unreasoning obstinacy and perversity it would be impossible to beat the *Englishman*. On its own admission the Congress view is both 'temperate' and 'harmless.' Still it says there is 'hidden' in it a 'dangerous and pernicious proposal.' Wherein the danger lies it does not explain. It does not surely lie in making British rule more acceptable to the people and in making it for the good of Indians in practice as well as in theory. If any danger lurks anywhere it certainly does in attempts such as the one made by the Calcutta paper to resist every modest proposal to make the Government popular by providing for a reasonable measure of popular co-operation. It is too late in the day even for that paper to oppose co-operation of elected non-official members, for greater men, and men with a higher sense of responsibility (*e.g.*, Sir Guy Fleetwood Wilson), have actually challenged the Anglo-Indian obstructionists 'to show that the admittance of air has been otherwise than beneficial not only to the bureaucracy but also to the leaders of public opinion in this country.' It is apparently convenient to overlook this view and assume an attitude of blind antagonism to any proposal that is likely to disturb a familiar state of affairs. As regards the Secretary of State 'divesting' himself of his own power, the *Englishman* cannot be unaware of the intention of the House of Commons and of the Conservative statesmen who established the Council to constitute it partly on an elective basis. The fact that some Anglo-Indians are so tenacious of the powers which they have till now enjoyed is itself an argument for the curtailment of those powers."

The *Panjabee* (Lahore), of the 4th June 1914, publishes the following :—

* * * * *

"In the present case the Secretary of State is to choose his two members from among a considerable number of persons elected by the non-official members of the several Legislative Councils in India. The Secretary of State seems, in this matter, to have followed the advice given him by Lord Courtney in his speech at the Conference with the Congress delegates. The part of His Lordship's speech dealing with this subject is worth quoting :—

> Members of the Secretary of State's Council hitherto had, no doubt, fulfilled advisory functions, but they had also joined in the administration, and particular subjects had been allotted to them. They were in that way joint assistants and advisers of the Secretary of State. But when it came to the question of bringing three elected members over, who were not to act primarily in the capacity of assistants and co-operators, but who would more properly be described as members of the Secretary of State's Opposition, whose duties would be to criticise and examine, and whose object by their criticism would be to modify and perhaps deflect the action proposed by the Secretary of State, that was an entirely new proposition, at which even the most advanced Secretary of State would feel a little staggered. * * * * It had occurred to him it was just possible that in this as in many other matters compromise might be possible, and that instead of sending over three elected members to sit on the Secretary of State's Council, it might be possible to elect a panel in India of forty or more persons who, by their previous training, by service under the Government, by knowledge, by position at the Bar, by their activity in commerce or industry, were fit and proper persons to assist and advise the Secretary of State in the exercise of his functions, and that the Secretary of State might have the privilege of selecting from that panel those whom he was advised would be most serviceable to himself.

* * * * * * * *

"We cannot attach any considerable importance to Lord Courtney's contention that election pure and simple would not do, because the Council had to do administrative work. If the Secretary of State's Council were primarily or even principally an executive or an administrative body, no one would think of election as a possible method of appointment to it. The English Constitution at least makes no provision for the election of members of the executive. But the Council of the Secretary of State is and must in the main remain an advisory body. The Secretary of State is and must continue to be more or less individually responsible to Parliament for the conduct of the India Office. And the most important function of the Council must continue to be, as it now is, to decide issues that arise every now and then between independent Indian opinion and official authority in India. This function can never be properly or adequately performed by a Council which contains no element directly representative of Indian opinion. Not only must such an element be provided for, as an essential condition of the success of the Council, but it must be at least equal to the official element. Two Indian members in a Council of nine, with no less than six "official" members pitted against them would be ridiculously inadequate. If the Council is to consist of nine ordinary members—apart from the financial expert—at least three should be Indians, provided another three are chosen from among public men in England unconnected with the bureaucracy in India. If the latter element is not to be thought of, the number of Indian members must be raised to four or five. The present constitution of the Council is open to the very objection to which, according to so great an authority as Burke, the Directors under the East India Company were open, namely, that they are the representatives of the Indian bureaucracy. And it is this constitution which, with minor modifications, Lord Crewe's Bill seeks to perpetuate."

Indians in Canada.

6. The following is from the *Tribune* (Lahore), of the 2nd June 1914 :—

* * * * *

"This amounts to a denial of Canadian responsibility to the Indian Empire and Indian claims as the largest part of the British Empire. A similar mistake was made by South Africa, and there is no disposition apparently on the part of Canadians now to argue and reason. They want to exclude Indians and they will. They want to celebrate the Empire Day and they will. We are, however, warned with true Canadian consistency that one Mrs. Willard was murdered by a Chinese thief in Canada and the public therefore do not want the Orientals! How will the Canadians fare when Orientals retaliate?"

The Morley Presentation Portrait Fund.

7. The *Punjabee* (Lahore), of the 4th June 1914, publishes the following :—

"As our readers are aware, a special committee, with Sir K. G. Gupta as chairman, and Mr. Abbas Ali Baig, Sir M. Bhownaggree, Mr. L. Palit, I.C.S. (retired) and Major N. P. Sinha as members, has been formed for the purpose of organising a movement for the presentation to the Right Honourable Viscount Morley of an oil painting of himself. A manifesto which has been issued by the committee states that to his unique reputation as a politician, publicist and man of letters, Lord Morley has added a special claim to the appreciation of all classes in India by the extension to the Indian people of a greater share in the government of their country. This is perfectly true, though there are many who think that what are called the Minto-Morley reforms constitute Lord Morley's one special title to India's gratitude. It cannot, indeed, be denied that Lord Morley's term of office as Secretary of State for India synchronised with the passing or adoption of certain measures which were as illiberal as anything could be. The deportation without trial, first of Lala Lajpat Rai and Sardar Ajit Singh, and then of nine Bengali gentlemen took place during his time. The repressive measures, which are still a blot on the statute book, if not his own gifts to us, were for the most part gifts to which he was a consenting party. We have his own authority, as well as that of the late Viceroy, for the statement, that in the adoption of these measures the Government of India had the complete support of Lord Morley. Even as regards the Reform Scheme which is Lord Morley's great and enduring title to India's remembrance, he constantly put a narrow interpretation on it. No one mistook or could mistake it for a scheme of parliamentary government, but the repeated declaration made by Lord Morley that he would be no party to it, if he had any reason to believe that it would inaugurate even the rudiments of parliamentary government, had the effect at last of putting a damper upon the enthusiasm of many who had at first hailed it with passionate delight. The truth is Lord Morley refused to understand New India as it really was, and though his Reform Scheme will doubtless be regarded in future years as a very important step towards the fulfilment of New India's aspirations, the step can scarcely be regarded as conscious. All the same the appeal made by the committee has such a modest scope that we have no hesitation in according our support to it. After all it is the Reform Scheme that will remain, when the memory of the evil which Lord Morley did will have been swept into oblivion."

(*b*)—*Home.*

England and India.

8. The *Zamindar* (Lahore), of the 2nd June 1914, publishes an article headed "Helpless India in the presence of humane England," in which after dwelling on some of the prominent parts played by the English Government in European, Asian and African politics during the last half century, the paper sums up in a few words the feelings of Indians with respect to the present situation in India.

Firstly, Indians feel that the rigors of the Press Act have deprived them of that constitutional liberty which is enjoyed by the savage tribes of Zululand and Nigeria and even by birds and beasts, with the result that they cannot be counted either among the dead or the living.

Secondly, although the Indians are sensible of the religious freedom conferred on them by Government and although this freedom is recognized by law, it is frequently endangered by the actions of certain officials. The Cawnpore mosque was demolished and people who protested were put to much inconvenience. And although the good-hearted Lord Hardinge subsequently salved their wounds and it was thought that the matter had been settled, the fulfilment of the promises made to the public is still awaited. Moreover, the vexed questions of the Akbarabadi mosque at Delhi, the mosque at Meerut and the mosque located within the premises of the North-Western Railway, Lahore, are still pending, and their demolition at any moment is apprehended. Hindu and Sikh temples are also in danger.

Indians in the army.

9. The *Hindu* (Lahore), of the 28th May 1914, publishes a note headed "The British Navy League and Indians." After remarking that some days ago Mr. Edwards, President of the Naval Defence League, Bombay Branch, asked the Indians of Bombay to become members of the League, the paper says that Mr. Edwards has made a great mistake because Indians cannot hold commissions in the Army or Navy and cannot even become volunteers. Next it remarks that it is strange policy on the part of Government, that while showing considerable liberality in appointing Indians as Judges or Chief Justices in High Courts, it regards Indians with suspicion in military matters. Continuing, it refers to the remarks made by Lord Minto, late Viceroy of India, that European Military Officers had a particular kind of aversion for Indians, and that it was therefore difficult to appoint young Indians as Lieutenants, etc., in the Army. The paper comments that it is surprising that even in the present age of enlightenment and freedom such narrow-mindedness should be displayed.

The President of the coming National Congress.

10. Discussing the presidentship of the ensuing meeting of the Indian National Congress, the *Jhang Sial* (Lahore), of the 1st June 1914, says that, to tell the truth, Mr. Gandhi does not possess the knowledge of Indian affairs requisite for a president of the Congress. "We" do not mean, it adds, to insult Mr. Gandhi in making the above remark, for in "our" heart of hearts "we" respect him as we respect a god. But "we" know that owing to the share he has taken in the struggle that is going on in South Africa he has been unable to find time for a careful study of Indian affairs. The president of this year's Congress must be a capable man, able clearly and rightly to voice the grievances of the Indian people and at the same time to unite the Extremists and Moderates. The paper says that on these grounds it cannot consider Lala Lajpat Rai a fit person for the office and that it awaits the suggestion of other names.

The following is from the *Observer* (Lahore), of the 4th June 1914 :—

> "The name of Mr. Gandhi, who is expected to visit India next winter, is freely mentioned amongst the likely candidates for the presidential chair of the Indian National Congress. Mr. Gandhi's heroic stand in defence of the honour of his own country pre-eminently marks him out for this recognition at the hands of his compatriots, and we have no doubt that in electing him for the presidentship of the next Congress, the Central Committee of the Congress will be honouring all that is noble and good in mankind."

Lord Haldane on Democracy.

11. The following is from the *Panjabee* (Lahore), of the 20th May 1914 :—

> "It was an interesting speech which Lord Haldane made at the annual banquet of the Royal Academy held at Burlington House, London, on May 2. Referring to the party system his lordship said that he would be the last to wish for any modification of any sort in the party system. What would be the position under the Constitution, he asked, if men were put into power without the searching criticism of those who represent the minority and who have not only the right but the duty to do their best to see that the utmost amount of light is cast upon public transactions ? And this is the position which our friends in the Anglo-Indian Press and elsewhere want us to accept as the permanent, the only possible arrangement in India ! Not only must India never aspire to be self-governing, but even the historic English parties must forget their distinctions and differences in their treatment of India ! That India should be outside party warfare is the fiat that has frequently

gone forth. Even so great a man and thinker as Lord Morley seemed to lend his support to this view. Yet what does the plea come to except that men are to be put into power in India without the searching criticism of those who for the time being represent the minority in England—a contingency which Lord Haldane regards with horror in the case of England? Things would come to a pretty pass, indeed, if this idea could be translated into actuality. The bureaucracy is already immune from effective criticism in India. If it could also be immune from any criticism in England, it would have a jolly good time of it."

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V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Lashkarpur mosque affairs.

12. The *Shamsher-i-Qalam* (Lahore), of the 28th May 1914, publishes a leader headed "Muhammadan places of worship in danger." The Bengal Government, says the paper, has learnt no lesson from the Cawnpur mosque affair, seeing that although various Muslim Associations and newspapers have cried themselves hoarse over the matter, still the Lashkarpur mosque is lying in the same dilapidated condition as before. After quoting an extract from the *Musalman* (Calcutta), in which Muhammadans are exhorted to keep up the agitation which is the only means of securing the end in view, the paper says that it is true beyond all doubt that agitation within the bounds of law is a useful means of keeping alien officials informed of the feeling of the people. It is, therefore, the duty of Muslim Associations and newspapers to display no lack of energy and zeal in connection with the demolition of mosques, and to lay the grievances of Muhammadans before Government, so that the same may be redressed.

A complaint.

13. The *Zamindar* (Lahore), of the 3rd June 1914, publishes from "Delhi whose wounds are paining" a communication headed "Do not rake up the healed surface, for it conceals a wound beneath it." In order to make a garden round the statue of the late King Edward or for some other purpose, says "Delhi," Government is digging up the *maidan* and is raking up the healed surface of the wounds of "my poor self." Just by the statue, he adds, some remains have been found of a brilliant mosque which was built after the model of the Juma mosque and whose Quranic inscriptions were placed on the building of the Aligarh College Mosque at the instance of Sir Saiyid Ahmad Khan. "My" Hindu and Muhammadan children come in large numbers and gulp down the emotions they feel at the memory of the "lancet thrusts" of 1857, when this mosque was pulled down. Continuing, the writer says:—

"Tell Government not to rake up this healed surface and make the withered green again. When spectators who daily go there see the mosque they say that the mosque will either be enclosed within the garden round the statue or some other statue will be erected on it.

"Authorities! Do not allow these misunderstandings to spread further and let the covered thing remain concealed."

The Ahmadis.

14. Writing under the heading "The signs of destruction of the followers of Mirza," the *Paisa Akhbar* (Lahore), of the 24th May 1914, says that now that Maulvi Nur-ud-Din is dead, the followers of Mirza have grouped themselves into two parties, one of which acknowledges Mirza Mahmud Ahmad, the son of the late Mirza Ghulam Ahmad of Kadian, as its Amir, Imam and Prophet, while the other acknowledges Maulvi Muhammad Ali, M.A., as the Amir and Imam of the Ahmadi sect. Both the aforesaid caliphs, it adds, are carrying on their work vigorously. The paper remarks that Maulvi Muhammad Ali, M.A., the majority of whose followers consists of educated persons, is willing to co-operate with Muhammadans and does not call any reciter of the *Kalima* an infidel, and that his views are the same as that of Khwaja Kamal-ud-Din. It remains to be seen, therefore, which of the two parties under reference gains the supremacy and overpowers the other. In conclusion, the paper says that it will be better if Mirza Mahmud, who, contrary to Mirza's writings, is saying that the latter was the Prophet of God, should either join the *Zahiria* sect or act in conformity with the writings of the Mirza.

The Vedic religion and the Aryas.

15. The *Dipak* (Lahore), of the 31st May 1914, says that on the 29th May, Lala Roshan Lal, Barrister-at-law, delivered a speech on the "Vedic religion and our hopes" at a meeting of the Arya Kumar Sabha, Lahore, presided over by Mahatma Munshi Ram. In the course of his speech Lala Roshan Lal prayed the Almighty to make all those present at the meeting fearless, because where there was fear, sin was sure to make its appearance. Next he observed that he hoped that India would again be restored to its pristine glory and eminence, and pointed out that the Vedic Dharm was the source of all excellences. He was followed by Mahatma Munshi Ram, who advised young men to be virtuous, which was the only way of rendering service to Mother India. After remarking that, according to a gentleman whom he met some time ago, Indians had no right to lead a life of luxury when India was in its present fallen condition, the speaker expressed his sorrow that Mother India should be in trouble and that the people should be negligent of their duty. The lecturer asked the audience whether they had ever beheld the sorry figure of the Mother with her dishevelled hair, and urged the students to be exemplary and to picture to themselves the figure of the Mother before undertaking anything.

How Sikhs should act.

16. The *Khalsa Sewak* (Amritsar), of the 26th May 1914, publishes a communication headed "Our horrible condition," in which the writer, Dr. Harnam Singh, Amritsar, deplores the conduct of certain Sikhs in creating dissensions among their co-religionists. The paper declares that it is a pity that the Sikh community has adopted an attitude of studied silence notwithstanding the fact that the Aryas are making calumnious attacks on the pure lives of the Sikh *Gurus*, that the *Mahants* of *Gurdwaras* are selling *jagirs* and other things connected with their religious institutions, and that the *Pujaris* and *Granthis* have taken possession of their *Gurdwaras*, *Dharamsalas* and *Bungas* and are treating them as if they constituted their private property. Next the writer urges his co-religionists to unite, to put the community on the path to progress, lay the foundation of Chief Khalsa Diwan on a solid basis, to improve the present condition of the *Gurdwaras*, to bring the *Pujaris* to the right path, to look after the *jagirs* attached to *Gurdwaras* which "our" ancesters acquired at the cost of their blood, to bring those Aryas to book who are in the habit of maligning the *Gurus*, to protect their *Dharamsalas*, *Gurdwaras* and *Bungas*, and to help those of their brethren who have gone to foreign lands.

The Rikabganj *Gurdwara* affair.

17. Writing on the Rikabganj *Gurdwara* affair the *Desh* (Lahore), of the 27th May 1914, says that opposition to the resolutions of the Chief Khalsa Diwan is daily growing, and that a mass-meeting of the Sikhs is about to be held in Lahore to protest against the resolution. Continuing, the paper publishes a notice in which the signatories of the notice inform "their beloved *Panth*" that the Chief Khalsa Diwan held in the Amritsar Town Hall on the 3rd May was not at all a representative gathering of Sikhs and that by resorting to detestable methods the promoters managed to place the real opinions of the *Panth* before Government in a suspicious light. The writers of the notice, therefore, dwell on the desirability of holding a mass-meeting of the Sikhs of all sects in Lahore and invites all Sikhs, whether Singhs, Namdharis, Nihangs, Nirmalas, Udasis, Sants or others, as also all Sikh associations, to take part in a gathering to be held on the 30th May 1914, at 4 P.M., in Langa Mandi, Lahore. The signatories of the notice are :—

The Singh Sabhas of Ludhiana, Kaithal, Mahalpur, Lyallpur, Nangal Kalan, Jandala, Chandori, Dhalwal, Havela and Kamalia, the Khalsa Young Men's Association, Rawalpindi, the Khalsa Sewak Jatha, Lahore, the Granthi Sabha, Rawalpindi, the Khalsa Kumar Sabha, Faruka, the Khalsa Diwan, Khara Sanda, the Gurmath Jatha, Bando, and the Doaba Khalsa Diwan, Putwa.

The *Khalsa Akhbar* (Lyallpur), of the 29th May 1914, publishes a communication headed "An appeal: a letter worthy of consideration," in which the writer—one Hari Singh, Narangwalia—referring to a meeting held at Amritsar, on the 3rd May 1914, in connection with the Rikabganj *Gurdwara* affair, says that now that Government has desecrated the *Gurdwara* by demolishing its wall, the question arises what action the Sikhs would be justified in taking in the matter. The writer remarks that those who are more interested in maintaining the honour of their factious leaders than in preserving the wall of the Rikabganj *Gurdwara*, feel no respect for the Sikh *Gurus*. But, says the paper, when it is seen that these same newspapers are not only maintaining a studied silence in the matter of the demolition of the temple wall by Government, but are actually taking the side of Government and are advising their co-religionists to give up pressing Government to preserve the *Gurdwara* because, otherwise, Government will be offended, their attitude surely shows that there is something wrong in the matter. Indeed, if the wall of the temple had been demolished by one of the sister communities, these newspapers and the factious leaders would have been the first to make a protest, but since in this case it is Government which has demolished the wall, they, instead of urging Government to restore the wall of the temple, have taken the side of (*lit.* have become the relatives of) Government, and have even begun to say that the wall is not an integral part of the temple. This attitude on the part of the newspapers and the leaders is calculated to deal a death-blow to the religous sentiments of the Sikhs and to bring about their moral degradation (*lit.* death), and is, besides, in contravention of the teachings of the Sikh religion. In conclusion, the writer affirms that these people have adopted this attitude either from some motive of greed or that they are suppressing the voice of God through fear.

In the same issue appears a communication, concerning the Rikabganj *Gurdwara*, in which the writer, Bal Singh, Subadar-Major, says that the Sikhs do not hanker after wealth. They simply ask what those heroes, who erected the Rikabganj *Gurdwara* after the sacrifice of numbers of lives, will think of the moral degradation of the Sikhs when they come to know that the Sikhs are prepared to accept a monetary compensation for the temple. Remarking that the desolation of the temple would be a disgrace to the Sikh nation, the writer declares that the Sikhs are prepared to give their mite for the repairs of the *Gurdwara* if it is out of repair. If, however, a house is to be built for His Excellency the Viceroy, the question to be considered is whether an old temple should be removed or whether the Viceroy's house should not be built at some distance. But if any one is at fault in the matter it is the town-planning committee of new Delhi, and not the Sikhs.

The Arya Samaj.

18. The following is from the *Arya Patrika* (Lahore), of the 30th May 1914:—

> "Supposing the Vedic Dharma missionary in America was confronted with what is appearing in the press at Lahore, concerning the brave deeds of the Lahore (Wachhowali) Arya Samajists, and asked whether these were the people who aspired to be the teachers of *dharma* to the West—would not the preacher hang down his head in shame and wish to be out of the country and out of the sight of the Westerners who were decidedly superior in morals to these brave gentlemen of the Wachhowali Arya Samaj? Not much worldlygain was at stake; the increased sale of a newspaper; some patronage and perhaps some indirect profit in some commercial concerns was all that could be hoped for, and for this these righteous people bent so low as to almost touch the ground; had there been expectation or hope of some greater gain at stake, say some real power, as that in a State or Government, they would have probably hesitated at nothing howsoever debasing, at no sin or crime of which self-seeking persons can be guilty of. It is nothing short of blasphemy on the part of these persons to talk of Dharma, the persons who trample it to death under their feet."

VI.—LEGISLATION.

Supplementary questions in Legislative Councils.

19. The following is from the *Tribune* (Lahore) of the 31st May 1914:—

> "In India the value of supplementary questions has not yet been fully realised for the most experienced of non-official legislators seem satisfied with the written replies

read to their questions. One excuse that has been urged in extenuation of this lapse is that there is no time to think over the nature of the replies given. The Government of Madras has generously come forward to the assistance of non-official members. It has ruled that in future printed copies of all questions and answers to be put and given at the meeting shall be placed on the Council table half an hour before the President takes his seat. When the President takes his seat the Secretary merely indicates each question in turn, specifies the serial number and makes a sufficient pause to allow the member concerned to put supplementary questions. If Hon'ble members can go to the Council Chamber early enough they will have ample time to judge the value of the printed reply and to frame supplementary questions. The Madras ruling may well be adopted for the Viceroy's Council, where the necessity for supplementary questions is keenly felt. In this case the new practice of disallowing the questions of members who are not present at the time should be discontinued and other members permitted to put questions on behalf of the absent members and obtain necessary replies."

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

A *mali* sentenced to Penal Servitude for life.

20. Writing under the heading "The sentence of Penal Servitude for life for attacking an Englishman," the *Desh* (Lahore), of the 27th May 1914, states that the Sessions Judge of Bankipur sentenced a *mali* (gardener) to penal servitude for life on the ground of his having attacked Mr. Lockhart, the manager of the *Hutwaraj*. After remarking that, according to the Sessions Judge, no other sentence would have met the end of justice, the paper asks whether if the case had been a different one and an Englishman had attacked an Indian, the Englishman would have received such a heavy sentence.

(b)—*Police.*

The Police and *kirpan*.

21. The *Desh* (Lahore), of the 29th May 1914, publishes a note headed "An enquiry about *kirpan*." It was found, says the paper, that the *kirpan* was a harmless and an unobjectionable weapon, and explicit orders were issued to the Police not to harass any one found in possession of a *kirpan*. It was therefore popularly believed that no persons in possession of the *kirpan* would be arrested in future. This belief has now turned out to be false from a communication from Bhai Gopal Singh, *Updeshak* (preacher), Khalsa Orphanage, Gharjakha, Gujranwala District. The paper publishes the communication under reference, in which the writer says that on the 6th May, while he was going from Rawalpindi to *Mauza* Pachrand, Campbellpur District, with a view to taking part in a marriage, he was arrested by a police constable, on the ground that he was in possession of a *kirpan*, and was sent to *Thana* Mukhad, where the *Thanadar* perused the registers, etc., and let him go. If the above allegations are true (and "we" see no reason to doubt them), "we" deeply deplore the trouble and anxiety caused to the said gentleman by the conduct of the policeman, and "we" feel that it is the duty of the police authorities to call for an explanation from the constable who gave trouble to the gentleman named for nothing, so that in future no one may dare harass innocent Sikh gentlemen.

Prosperity and crime.

22. The following is from the *Tribune* (Lahore), of the 5th June 1914:—

"It is easy to understand that poverty tends to increase crime. In a famine year, there is a rich crop of minor offences committed by needy persons. In the police administration reports we find frequent mention of poverty and distress being the chief causes of increase in criminality. But it is seldom pointed out that years of prosperity and economic contentment also lead to increase criminality. The psychological link between contentment and crime is hard to establish. Nevertheless certain police officers have not hesitated to point out that prosperity tends to crime under certain circumstances. The Judicial Commissioner of the Egyptian Government supports this theory in his report on the criminal justice for 1913. Referring to the continuous rise in crimes and misdemeanours in Egypt, he writes:—'Poverty—the cause of so much crime in Europe—can scarcely be said to be the origin of so much of it here. The grinding penury which is so common a feature in large centres of population in Europe hardly exists in Egypt. The first necessaries of life—food and shelter—are within reach of all. Cold and inclement weather, which add such poignancy to the sufferings of the submerged class in other countries, are almost unknown in this favoured climate. The habitual charity of the people towards each other is such that the terrors of complete destitution are not to be found here.' This explanation does not show how mere absence of very sordid conditions of life and the charitable dispositions of the people leads to crime. The writer further explains that the general rise in the standard of living of the people—in the villages as well as towns—has inspired a spirit of rivalry and emulation to outdo their neighbours in extravagance and ostentation. It is not reasonable to conclude that a mere desire to adopt a more comfortable standard of living leads to criminal habits. If Egypt is prosperous, its wealth must be shared by the people. If there is wealth and if its distribution is effected in a manner that leads to higher living without a corresponding ability to sustain it, there is apparently dissatisfaction, greed, and error. In Egypt and India we see certain economic conditions and tendencies which appear to be the effect of like causes. But the matter requires detailed and careful study."

(c)—*Municipal and Cantonment affairs.*

A complaint.

23. Writing under the heading "A proposal to expel cows and she-buffaloes from Amritsar City," the *Desh* (Lahore), of the 29th May 1914, refers to a proposal made in the last meeting of the Amritsar Municipality for removing all the cows and she-buffaloes from the City. The paper declares that the above proposal is very hard and will prove a source of endless trouble to the citizens, for not only are milch cows and she-buffaloes a part and parcel of the lives of Indians, but the expulsion of cows from the city is undesirable from a sanitary point of view also. After expressing the opinion that the cows should be kept in the city, the paper maintains that the citizens of Amritsar should not be subjected to trouble for nothing.

Referring to the proposal of the Amritsar Municipal Committee that cows should be kept outside the city, the *Jhang Sial* (Lahore), of the 29th May 1914, says that there are other ways of improving the sanitary condition of the city. The paper remarks that if the aforesaid proposal is carried into effect the committee is likely to encounter serious consequences, and declares that as this is a very important religious question in which the Hindu community is deeply interested the committee appointed to consider the aforesaid proposal should give due weight to the religious susceptibilities of Hindus.

(d)—*Education.*

Education in India.

24. The *Aftab-i-Hind* (Jullundur), of the 29th May 1914, publishes a leader headed "Mistakes in the principles of education." After endeavouring to prove that the entire curriculum of education is in need of revision, the paper maintains that it is the duty of the representatives of the public to take immediate steps to draw the attention of Government to this important matter. Let Government change the curriculum so as to do away with the difficulties in acquiring education and so that the educated may be able to utilise their knowledge in their business transactions. Continuing, it says that the current system of education is creating a schism between the illiterate and the English-knowing sections of the population. However, if the light of education is to be spread among the generality of the people, it is absolutely imperative that western ideas should be translated into the vernacular of the country. Indians must study English, but English should not be made the medium of education. No real progress can be made until the existing defects are removed, greater facilities are afforded, the system of education is made more attractive and profitable, examinations are made less difficult, and the study of oriental language is encouraged and efforts made to stimulate the student's intellect. It is, therefore, necessary that the public should give their full attention to the matter and that Government should devise means to remove all these difficulties.

The system of education.

25. The *Panjabee* (Lahore), of the 20th May 1914, publishes the following:—

• • • •

"The present system does wrong in a two-fold way. It prevents individuals from coming to the front who, by their superior natural gifts, are eminently fitted to do so, and it keeps the race as a whole in a state of comparative backwardness and inefficiency. Universal primary education, which England has already got, is doubtless the first essential but the second and, in the long run, equally important essential is the linking up of primary education with secondary and secondary with collegiate, so that the progress from the one to the other may follow the lines of normal development."

Indian students in England.

26. The *Tribune* (Lahore), of the 4th June 1914, publishes the following :—

* * * * * *

"The same treatment leads to still another result, which is above all others what the Indian student wishes to avoid. He wants to be let alone, and to settle for himself whether he shall retain all his own racial individuality (if the phrase may be used) or try to merge himself in the ways and traditions of his new country; but this system of supervision brands him at all times, whether he like it or not, as belonging to a separate, it not an alien, race and civilisation. It will be found on analysis, in fact, that nearly all their grievances are traceable to this objection to being looked after as if they were children—or savages.

"On the other hand, there is certainly something to be said for the advisers. Their intentions, at any rate, are good. An Englishman who is not unfriendly to Indian aspirations writes to us in mail week justifying the action of the advisers. He for one thinks that 'it must be admitted that if the students find them a hindrance, they have themselves to thank for their existence.' 'It is notorious' he says, 'that many Indians students in England have behaved in a way which is anything but creditable to the country which gave them birth. Whatever the cause, many of them have shown that they are far from fit to mix with decent English society; they have made the name "Indian" stink in the nostrils of many a worthy English host and hostess. Under the circumstances, it was inevitable that the whole body should have to suffer for the misdeeds of some of its members, and that they should all be lumped together as "impossible." To remove this unfavourable impression, and to save the students from the graver things which would undoubtedly have been the consequence, was the reason for the formation of the societies which interest themselves in the social and intellectual welfare of the students.' We are surprised to hear this from one who is professedly friendly, but so far no such official accusation has been made against our students."

* * * * * *

(e)—*Agriculture and questions affecting the land.*

The Punjab Canal Colonies.

27. The *Panjabee* (Lahore), of the 2nd June 1914, publishes the following :—

* * * * *

"Brilliant sunshine often blinds us to the squalor that lurks underneath. It is notorious that corruption and crime are more rampant in the Canal Colonies than elsewhere. Colonel Douglas, while Deputy Commissioner of Lyallpur, tried to combat these evils but only succeeded to a small extent. Tenants, thanks to abundant crops, are well-off, but all their surplus money is drained by unscrupulous underlings in the Canal Department and miscellaneous birds of prey that abound in the court compounds. This is, no doubt, due in a large measure to their ignorance, and it will be interesting to know how far Government has been providing for them the rudiments of knowledge."

* * * * * * *

(h)—*Miscellaneous.*

The Vernacular Press in the Punjab.

28. The *Akhbar-i-'Am* (Lahore), of the 30th May 1914, publishes from one *Hakim* Wazir Chand, *Khushbash*, a communication headed "The present state of Urdu Journalism in the Punjab," in which the writer suggests that the money which is at present spent on religious education should be utilised in establishing an institution for teaching journalism, so that the newspapers, which are the means of supplying news and information to the public, may be in the hands of persons who deserve to be called, in the true sense of the term, the exponents of the views of the public. Remarking that complete extinction of the Vernacular Press would be preferable to its present condition, the writer invites the vernacular newspapers to take proper note of that portion of the recent speech of H. H. Sir Michael O'Dwyer in the Punjab Legislative Council, which related to vernacular newspapers, and to endeavour to make themselves useful.

SIMLA :
The 30th May 1914.

P. C. VICKERY,
Second Assistant to the Deputy Inspector General of Police, C. I. D. and Railways, Punjab

Punjab Government Branch Press Simla,—11-6-14—No. 11—175—H. L. S.

[**Confidential.**]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli*	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	...
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
34	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Azzia	Do.	Abdul Karim	Abdul Karim	...
41	Badr*	Qadian, Gurdaspur District.	Muhammad Sadiq	Miraj-ud-din	1,200 „
42	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 „
43	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
44	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das, Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copies.
48	Fazal	Qadian, Gurdaspur District.	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam*	Ditto	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
53	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
54	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	...
55	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
58	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
59	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
60	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
61	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 13TH JUNE 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hnssain	1,200 copies.
64	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
65	Nasim-i-Hind	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
66	Nur	Qadian, Gurdaspur District.	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
69	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
70	Philosopher*	Do.	Dina Nath, Sharma	Amin Chand	...
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
73	Rishi	Do.	...	Amar Nath	...
74	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 copies.
75	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
76	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
77	Shamsher-i-Qalam*	Lahore	Nur Ahmad	Nur Ahmad	...
78	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
79	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
80	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
81	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
82	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
83	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
84	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
85	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
86	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
87	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
88	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
89	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „
90	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
91	Mohyal Mittar*	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
92	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
93	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
94	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
95	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
96	Al Aziz*	Batala, Gurdaspur District.	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
97	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
98	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...

* Not received during the week.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 13TH JUNE 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
99	Anwar-ul-Sufia* ...	Lahore ...	Hafiz Zafar Ali ...	Hisam-ud-Din ...	1,200 copies.
100	Arya Musafir* ...	Jullundur ...	P. Vishnu Datt ...	L. Amar Nath ...	750 „
101	Bhatia Sewak ...	Lahore ...	Mukand Lal ...	Partab Singh ...	...
102	Brahman Rai Patrika ...	Do. ...	...	Diwan Chand ...	...
103	Ikhlaqi Gazette Mehra ...	Amritsar ...	Sher Singh ...	Mool Chand ...	...
104	Indar† ...	Lahore ...	Dharm Pal, B.A. ...	Dharm Pal, B.A. ...	1,200 copies.
105	Iqbal ...	Ludhiana ...	Muhammad Sabir ...	Muhammad Sabir ...	...
106	Jain Udhey ...	Amritsar ...	Fattu Ram ...	Fattu Ram ...	...
107	Jauhar* ...	Do. ...	Dr. Chirag Din, Jauhar ...	Dr. Chirag Din, Jauhar ...	400 copies.
108	Makhzan ...	Lahore ...	Abdul Qadir, B.A. ...	Ghulam Rasul ...	2,000 „
109	Martand ...	Do. ...	Gauri Shankar Lal ..	Kanhaya Lal ...	300 „
110	Mastana Jogi ...	Ferozepore ...	Sufi Lachhman Parshad ...	Sufi Lachhman Parshad ...	...
111	Mifta-ul-Israr ...	Jullundur Cantonment...	Muhammad Bux ...	Muhammad Bux ...	...
112	Prem Bilas ...	Gujranwala ...	Mitar Sen ...	Mela Ram ...	...
113	Sat Sang ...	Amritsar ...	Gobind Ram ...	Gobind Ram ...	...
114	Shauq ...	Lahore ...	...	Shauq Muhammad ...	...
115	Sufi ...	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan ...	Muhammad Din, Awan ...	8,000 copies.
116	Sulah Kul* ...	Montgomery ...	Fateh Chand ..	Fateh Chand ...	...
117	Tahzib-ul-Ikhlaq* ...	Amritsar ...	M. Abdullah ...	Abdul Aziz ...	...
118	Tashhiz-ul-Azhan ...	Qadian, Gurdaspur District.	Feroz Shah	Ch. Abdul Salam ...	...
119	Zarif ...	Lahore ...	Abdul Rashid	Abdul Rashid ...	500 copies.
	GURMUKHI.				
	TRI-WEEKLY.				
120	Khalsa Sewak ..	Amritsar ...	Jiwan Singh	Jiwan Singh ...	...
	WEEKLY.				
121	Bir* ...	Amritsar ...	Mahtab Singh ...	Mahtab Singh ...	500 copies.
122	Khalsa Samachar ..	Do. ...	Bahadur Singh ...	Bahadur Singh ...	3,000 „
123	Nauratan ...	Do. ...	Teja Singh ...	Lahora Singh ...	600 „
124	Patiala Gazette ...	Patiala ...	Gurbakhsh Singh ...	Patiala State ...	...
	MONTHLY.				
125	Punjabi Surma* ...	Lahore ...	Dharm Dev ...	Dharm Dev ...	...
126	Temperance Magazine ...	Amritsar ...	Sant Singh ...	Sant Singh ...	...
127	Namdev Palar ...	Lahore ...	Khazan Singh ...	Khushal Singh ...	...

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†Temporarily ceased to exist.

I.—POLITICS.

(*a*) *Foreign.*

Europe and Turkey.

1. The *Shamsher-i-Qalam* (Lahore), of the 5th June 1914, publishes an article which says: "The animal passions of Europe are always staring at Islam. Whenever Europe finds a rift in the lute of Turkey, strange and curious consultations are held in the political circles of Europe (*lit.* Chamber-houses) against the Sultan's dominions. When war and poverty overtake poor Turks the Holy Ghost swoops down in the form of a kite to tear Turkey into pieces, and the worshippers of the Cross boom out a thrilling thunder in the Muslim world by the heat of their imaginary dynamite." The paper further describes how the Roman Catholics of Scutari are persecuting the unfortunate Muhammadans there.

Propagation of the Vedic faith in Europe.

2. The *Parkash* (Lahore), of the 7th June 1914, publishes a communication from the pen of Bhai Parmanand, M.A., headed "Propagation of the Vedic religion in the West." The Vedic religion could be widely spread throughout the world if it was propagated amid some living nation. Christianity, for instance, cannot stand the test of reason, and yet hundreds of missionaries preach Christianity amongst Indians. Why is this so? Not because these missionaries are moved to self-sacrifice by reason of any truth in their religion, but simply because they belong to a living nation. If this were the case with the followers of the Vedic faith more success would be attained in India. Colour prejudice is rampant in America and Anglo-Indian officials prejudice the minds of Englishmen against Indians. Nevertheless, the Vedic faith should be promulgated in England and America by the dissemination of Vedic literature and by the preaching of Vedic missionaries. It is extremely necessary, however, for the latter to have a pure spirit and a thorough mastery of the English language. Small pamphlets should first be distributed in the West and arrangements made for the free distribution of pamphlets and the propagation of the Vedic faith on the occasion of the Panama Exhibition, which will last throughout the year 1915. The Arya Samaj in the United Provinces has taken up the work, and the Punjab Arya Samajists should be ready also to help in the matter.

Indians in Canada.

3. The following is from the *Tribune* (Lahore), of the 6th June 1914:—

* * * *

"It is necessary for people in the Punjab thoroughly to understand the law and the history of the immigration trouble. Thousands of their own countrymen are exposed to unmerited humiliation and suffering, not for any faults on their part, but for their pluck, enterprise and loyalty. It is impossible that Punjabees could witness this patient suffering without striving to help their brethren. A correct account of their case shows that the Punjabees do not ask for any special favour and they do not want any special concession from anybody. If the Canadian Government wants to exclude all Asiatics as such, and in so doing exclude Indians as Asiatics, they do not complain. They attach no special significance to their being British subjects and do not enforce—though by law they can—the statutory right of equal treatment they possess by an Imperial Act of 1858. In this matter they make greater concessions to the prejudices of white men than the South African Indians have done. This extremely reasonable and modest proposal of the Indians in Canada has not been appreciated either at Simla or in London, and this is matter for disappointment.

Both the Chinese and the Japanese are admitted into Canada as a matter of unquestioned right, and they are not British subjects. What the Hindus in Canada cannot understand—and what the apologists of the Government have not condescended to explain—is why a faithful, loyal and enterprising body of British subjects are restricted and humiliated in the British Empire while aliens enjoy better privileges. We think that those who thoughtlessly blame Sardar Gurdit Singh for his enterprise and defend the policy of exclusion ought to explain this. It is not easy for loyal British Indians to understand this extraordinary policy of discrimination against Indians. It has been stated that the Chinese immigrant pays a head tax of $ 500 and so he is admitted to Canada. The Japanese immigrant is admitted because Canada does not want to irritate an ally of the British. But are the 315 million subjects of His Majesty inferior in political status and standing to the subjects of an alien but friendly power? If they are not, why does the Government place unnecessary restrictions in the way of Indians? And, again, China is no special friend of the British nation. But if the Canadian Government appreciates the Chinese head tax of $ 500, why does it not ask for almighty dollars from Gurdit Singh who would only be too glad to pay? In any case it would be instructive to the people in the Punjab if the Government of India were to issue a press *communiqué* explaining its attitude to the question and how far it is prepared to help its own subjects in this unfair and unequal fight."

* * * * *

The same paper in its issue of the 11th June 1914, publishes the following :—

"The intense interest and anxiety with which people in India and especially in the Punjab are watching every development in connection with the ship *Guru Nanak Dev* which is held up off the coast of Vancouver culminated in a public meeting at the Bradlaugh Hall, Lahore, on Tuesday. Though convened at the shortest possible notice in view of the urgency of the situation, the meeting faithfully reflected the daily, almost hourly growing feeling of the countrymen of Sardar Gurdit Singh and his 600 colleagues who are nobly braving action by the Canadian Government for the honour of their country and to put to the test their rights as British subjects. The harrowing accounts of the trouble to which they are put and the sacrifices they are making have not only earned them the appreciation and gratitude of their countrymen which found the fullest expression in the meeting but have also raised the country's feelings of indignation at the high-handedness of the Canadian authorities to a fever-heat. The Indian Association did well to give this growing feeling an opportunity of expression. Mr. Nanak Chand, Bar.-at-Law, who ably presided over the gathering, in a sober and restrained speech, put the case for the intervention of the Indian and Imperial Governments in a nutshell. He said questions were already being asked whether Canada was a part of the British Empire, whether Canada had the right to shut out British Indian subjects of the Crown, and, if so, what was the status of British Indian subjects, and finally, why Indian shores should not be closed to those who shut out Indians. The Canadians had placed before them an apparently impossible condition, *viz.*, of continuous journey. Sardar Gurdit Singh and his colleagues had satisfied that condition but, in defiance of Supreme Court rulings, the Canadian Government was inexorable. They were grateful to His Excellency the Viceroy for his timely action in connection with the South African trouble. They again looked up to His Excellency and His Honour Sir Michael O'Dwyer for their gracious intervention. A telegram was also sent to the Premier of the Canadian Dominions to whom it is interesting to note it was duly delivered on Wednesday morning. The *Singh Sabha* of Gojra is also to be congratulated on having set the ball rolling among the Sikhs. It is an index of the growing sentiment in the Province and of the acuteness of the problem which, we trust, the statesmen at the helm of affairs will lose no time in tackling firmly and satisfactorily."

The *Khalsa Akhbar* (Lyallpur), of the 5th June 1914, has a note entitled "Who can feel the pain of others?" It appears, says the paper, from recent Parliamentary returns that the Indian treasury has spent Rs. 21,60,000 in punishing the savages who killed two Englishmen for having penetrated into the Abor country near Assam. It was the murder of two Englishmen which led the Government of India to dispatch troops to punish the savages and to spend lakhs of rupees in connection therewith. Similarly when a Canadian English labourer disappeared in Brazil, the British Government took the Brazil authorities to task for the affair and is carrying on a regular investigation into the matter. But when complaint is made that poor Indian labourers in certain parts of the world are not accorded human treatment, "our" wise authorities, who are profuse in their profession of lip-sympathy for "us," pay no heed to these complaints. Again, when a deputation consisting of Sikhs came to England from America in order to lay their grievances before the British authorities, the Secretary of State for India refused to grant them an interview. This mode of treatment, adds the paper, if carefully considered, will be found to be more discouraging than the grossest insult, and yet this is the sort of treatment accorded to us in spite of the fact that "our" Sikh regiments sacrifice their lives for the British Government. Continuing, the *Khalsa Akhbar* refers to the departure of six hundred Indians to Canada and to the steps which the Canadian authorities are taking to prevent their landing on Canadian soil, deploring the fact that any Indian who tries to tell Government that a gulf of estrangement is separating the Government from its subjects is declared to be a rebel. Indians are neither happy abroad nor respected in India, and the authorities should be able to gauge from this state of affairs how long the Sikh community will put up with this insult.

The *Hindu* (Lahore), of the 7th June 1914, publishes a leader headed "The question of the honour of Indians in Canada." Referring to the news that about six hundred Indians are being prohibited from landing at Vancouver, the paper says that the far-sighted British statesmen have not as yet paid due consideration to the matter. Lord Hardinge's Government is also silent on the subject. It is, however, strange that while the Canadians greatly love the Chinese and Japanese they hate Indians, the very sight of whom fills them with rage. But is it not meanness on their part to allow bad characters, pick-pockets and the very dregs of European, Chinese and Japanese society to enter Canada, to secure all sorts of rights and to be regarded as respectable citizens, and at the same time to forbid hardworking and honest Indians to earn a livelihood there. The paper, therefore, urges Indians to hold meetings to help their aforesaid brethren and to request the Government of India and the British Government to secure justice for them. Indians should bear in mind that if they are not allowed to enter Canada they will not be permitted to enter any other British Colony. It is possible that the Government of India may be bringing pressure to bear upon the Secretary of State for the Colonies, but it should at the same time openly explain what its attitude is in the matter, seeing that the oppression practised on Indians by Canada is causing much distress to Indians and is putting their loyalty to a severe trial. It must also be remembered that it is this humiliating treatment accorded to Indians by the colonies which is largely instrumental in causing unrest in this country.

The same paper in its issue, of the 10th June 1914, publishes a leader headed "Question of Indian honour in Canada." The white races are so heartless and so devoid of justice, sentiment and magnanimity that they will not tolerate Indians visiting their countries; the cruelties of the Canadian Government have exceeded all bounds, and the Ministers of Canada are so blinded by prejudice that they are unable to see the effect their attitude is bound to have in India. But the strangest thing is that the Government of India, as well as the Secretary of State for the Colonies, is as silent over the matter as ever, and has not yet uttered a single word of sympathy for the afflicted Indian emigrants to Canada.

The *Desh* (Lahore), of the 10th June 1914, publishes a leader headed "Six hundred Indians are dying of starvation on the coast of Canada; arise, awake, O Panjab, and set an example to all India." The article describes how one Sardar Gurdit Singh and six hundred Indians sailed in a Japanese steamer to Canada, where the immigration authorities refused to allow them to land. A cablegram reports that the Indians have been starving since the 4th. Criminal proceedings are being adopted against them. It is the duty of Indians to protest against such injustice and oppression. Every town and village in India should hold meetings to call the attention of Government to the affair. Lahore must shake off its lethargy, and the leaders of Lahore opinion must realise their duty in the matter.

Ireland and India.

4. Writing under the heading "The patriots of Ireland," the *Akhbar-i-Am* (Lahore), of the 3rd June 1914, calls on the lovers of freedom and liberty to witness the deep-rooted loyalty, self-sacrifice and devotion of Indians for their "kind friends" in spite of the maltreatment accorded them, and see how fascinating and attractive is the slavery of Indians, who, though they may be kicked by boots, find a "healing influence" even in the abuses heaped upon them and bow low to a treatment which, according to the lovers of freedom, is worse than tyranny and oppression. But Indians gladly consent to be called slaves, for they know that whatever the kind British Government does for them it does only to benefit them. To rise up in rebellion for such a trivial affair would indicate that a nice sense of honour and courage were wanting. Do the Ulsterites, it asks, think that Government will

be overawed by ten or twenty thousand volunteers? Let them at once free their minds of the mistaken idea that mere reeds can stop the current of a stream. The British Government can, if it so wishes, annihilate them in a moment.

The India Council Bill.

5. The *Paisa Akhbar* (Lahore), of the 3rd June 1914, urges that the just principle so far observed in the selection of the two members for the India Council should be retained. The new proposal is likely to injure the representation of Muhammadans, who are a minority in the Provincial Legislative Councils. Moreover, even if a Muhammadan member is selected, it is possible that he may be a Congress man, and as such incapable of representing the true feelings of Muhammadans. Hence it is desirable that just as the representation of Muhammadans has been safeguarded in the various Legislative Councils by the reform scheme regulations, steps should be taken to ensure the return of one Hindu and one Muhammadan member by the non-official members of every Provincial Council, so that a sufficient number of learned and true representatives of Muhammadan interests may be found in the list of members from whom selection is to be made for the membership of the India Council. Lord Crewe has not fully accepted the recommendations of the Finance Commission and proposes to appoint a Finance expert on certain conditions. The paper, however, urges the Government of India strongly to oppose this proposal; for the Finance Commission's recommendations on the question of the direct representation of India are too strong to be ignored.

In the course of an article on the constitution of the British Parliament the *Zamindar* (Lahore), of the 7th June 1914, says that it fully realises the difficulties under which Government labours and is convinced that, in administering the affairs of the country, it has acted with commendable justice and a statesmanship which has no parallel in any country. But the question is one of principle. Would it not be politic to allow India also to elect members to the British Parliament? Should not Indians, who are devotedly loyal to the crown and who have invariably afforded proofs of their devotion and loyalty, be given the power of sending their representatives to Westminister. Great Britain has always given every community what it needed, and "we" are convinced that if Indians are found to be ready and capable there is no reason why England should not help them and grant this request.

The following is from the *Panjabee* (Lahore), of the 6th June 1914:—

> "The criticisms that have been made in this country in regard to the India Council Bill have made one thing perfectly clear. This is that the portfolio system has no friend in India. Journals which differ from one another in everything else, whose general political views are as the poles asunder, who regard some of the most important provisions of the India Council Bill itself from widely differing standpoints, seem to be in perfect agreement on this point. This ought to sound the death-knell of that part of the Bill which looks suspiciously like the introduction of the portfolio system, though we have Mr. Jinna's statement that he does not believe it is desired to introduce that system. There is too much departmentalism in India already. The creation of Departments in the India Office corresponding to the Departments of the Government of India would complete the process of departmentalism and place the people altogether at its mercy. Public opinion in India ought to condemn the proposal with unmistakable unanimity and emphasis."

The following is taken from the *Tribune* (Lahore), of the 6th June 1914:—

> "Speaking at the Conference held at the Westminister Palace Hotel Mr. N. M. Samarth desired to associate himself with Mr. Jinnah in publicly expressing his thankfulness to Lord Crewe for the sympathetic hearing which he gave to the deputation on Monday last. As to the scheme for the reform of India Council which they placed before His Lordship, it was necessary to bear in mind the conditions under which they laboured in India as well as here in regard to the redress of Indian grievances and the satisfaction of legitimate Indian aspirations. Under present conditions, a great deal depended upon having a sagacious, courageous, and progressive Viceroy supported in his efforts for the

national advancement of India by a Secretary of State who was not only of one mind with him but who had the strength of character to back him up in spite of opposition from his Council, which was mainly composed of Anglo-Indian officials, whose angle of vision differed from that of the freedom-loving Britisher and the educated Indian in matters which related to the political progress of India. Failing such a rare combination, the sun-dried bureaucrats were apt to get the upper hand, and, by burking and pigeon-holing and corresponding and shelving, and, if need be, wriggling out of past promises, to thwart all efforts calculated to bring about the political advancement of the people of India. The result was despair and discontent in India. No doubt the British public through its representatives in the House of Commons was, in theory, responsible for the good government of India. But he feared that ever since the days of Burke, India had been, more or less, the dinner-bell of the House of Commons, which was absorbed in momentous questions nearer home, and had really no time to devote careful attention to Indian questions.

"Ordinarily, therefore, the bureaucrats in India and in the Council of the Secretary of State had it all their own way, and constituted a great hindrance to the political progress of the Indian people, the more so as the Secretary of State had no power to veto the majority of his Council in some matters vitally affecting the well-being of India."

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The same paper in its issue of the 7th June 1914, publishes the following :—

"There is one more passage in the criticism offered by the *Pioneer* on the India Council Bill which deserves notice. It has begun to perceive the dangerous effect of a 'taste' for working by sudden *coups*. But the passage must be quoted in full to show the conflicting views of the Allahabad paper. It says: 'The taste for working by sudden *coups* may have originated in Lord Crewe's case with the Delhi Durbar; or remembering the controversy about the parentage of the Minto-Morley reform he may have resolved that there should be no possibility of mistake this time. It is to be hoped that this action of his will never be allowed to become a precedent. Nothing could lead more surely to disaster than the belief that the Secretary of State was giving his confidence to the politicians in this country while withholding it from the Government.' Obviously the Allahabad paper is unable to condemn unreservedly the taste for working by sudden *coups*, and only wishes to point out the 'disaster' that it spells when it affects vested interests. Apparently it has no objection to that procedure if the order is reserved. But strangely enough this supporter of form and procedure has never once raised its voice against the suddenness with which legislative measures have been sprung upon the people in this country by the Government of India and by the Provincial Satraps without the least show of consultation with the public bodies most concerned with them."

And again in its issue of the 9th June 1914 :—

"With the passing of the Home Rule Bill and the principle of federalism and devolution gaining ascendancy in England it is by no means easy to foresee the nature of the constitutional reforms as regards India. The present machinery of control is eminently unsatisfactory. The bureaucracy is all-powerful. The people of India have no direct voice. Their interests are insufficiently safeguarded. They have established a benevolent autocracy in India and all our demands locally are answered in conformity with the tenets of benevolent autocracy. When we appeal to the British Parliament for justice, we have to adopt a language to which the British Parliament is accustomed—*i e*, in terms of its constitutional peculiarities. A nation accustomed to a party system of Government, who will cheer when Mr. Lloyd George speaks and at the same time applaud the Ulster volunteers will seldom understand India or its peculiar governing machinery. The British nation has got on exceedingly well by sending one party to rule for seven years at a time and sending the party in Opposition after the seven years. It is something like the unsophisticated Indian shopkeeper weighing articles with both the scales of a faulty balance to "equalise" the errors. We have nothing of the kind in India. The bureaucracy has answered for the last hundred and fifty years and does not want to be disturbed. What has the British Parliament done for India in the same way as it has done for other parts of the Empire? We think it is time that the average Indian critic seriously thought about this.

There are only two parties that understand India—or think they do. They are the Anglo-Indians and the Indians. In the Secretary of State's Council—which in practice means the Secretary of State himself—has all along been the mouthpiece of the Anglo-Indians. The people of India, by which we mean the independent and patriotic men representing the country, have had no voice. What justice can there be in a constitution in which the Liberals alone or the Tories alone held office once for fifty years or longer? We must put this question to the British elector and the Parliamentarian. If there is any reform that is long overdue in regard to the India Council, it is the one for giving adequate representation to the Indians. Even if the bulk of the membership goes to Indians for the next few years to come, it would be an arrangement which would find ample justification when judged by bureaucratic precedent. It is a system of establishing long-term monopolies by the party in power. At the last session of the Delhi Council one of the prominent members said that at least a half of the members of the India Council must be composed of Indians. The Congress party has been very moderate in its demand that a third of the members at least should be Indians, provided that another third is taken from independent politicians in England. Considering how long the voice of India has been ignored, we think that it is not unreasonable to ask for one-third of the membership of the India Council to be Indians directly elected in India by the people as a first instalment of reform."

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(b)—*Home.*

India: Past and Present.

6. In its morning issue the *Bijli* (Lahore), of the 6th (received on the 10th) June 1914, publishes an Urdu poem entitled "The Indian soil." For years past, says the poet, our condition has been degraded. Our name is being swept out of existence. This deep sleep of ours is the sleep of death. India is a corpse without a winding sheet. The overflowing treasures of India are being destroyed, while "the heirs, who are destined to be humiliated," sleep in indolence. Let love for the community rouse up Indians from sleep like a bugle-call; let it sound once again in our ears the forgotten tale of past grandeur; let it dispel the gloom of deadened spirits and make the sparks fly from the ashes of India. Patriotism should become the very life and soul of India, the country we love so well.

The Rulers and the Ruled.

7. In a note headed "Dumka and Cawnpore" which appears in its issue of the 5th June 1914, the *Zamindar* (Lahore) reproduces from the *Bengalee* an account of an incident which occurred at Dumka. The Hindu Constables of the Dumka Reserve Force refused to obey the orders of the Superintendent of Police and the Deputy Commissioner when asked to sweep the courtyards of their barracks, and were dismissed in consequence. The Deputy Inspector-General of Police, however, held that their disobedience was due to religious scruples and reinstated the constables. The *Zamindar* compares the action of the authorities in this matter with their action in the Cawnpore mosque affair, in which Muhammadans, in spite of the fact that their religious feelings had been deeply wounded, committed no unseemly act, but showed their indignation by legitimate protest only. In that case the treatment of Muhammadans by the District Magistrate of Cawnpore was insulting to Queen Victoria's proclamation, and the mosque has not yet been put into proper repair. The paper suggests that had the District Magistrate of Cawnpore shown the respect for the religious feelings of others that the Deputy Inspector-General of Police has exhibited in the Dumka case, the Cawnpore mosque affair would never have assumed the proportions it subsequently did. It is of vital importance that Government officials should endeavour to acquaint themselves with the customs and usages of the people; it is their ignorance of such matters which is proving so detrimental to the interests of the administration.

English and Indian newspapers.

8. Under the heading "The difference between Indian and English newspapers," the *Bharat* (Jullundur), of the 5th June 1914, refers to the remarks made by Mr. Bernard Shaw, the famous English philosopher and dramatist, to the effect that it is owing to the English newspapers that an armed force is carrying on war against the Crown in Ulster.

Commenting on these remarks, the paper says that in spite of this fact Government has neither called on the aforesaid English newspapers, for any explanation nor accused them of publishing inflammatory writings. Nay, it has not even prosecuted them for waging war. In India, on the contrary, even those newspapers, which exercise no influence over the people and whose editors dare not freely criticise the administration, are charged with spreading unrest, sedition and anarchism, and the Press Act has been placed on the statute-book in order to keep them under control.

Employment question and anarchism.

9. The *Bijli* (Lahore), of the 2nd (received on the 8th) June 1914, publishes in its morning issue a note headed "How can anarchism be rooted out?" In its opinion the most efficacious way of curing the disease of anarchism in India is to establish Art Schools and Colleges and to divert the attention of the young Indian to trade and industrial pursuits. The policy of repression can produce no lasting effect on a hungry people, and it is the duty of Indians to solve the question of finding employment for their young men, bearing in mind that failure in this will cause many difficulties. Unless a solution is found to this question, there will be a further increase in crime, and sedition will spread to such an extent that its suppression will become well nigh impossible.

The poverty of India.

10. In its morning issue, dated the 2nd (received on the 8th) June 1914, the *Bijli* (Lahore) publishes from Lala Lal Chand, *Falak*, a poem headed "The pitiable condition of the poor." While some, drunk with wealth, says the poet, are making merry regardless of the pain and trouble of others, lakhs of our brethren are dying of starvation. Times have so changed that those who were brought up in the lap of luxury are now dying in the pangs of hunger. If the present want of sympathy for others continues, those that to-day are cramming their bellies with food will be driven to begging to maintain themselves. Indians are becoming so senseless that "they will supply fodder to those who are grazing the field." Aliens are consuming half the produce and are filling their stomachs while we perish of hunger. The only difference between rich and poor is that the latter starve while the former busy themselves over their toilettes. What a deplorable thing it is that we, sitting at our well-laden tables, pay no heed to those who have eaten nothing for the whole day and night! The poet urges Hindus and Muhammadans to realise the starving condition of their brethren, and calls on brave men like Maharaja Partab Singh of Idar to protect the honour of the community and the reputation of the country. Let the rich have a care for their poverty-stricken fellow-countrymen who are writhing in the agonies of death. The poem concludes with a prayer for the prosperity and welfare of those who are strenuously serving their community and who are helping the friendless in their hour of distress:

"We hear, O Falak, once there was a time
"Our hand was over those to-day we serve."

Prosperity in India, and in the dominions.

11. The following is from the *Tribune* (Lahore), of the 10th June 1914:—

"In his brilliant and luminous address to the Mysore Economic Conference Mr. Visvesvaraiya gives much food for reflection to those fatalistic Indians on whose primitive ideas of contentment has been built the grave of this country's material advancement and prosperity. He does not meddle with British-Indian affairs and is content to deal with the problems of his own State. He compares Mysore with two of the most prosperous British colonies, *viz.*, Canada and Australia. The former has a population of seven millions, the latter five, and Mysore, as Mr. Visvesvaraiya says with mathematical precision, 'represents the mean of the two,' *viz.*, six millions. Other conditions being equal, and regard being had to the hoary traditions of Karnatas, there should certainly have been some resemblance between Mysore on the one side and the Dominions on the other in the forces and instruments which make for progress and prosperity. But what are the facts? The statement which Mr. Visvesvaraiya has compiled from the 'best sources' within his reach and which are believed to be approximately correct, reveal a sad and sickening state of affairs. We reproduce below his valuable statement and subjoin to it such figures as we have been able to gather for British India—and for the Punjab :—

	Canada.	Australia.	Mysore.
1. Population (in millions)	7·206	5·083	5·705
2. Education :			
No. of Universities	20	6	*Nil*
No. of Newspapers	Not known	1,200	36
Percentage of literates to total population	Between 80 and 90	Between 80 and 90	6
Percentage of pupils at school to total population ...	18·6	14·7	2
3. Revenue (£ million)	41	21	1·8
Expenditure (£ million)	38	17	2·1
4. No. of Post Offices	13,859	8,225	485
No. of Telegraph Offices	624	4,180	49
5 No. of miles of Railway open	28,035	18,653	422
6. Average earning per head per annum	Rs. 400 to 700	Rs. 400 to 700	Rs. 3 (*sic*)
7. Death rate per 1,000	15·12	10·5	30
8. Trade per head	£28-3-1	30-18-8	1-0-4

The total population of British India is 244¼ millions and that of the Punjab is 20 millions. For all India there are only five Universities and the Punjab has only one University for 20 millions. The number of newspapers for 244¼ millions is 659, and for 20 millions in the Punjab 248. The proportion of literates to 10,000 of the total population is 358 in the Punjab. The percentage of the population of the school age under instruction in the Punjab is 19·8 for males and 4 for females. The Revenue for a population of 244¼ millions is £83,000,000, and the expenditure charged to Revenue £79,000,000. The Government of India does not want to determine the average earning per head of population which Lord Curzon estimated at Rs. 27 per annum. In all India (including Native States) there is one Post Office for every 16,993 of the total population (in the Punjab one Post Office for 9,936 persons). But 7,581 Telegraph Offices serve the entire population in India. This is a country of ox-cart and village post men; and there is no great demand for telegraph wires. We need not say much of the railways or of the death-rate. As regards trade, much of it is handled by foreigners. Naturally the profits are earned by them. Undoubtedly trade has expanded and prospered under Pax Britannica. But from loading to the railway trucks to the place of consumption in the case of exports we, natives of the country, have comparatively little to do. So is the case with regard to imports of manufactured goods from abroad. We have little or no share in transport, in insurance, in financing or in the regulation of prices. Here in a nutshell is all the progress we have made.

India and the traffic in honours.

12. The following is from the *Observer* (Lahore), of the 10th June 1914 :—

"Whether this prohibition of traffic in honours in the Mother Country will be without some kind of reflex action in our own country or not is, however, a difficult question to answer. It is true that so far there is not considerable and widespread material for the belief that the fountain of honour in India can be tapped at a price; still isolated cases are not rare where a provincial satrap has gone out of his way to bestow an honour upon some wealthy figure-head who opened out his long purse in furtherance of enterprises and institutions in which the Governor of his Presidency happened to be interested. There are also cases of those whom District officers recommend for no other qualification, save that of sycophancy coupled with tale-bearing. Honest and unsophisticated men are pained when they observe, herded together in the same list, men who have rendered distinguished services both to the State and to their country, with those whose only qualification is dancing attendance upon the high-placed officials of the Government. Careful discrimination is imperatively called for in the interests of appreciating genuine merit, and it is to be hoped that the representatives of the Crown, who dispense the gift of honours in this country, will take note of the currents which are sweeping across the surface of the country."

Swaraj.

13. The *Observer* (Lahore), of the 10th June 1914, publishes the following :—

"We publish elsewhere a very thoughtful and instructive communication from a well-informed correspondent, throwing a lurid light on the professions of those who advocate the so much fancied Swaraj. The facts stated should open the eyes of those Musalmans who have readily gulped down the attractive bait that Swaraj offers, and have under the intoxication of its dreamy idealism bade good-bye to their traditional policy of communal preservation. Under the conditions of existence as they prevail to-day and are likely to prevail for years to come, a Swaraj which ultimately stands for the rule of the greater number will be a suicidal consummation of the widened Muslim outlook, and those whom the abstract loveliness of the conception has utterly incapacitated from facing the hard facts of mutual rivalries and mutual extirmination that confront the practical Musalman at every step, will do well to cogitate over the sad instances of racial supremacy, allied to injustice, which contemporary history affords. Unless and until the rival community develops a healthy spirit of compromise and cheerfully seconds such concessions as are the legitimate due of a backward community struggling to be in the front line with its advanced neighbours, it is futile to talk of Indian unity and base thereon conceptions of a polity which have no corresponding parallels in actual history. It is a matter for gratification that with the passing away of abnormal conditions and a state of communal excitement brought about by adventitious causes, the Musalmans of India are regaining their characteristic sanity of judgment and are realising the sad lapses into which they had been made to drift by unwholesome influences. We have every hope that the storm and stress of every-day existence will still further help them in keeping to their ancient moorings and strengthen their faith in the imperative necessity of a third disinterested power to hold even the balance of political strength between communities which are as ready to break each other's heads and throttle each other's throats as the different racial units of the west."

Indian Civil Service.

14. The following has appeared in the *Panjabee* (Lahore), of the 6th June 1914 :—

"In a recent issue the *Amrita Bazar Patrika* republished a letter contributed by Mr. F. H. Skrine to *Capital* some years ago, in which that distinguished Bengal civilian stated some of the reasons which had led him to resign the Service. The letter created a good deal of sensation at the time and the reason which our contemporary gives for republishing it is that even now it will be read with considerable interest. Some of the complaints which Mr. Skrine made were by no means personal. 'Of corporate life,' said Mr. Skrine, 'this service no longer possesses a spark ;' it began to die, it seems, with the extinction of Haileybury—for 'what *esprit de corps* can there be in so heterogeneous a body while social distinction and pride of birth are still so strong among us?' The existence of social distinction and pride of birth even among members of the Civil Service will perhaps be news to most people. But Mr. Skrine does not even stop here. There is, we are told, 'a small dominant caste' in the service—to wit, the Secretariat—who not only monopolise all the high executive appointments, but make their existence and their position felt by the rest of the Service. Mr. Skrine does not think that the Secretariat Civilians are really a very superior class of men. 'There is no fetish about Secretariat work,' he says ; 'it is very often of a slipshod quality. I could pick as many grammatical holes in Government resolutions as Cobbett did in poor King George the Third's speeches from the Throne.' It is a nice question how far things have changed for the better in this particular respect since Mr. Skrine's days."

III.—NATIVE STATES.

Kashmir affairs.

15. Under the heading "Worthy of attention by the Maharaja of Kashmir," the *Akhbar-i-'Am* (Lahore), of the 6th June 1914, endeavours to show that the *Kashmiri Magazine* is responsible for the dispute which took place lately between Hindus and Muhammadans at Rampur Rajauri. The paper then attacks the editor of the *Desh* and the *Himala*, and the editor of the *Hindu* for defending the *Kashmiri Magazine*, whose editor is their personal friend. It accuses Lala Dina Nath of the *Desh* and the *Himala* of publishing articles contributed by seditionists in America, and of dishonest action with regard to the fund he collected for Agha Khan's Hindu followers. Similar accusations are made against Hari Lal Sharma, who edits the *Hindu*. The *Akhbar-i-'Am* urges all Native States to proscribe all newspapers which incite the State subjects against one another.

The *Zamindar* (Lahore), of the 9th June 1914, has an article describing the oppression practised on Muhammadans in Kashmir, who have no leader to represent them to the Maharaja. Their very religion is in danger. The Rampur Rajauri affair is likely to do them great harm ; numbers of respectable Muhammadans have been imprisoned. Relations with the Hindus have been strained ever since the appointment of Sardar Man Singh, Barrister-at-Law, as Assistant Superintendent of Police. Unless the Kashmir Darbar pays some attention to their grievances, the Muhammadans will be compelled to have recourse to the British Government.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindus and Muhammadans.

16. Writing under the heading "Relations between Hindus and Muhammadans," the *Paisa Akhbar* (Lahore), of the 31st May 1914, says that, according to the *Abhyudaya*, kine-killing and the demand for separate electorates are the two causes of the estrangement between Hindus and Muhammadans. But the kine-killing question, it adds, has an economic bearing so far as Muhammadans are concerned. If Hindus were to collect a large sum of money and endeavour to lower the prices of meat, it is possible that Muhammadans might give up eating beef. As for the demand for separate electorates, it may be borne in mind that it is the desire on the part of Hindus to secure more than their due share in administrative matters. This has compelled Muhammadans to demand separate electorates. If a person wishes to protect his house against thieves and dacoits, his neighbours have no right to get angry with him and to stigmatize his conduct as a cause of mutual displeasure. Hindus and Sikhs should not try to deprive Muhammadans of their legitimate rights.

Commenting on the above the *Dipak* (Lahore), of the 1st June 1914, has a note entitled "The *Paisa Akhbar's* abuse of Hindus," in which it says that while the Muslim League is trying to effect a reconciliation between Hindus and Muhammadans, Muhammadan newspapers characterise Hindus as thieves and dacoits. The paper deplores the fact that the *Paisa Akhbar* is losing all sense of decency and adds that abusive language is in no way conducive to a reconciliation.

The suggestion for a Sheikh-ul-Islam for India.

17. In a note headed "The duties of the Sheikh-ul-Islam, Constantinople," the *Zamindar* (Lahore), of the 6th June 1914, dwells on the duties of the Sheikh-ul-Islam of Turkey, and suggests that in India also there should be two high religious functionaries, one a Hindu and the other a Muhammadan, presiding over ecclesiastical courts and departments. The Hindu functionary, should be vested with the power of deciding all matters relating to the Hindu religion and his Muhammadan *confrère* should have similar powers to deal with all questions affecting Muhammadanism. If Hindus and Muhammadans unite in urging Government to accept this suggestion Government will certainly have no hesitation in granting their demand. It is a pity that although Indians resent Government interference in religious matters in season and out of season, still they themselves do nothing towards effecting a settlement of their religious questions.

Complaint against Christian Missionaries.

18. The *Brahman* (Lahore), of the 2nd (received on the 9th) June 1914, declares that Christian missionaries are in the habit of disguising themselves as Brahmans and *Sadhus* in order to entrap simple persons. At Harpalpur railway station, in a famine area, some missionaries found an old man and his sixteen-year-old daughter, on their way to a Dharmsala. The missionaries took them to the Mission House, and gave them food and shelter. While the old man slept, his daughter was taken away, and on waking he was told she had embraced Christianity. Such tyranny is unbearable.

Another paragraph in the same issue complains that missionaries forcibly carry off Hindu and Muhammadan children. A few days ago a young Muhammadan girl while asleep by the roadside was abducted by missionaries. Some Hon'ble member should interpellate the local council on the subject. Some special law will have to be enacted to discourage these practices.

Hindus and unity.

19. In its morning issue dated the 3rd (received on the 8th June) 1914, the *Bijli* (Lahore), publishes a note headed "Want of unity among Hindus." All attempts, says the paper, to bring about a *rapprochement* between Hindus and Muhammadans are bound to prove abortive so long as the parties are not actuated by sympathy and a true desire for unity. When, however, we see that, while Muhammadans are united, Hindus are divided amongst themselves, nay, are thirsting for each other's blood, "we" wonder how the attempt to promote

unity between Hindus and Muhammadans can possibly bear fruit. Sanatan Dharmis, Arya Samajists, Tat Khalsas, Dev Samajists and Brahmos are quarrelling with one another ; the two sections of the Arya Samaj have been further sub-divided into several parties ; Udasis, Bairagis and Nirmalas and Sadhus are all divided into factions. Hindus must try to unite among themselves before an attempt is made to bring about a Hindu-Muhammadan *entente*.

The Punjab Hindu Sabha.

20. In its morning issue, dated the 2nd (received on the 8th June) 1914, the *Bijli* (Lahore), publishes a note headed " Our request to the Punjab Hindu Sabha," referring to the attempt that is being made by the Punjab Muslim League and the Punjab Hindu Sabha to bring about a *rapprochement* between Hindus and Muhammadans. As the Hindu Sabha has so far remained satisfied with passing resolutions, and in consequence has not commended itself even to educated Hindus, it is difficult to see how it can effect a reconciliation between Hindus and Muhammadans. Before the Punjab Hindu Sabha undertakes to plead for the Hindus of the Punjab it should try to gain some influence over them and command their hearty and unqualified support in all its actions.

Aryas and Sikhs.

21. The *Parkash* (Lahore), of the 31st May (received on the 6th June) 1914, says that if the book entitled " *The Khalsa Panth ki Haqiqat* " contains thing offensive to the Sikhs the Arya Samajists ask forgiveness for it. After referring to certain pamphlets published by Sikhs such as *Vedic Shadi ki Pol Pál*, *Niyog* and *Dhote munh chaper*, in which highly abusive language has been used against the Arya Samajists and Swami Dayanand, the paper quotes an extract from the *Bir* in which an attempt has been made to incite the Sikhs against the Arya Samajists. The paper suggests that the Chief Khalsa Diwan and the Arya Pritinidhi Sabha should exchange views and opinions on the subject and settle the matter amicably. Let the Arya newspapers unite together and make Government understand that the demand of Sikhs that Raunaq Ram and Bishambar Dat should be prosecuted under section 153 A is highly unreasonable and should not be acceded to.

The Chief Khalsa Diwan and the Rikabganj *Gurdwara*.

22. The following is from the *Khalsa Advocate* (Lahore), of the 6th June 1914.

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> " The Chief Khalsa Diwan is not an empty name. It has done solid work for the *Panth*. The great modern Sikh saint Bhai Attar Singh helps the meetings of the Educational Conference organised by this Diwan by his illustrious presence. He is with the Diwan. He knows its members. He has a deep regard for them. Besides there are other Sikh saints with the Diwan. Is not this proof of the fact that the labours of the Chief Khalsa Diwan are acceptable to the *Guru* being acceptable to his Sikhs who live every moment of their lives in His Sacred Name ? As a matter of fact, by the moral of its labour of love done according to its own light and inspiration, this Diwan and only this Diwan has the right to voice forth the opinion of the *Panth* on this and other questions in ways it may consider best. The real ' majority ' lies in right and faithful interpretation of the deeper feelings of the dumb masses by those actually engaged in an uphill constructive task feeling the full weight and responsibility of their labours and not in dead votes. If once you disallow the Diwan the right of representing the *Panth* then you disallow all public and rightful representative opinions. The Government may then as well disbelieve all organised representative societies for the mere reason that a few malcontents can get up another view of certain questions now and then, and try to discredit the representative character of such societies because these latter do not take on each occasion a regular census of opinion of each individual going. This is absurd. It is therefore under our present state of education and advancement morally right that the elder should silence the youngsters by a mere command, however unbearable it may be to the stony nature of the modern educated Sikh. Those who dare disobey authority should be morally boycotted by the *Panth* who cannot afford to ignore the real majority of its selfless and devoted workers unless it may be the decided tendency of the people of these days to make a *fire-work* show of everything and to end in smoke. Such has been the stern commonsense and practical method of doing things in the Khalsa traditions and history. Hence, no votes, no majorities as they are now misunderstood and wrongly explained. Wisdom alone shall give the spasmodic passion. Thus, the Chief Khalsa Diwan is the only society which can give a truly representative opinion to the Government about the natural Sikh feelings, and one need not have felt astonished if the Chief Khalsa Diwan were inspired enough to

ignore all reference to the dear majorities at large, although such a procedure was bound to result, as it did, in the complete vindication of the Diwan's interpretation of the popular Sikh feelings. The silent work done by the Diwan for the *Panth* gives it the invincible position of representing the *Panth* which cannot be called into question."

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Religion and Commerce.

23. The following is from the *Tribune* (Lahore), of the 9th June 1914 :—

"The latest issue of *Capital* publishes in the leading columns a remarkable communication from Cairo on the failure of the newly-formed Egyptian Chamber of Commerce owing to the inability of the Mahomedan members to dissociate religion from commerce. The Moslems would seem to expect help from the Chamber, not for the promotion of the common interests of the Egytian commerce, for the enrichment of Egypt or for the advantage of all Egyptians who adopt commerce as their profession, but for Moslem aggrandisement at the expense of Copts, Jews, Syrians and every one else who is a non-Moslem by annihilating non-Moslem competition. From the text of a letter quoted by the writer it is apparent that the Egyptian Mahomedans have carried their ideas of communal benefit rather too far to be advantageous to the country of their birth. Referring to their attitude, owing to which the Chamber of Commerce is now said to be in a state of suspended animation, the writer in *Capital* makes some general observations about Islamic tendencies in Egypt which is of interest and value to Indian Mahomedans in that it calls attention to the pitfalls which should be guarded against in the otherwise laudable efforts of working for communal advancement. He writes: 'To the Muslim of the Near East nothing is secular. His political, commercial and all other ideas are intimately associated with his religion. The one cannot be divorced from the other. To him Turkey is not Turkey, or Egypt, Egypt. He has no country, only the area bounded by his religion. The Muslim of Egypt, though he is indigenous to the country and his forebears through generations have been reared there, feels he is more akin to the Turk or the Central African Negro than he is to the Copt, an Egyptian subject, or to the Syrian, a Turkish subject. With the two former he has the affinity of religion. With the two latter possibly some blood connection, but that is as nothing. They are poles asunder. Their religion is different.' Happily in India we have among our Muhammadan countrymen born merchants whose patriotism is superior to personal and communal advancement. It is invidious to mention names. But no Province is an exception to the general rule. Indian opinion is absolutely united in most questions relating to commerce, industry, banking and general business. Even in political matters the Congress and the Muslim League have found points of agreement. They have begun to work on right lines. The influence and force of example of the leaders are bound to have their effect on the less enlightened sections. We hope the observations of the writer in *Capital* will not escape notice."

VI.—LEGISLATION.

The Press Act.

24. The *Khalsa Akhbar* (Lyallpur), of the 5th June 1914, declares that the Press Act is the main cause of the unrest prevalent in India. Government should amend the Act to suit the present requirements of the country. The Indian newspapers are one after the other being swept out of existence by the "double-edged sword of the Press Act," though the greater part of the Press is loyal to Government. The writer then puts forward the suggestion that Indian journalists [should meet in conference at Lahore with a view to securing some mitigation of the rigours of the Act.

The following is from the *Tribune* (Lahore), of the 11th June 1914 :—

"The Congress deputation to England has been charged with the duty of placing before the Secretary of State and before the British democracy the views of this country on the operation of the Press Act. What the Secretary of State is going to do and whether the Government of India are just now in a mood to take up the amendment of the Act no one can say. But one thing is certain: there is no agreement between the Press and the Government on the point that the provisions of the Act have been enforced with judgment and consideration so as not to interfere with the legitimate freedom of the Press. When there is no agreement on this point it is futile to expect either party to take the situation as it is; and fair-minded, men, on either side, will perhaps concede that the best course for Government in the present circumstances is to grant an inquiry into the working of the Act by a mixed committee of officials and non-officials. Such a course will let in direct and reliable evidence on the working of the Act and on its effect both on the Press and on Local Governments. As regards its effect on the Press the Government of India and the Local Governments have alike admitted more than once that it has unquestionably been beneficial and that there has been a marvellous improvement in the general tone of the Press. Every well wisher of the Press of this country will concede that it should grow in respectability and sense of responsibility no less than in strength and influence. That being so, it is essential to inquire what this improvement consists in which has been commended by Government, whether it is no more than the creation of a sense of responsibility, or whether, and if so to what extent, it also means executive interference with legitimate freedom. It is wrong to say that executive officers and Local Governments interfere with legitimate freedom wilfully and without cause in order to put down the power of the Press. Such a view is obviously untenable in that it ignores the considerations which underlie the Act. What is desired by pressing for an inquiry is an improvement in the general attitude of Government towards the Press. There can be no improvement unless the Government realises that there are amongst journalists men who are as strong supporters of law and order as executive officials themselves and that they should be given credit for their level-headedness and purity of motives. The difficulties of Indian journalists are mainly due to this non-recognition, and this again is due to the mode of delegating the power of judging writings to subordinate officials. These officials are generally hard-worked men and their work is more mechanical than intelligent. They have neither the time nor patience to do justice to writings which they are asked to scan, especially when the number is very large. It is for this purpose that an inquiry is necessary as to whether the existing provisions of the Press Act have not been pressed into service with more zeal than discretion for so-called preventive purposes conjuring up visions of trouble ahead. It is at least doubtful that the over-wrought imagination of officials is proof against irreconcilable distrust of everything 'native' and that it always maintains an equable frame of mind helpful for the cultivation of judgment and foresight. But an inquiry of the kind we have suggested above will show whether it is so and whether they have been able to differentiate between well-meant though independent writing, and mischievous, inflammatory and reckless writing."

Mr. Mazhar-ul-Haque on the Press Law.

25. The following appeared in the *Tribune* (Lahore), of the 6th June 1914 :—

"Speaking at the Conference held at the Westminister Palace Hotel Mr. Haque said he wished to address the Conference on the subject of the working of the Press Act of 1910, and as he saw before him many representatives of the British Press he had no doubt that the question would prove an interesting one. In 1910 India was passing through a phase marked by crimes of violence, and it was considered necessary at the time that writings in the Press should be officially controlled. That was the very first act of the reformed Council of Lord Minto. The measure brought in was very drastic indeed—so much so that one of the most eminent judges, Sir Lawrence Jenkins, had declared that even the Bible might be brought under its operation. Those who at the time represented the Indian people on the Viceroy's Council were rather on the horns of a dilemma. They knew that it was necessary to control wild writings in the Press, but at the same time they were anxious that their liberties should remain intact. There was a good deal of discussion as to what course should be adopted to secure that while giving the authorities the desired powers, and one of their endeavours was to give those who were affected the power of testing the legality or justice of the action of the Executive. Indeed, Mr. Sinha, who was then Law Member, threatened to send in his resignation unless some such provision was inserted in the Act, and unless the people of India were given a right of appeal to the High Courts. That was the compromise that was eventually arrived at between the official and non-official members of the Council. Some of them had most reluctantly given their support to the Act, but they had had fears as to how it would work out. Those fears, unfortunately, had since materialised, and action had been taken under the Act which was never dreamt of at the time the legislation was under consideration. He might cite as an illustration the treatment meted out to the *Comrade*, a weekly paper published at Delhi. The only misfortune of that paper was that it reprinted a certain pamphlet issued in Europe with an introductory article written by Sir Adam Block, of Constantinople. The Government of India declared that the pamphlet was calculated to bring the Christian subjects of His Majesty into contempt and hatred, and it issued an order confiscating all the numbers of the issue in which the pamphlet appeared. That action of the authorities was tested in the High Court at Calcutta. The case was tried by three eminent Judges, of whom Sir Lawrence Jenkins was one, and they declared that, in their opinion, the editor of the *Comrade* had committed no offence, and was animated by a laudable object in reprinting the pamphlet, but at the same time they added that the powers of the High Court were almost *nil* under the Act, and that they could not give the editor the redress to which he was entitled. Would any Englishman—to use the word in its widest sense—support the retention for even one day of such a law on the Statute Book of this realm? He had another illustration to offer. The *Zamindar* was a paper published in Lahore, with a circulation at one time of nearly 17,000 daily. It was asked to give in the first place security to the extent of Rs. 2,000. This was forfeited, and then it was asked to give security for Rs. 10,000. That too, was forfeited, and finally the entire Press was confiscated. This was an Act passed to stop crimes of violence, and it was never intended that its provisions should be thus misused and misapplied. The worst feature of all was that officials in India were now using the Act to interfere in religious matters. Personally he was not in favour of religious discussion in the Press; he did not believe it was useful, but why under the guise of this Act should the authorities put an end to papers which were purely religious? That ought not to be allowed, and it was dangerous as creating a doubt of the good faith under which the Act was allowed to pass. He had a third case of a paper at Lucknow. There was nothing wrong with its writings apparently, but the Deputy Commissioner ordered the editor to leave the town within a few hours. Such a thing could not possibly happen in England, and he could mention many cases in which men have been deprived of their only means of livelihood under the operation of this Act. He hoped they would see to it that an end was put to this state of things, and that pressure was brought to bear upon the Secretary of State and upon the Government of India to secure the repeal of this law. At any rate, if it could not be repealed, let the right of appeal from the orders of the Executive to the Courts be at least restored and made more effective and real."

The Medical Practitioners' Registration Act.

26. The *Hindu* (Lahore), of the 9th June 1914, expects that the Medical Practitioners' Registration Act will shortly be enforced in the United Provinces, the Central Provinces and the Punjab. The present attitude of the Legislature indicates that no heed is paid to public opinion. At present Acts unopposed by public opinion may be dropped; those opposed by the people must be placed on the Statue Book. The Medical Practitioners' Registration Act is one of those passed in accordance with this practice.

The Indian Universities Act.]

27. The following is from the *Observer* (Lahore), of the 10th June 1914:—

* * * * *

"The method of nomination is not essentially evil. There are certain stages of a semi-developed society, in which nomination plays a very useful function. The history of nomination in India is itself a proof of this. But when a society has sufficiently developed and its members become advanced enough to think out for themselves, then nomination acts as a drag on progress and must give place to election. We are inclined to think that Indians have developed sufficient self-consciousness to be entrusted with the privilege of election, and there could be no more silencing corroboration of our observations than the political reforms vouchsafed to the people of India by the distinguished Morley-Minto regime. It is therefore absolutely necessary that much of the ground now covered by nomination should be conceded to Election. The official Chancellor and the *ex-officio* Fellows can certainly continue, but the number of ordinary Fellows to be nominated by the Head of the Government should be reduced to forty per cent. The extension of the elective principle to the governing bodies of the Indian Universities will be a fitting recognition of the claims of educated Indians and will be received with general appreciation and praise. But while advocating election, we must not be understood to mean a promiscuous election, subject to no safeguards and checks in the interests of the minorities. Constituted as we are, with partition walls of racial prejudices separating us, an unmixed election might do more harm than good and defeat its very purpose. It is therefore of the greatest importance that when introducing the principle of election care should be taken to provide adequate safeguards for the due and effective protection of the minorities. The franchise granted to the registered graduates, although very limited in its scope, has yet operated to produce harsh results for the simple reason that it is based on unmixed election. If therefore the experiment of election on a bigger scale were tried in the same old promiscuous fashion, it would give rise to great hardships and unnecessarily create obstacles in the path of a smooth administration. Let the registered graduates of the University be given the privilege of electing 25 per cent. of the ordinary Fellows, but then the Hindus and the Muslims must constitute separate polling registers. The number of seats should be distributed equally between them, and the two communities should be called upon to elect their representatives separately."

* * * * * * *

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

The Delhi Conspiracy case.

28. The *Zamindar* (Lahore), of the 4th June 1914, publishes a note headed "Accused in the Delhi Conspiracy case," in which the paper says that the accused in the Delhi Conspiracy case, who are about twelve in number, are daily brought to the Court in handcuffs. Five or six years back the accused persons in political cases tried at Lahore protested against their being handcuffed, drawing the attention of the court to Lord Morley's declaration that undertrial political prisoners are not to be handcuffed, with the result that the Magistrate eventually ordered that the accused should not be brought in handcuffs. Were the words to which Lord Morley gave utterance as Secretary of

State for India, meant to be put in force for a temporary period only? Justice demands that Lord Morley's words should always be borne in mind by the Courts. Moreover, the paper goes on to say that the food and housing of the prisoners is also very bad. As the case is still *sub judice* the accused in the Delhi Conspiracy case should be accorded the treatment to which political prisoners are entitled; and this particularly so in Imperial Delhi, where everything done should bear on it in bold relief the stamp of British justice.

Government employés and their cases.

29. The *Bijli* (Lahore), in its morning issue, dated the 5th June 1914, has a leader headed "Cases against Government employés and the expenses of Government in connection herewith." There have been cases in which Government has given pecuniary help to dependents who were Government servants and the court has found for the planitiff. This is sheer waste of Government money, and gives the public the idea that Government defends even its guilty servants.

A case from Bengal is quoted in which Government spent Rs. 25,000 in defending a bailiff fined Rs. 50. The Burma Government is also helping Captain Finny to get Mr. Arnold convicted; it is difficult to estimate how much Government will spend in this case.

(*b*)—*Police.*

The Police and the Anjuman-i-Khuddam-i-Kaaba, Bombay.

30. Referring to the shadowing of some of the members of the Anjuman-i-Khuddam-i-Kaaba by the police at Bombay, the *Zamindar* (Lahore), of the 7th June 1914, expresses surprise that the Bombay Police should have taken the trouble, without any rhyme or reason, to shadow the members of a harmless and religious Anjuman. It is to be hoped that the measures adopted by the Police Commissioner, Bombay, will be followed by the police of other cities, and that the complaints regarding police espionage over the members of this Anjuman will not be heard again.

(*d*)—*Education.*

Indian students in England.

31. The *Panjabee* (Lahore), of the 6th June 1914, publishes the following:—

"Another meeting of Indian students in Great Britain and Ireland was held at Caxton Hall in mail week to repeat their objection to the existence of the Indian Students' Department. Strongly worded speeches were made by the President, Mr. J. F. Mehta, M.A., LL.B., as well as by the gentlemen who spoke to the several resolutions. Here is an extract from the presidential speech:—

"'Nine months ago their distinguished countryman, Mr. Gokhale, told them, as a result of personal observation during the past fifteen years, that race prejudice in England had been increasing with fearful rapidity. That was the opinion of one whose fairmindedness the British people would not question. The truth was that race prejudice was becoming more and more marked in the attitude assumed by educational institutions towards Indian students, and they had an illustration of it in the infamous resolution recently adopted by their fellow-students at a well-known London hospital. The new spirit of exclusiveness reigned more or less supreme in all educational institutions frequented by Indian students, but the greatest offenders of all were Oxford and Cambridge, which could boast of the traditions of centuries. In the hospitals, in the Royal Agricultural College at Cirencester, and in Dublin the position was no better, and how could they expect it to be otherwise when the India Office, as the guardian of the Indian peoples, acted in the way it did? It was of no use for the India Office to claim that it could do nothing in this matter: if it chose it could secure fair treatment for them. Britishers, in large numbers, were seeking to enter the Indian public service; let the Secretary of State make it a condition that students from institutions which unfairly treated Indian students should find no entry into the India Services. Such a step would not be vindictive; it would show a correct mental attitude.'

"The meeting adopted a resolution expressing concern at and disapproval of 'the existence and increasing activities of the Indian Students' Department with all its numerous branches as a reflection on the character and capacity of Indian students, and as injurious to their interests and demanding its total and immediate abolition. Mr. Mallet, who was present at the meeting, denied the correctness of the allegation that the Indian Students' Department was to blame for the restrictions which were being put upon Indian students in England, but the allegation was apparently persisted in. Anyway a very serious situation seems to be gradually developing in England, quite apart from the question of the desirability or otherwise of maintaining the Indian Students' Department. It is bad enough that race feeling runs so high in the Colonies. The position would become incomparably worse if the same feeling began to be manifested in the very heart of the Empire. The better mind of England ought not to lose a moment in stemming the tide of the present movement, for if it is allowed to run its course it will do incalculable harm to England, to India and to the Empire."

(h)—*Miscellaneous.*

The honorific titles.

32. The *Zamindar* (Lahore), of the 7th June 1914, has a note entitled "Supression of the trade in titles: proposal that Government authorities should be liable to punishment of imprisonment and fine." A Bill has been introduced to suppress the traffic in titles in England. In India it is true that titles are not bought and sold, but nevertheless it is only the favourites of Government who receive them. "Khan Bahadurs" are despised among Muhammadans as toadies and sycophants. Not one of them dared to express the true feelings of Muhammadans over the Cawnpore Mosque affair to Government. Titles should not be degraded by being awarded to such people.

The Journal of the Central Asian Society.

33. The following is from the *Tribune* (Lahore), of the 10th June 1914 :—

* * * * * * *

"Reserving a fuller notice of it for another issue we may state here that Sir Thomas Holdich is of opinion that many notable women have given their lives to the work in India as Miss Sykes has done in Persia. We really wish we had many English women in our midst of the stamp of Miss Sykes who are interested in our domestic life and who are desirous of interpreting it truthfully to their sisters in the west and at the same time helping us to modify it to keep abreast of the times. But English ladies in India generally create a world of their own. They are absorbed in the affairs of their own club and their own little society. Perhaps it is wrong to expect more from ladies. The Journal is better reading than the novels which occupy no mean part of Europeans' leisure in this land of regrets, and ought to find many readers in this country both among Indians and Europeans."

The late Lala Amolak Ram.

34. The following is from the *Tribune* (Lahore), of the 10th June 1914 :—

"We deeply regret to have to record the sad report of the death of Lala Amolak Ram, retired Extra Assistant Commissioner and Pleader. The deceased, who was well known throughout the Province, belonged to Jandiala, joined the service in 1873, and continued to serve as Munsif and Extra Assistant Commissioner in many districts till his retirement. During his long period of service, Rai Amolak Ram acquired and kept up that reputation for unswerving justice, sturdy independence and fearless outspokenness which was so well-known and talked off. After his retirement on pension, Lala Amolak Ram was granted a license as Pleader and he settled down to practice in Rawalpindi. During the unhappy time of 1907, he was one of the lawyers who were proceeded against for alleged participation in rioting. Along with his brother lawyers, he was disharged by Mr. Martineau, the Sessions Judge who tried the case, and he then shifted on to Lyallpur. At the time of his death he was 61 years of age. As a token of the regard in which he was held and the respect he inspired in them, the members of the Lyallpur Bar, assembled at an extraordinary meeting, passed resolutions of deep-felt sympathy and condolence with the bereaved family, and resolved to place in the Bar room the portrait of the deceased, who was the first President of the local Bar association and otherwise widely honoured and respected."

SIMLA :
The 13th June 1914.

P. C. VICKERY,
Second Assistant to the Dy. Inspr. Genl. of Police,
C. I. D. and Railways, Punjab.

Punjab Government Branch Press, Simla.—17-6-14—No. 13—175—M. L. S.

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 20TH JUNE 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 ,
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

*Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 20TH JUNE 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
31	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	..
33	Ahl-i-Fiqah*	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
34	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	850 ,,
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 ,,
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 ,,
37	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 ,,
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 ,,
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 ,,
40	Azzia	Do.	Abdul Karim	Abdul Karim	...
41	Badr†	Qadian, Gurdaspur District.	Muhammad Sadiq	Miraj-ud-din	1,200 ,,
42	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 ,,
43	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
44	Brahman	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 ,,
46	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das, Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copies.
48	Fazal*	Qadian, Gurdaspur District.	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam*	Do.	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 ,,
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan*	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
53	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
54	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	...
55	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 ,,
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 ,,
58	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
59	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 copies.
60	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 ,,
61	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 ,,
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 ,,

*Not received during the week.
†Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 copies.
64	Musalman	Amritsar	Ilm Din	Ilm Din	425 „
65	Nasim-i-Hind	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
66	Nur*	Qadian, Gurdaspur District.	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 „
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
69	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
70	Philosopher*	Do.	Dina Nath, Sharma	Amin Chand	...
71	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
73	Rishi	Do.	...	Amar Nath	...
74	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 copies.
75	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
76	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
77	Shamsher-i-Qalam*	Lahore	Nur Ahmad	Nur Ahmad	...
78	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
79	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
80	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
81	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
82	Sulahkul*	Jhang	Raj Narain	Raj Narain	...
83	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
84	Uch-Jiwan*	Do.	Dev Rattan	Dev Rattan	...
85	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
86	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
87	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
88	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
89	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „
90	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
91	Mohyal Mittar*	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
92	Nihang*	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
93	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
94	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
95	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
96	Al Aziz*	Batala, Gurdaspur District.	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
97	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
98	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...

* Not received during the week.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
99	Anwar-ul-Sufia*	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
100	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 "
101	Bhatia Sewak*	Lahore	Mukand Lal	Partab Singh	...
102	Brahman Rai Patrika	Do.	...	Diwan Chand	...
103	Ikhlaqi Gazette Mehra*	Amritsar	Sher Singh	Mool Chand	...
104	Indar†	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
105	Iqbal*	Ludhiana	Muhammad Sabir	Muhammad Sabir	...
106	Jain Udhey*	Amritsar	Fattu Ram	Fattu Ram	...
107	Jauhar*	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
108	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	2,000 "
109	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
110	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
111	Mifta-ul-Israr*	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
112	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
113	Safir	Lahore	...	Lachmin Narain	...
114	Sat Sang*	Amritsar	Gobind Ram	Gobind Ram	...
115	Shauq	Lahore	...	Shauq Muhammad	...
116	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies.
117	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
118	Tahzib-ul-Ikhlaq*	Amritsar	M. Abdullah	Abdul Aziz	...
119	Tashhiz-ul-Azhan	Qadian, Gurdaspur District.	Feroz Shah	Ch. Abdul Salam	...
120	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI.				
	DAILY.				
121	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
	TRI-WEEKLY.				
122	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
123	Khalsa Samachar	Amritsar	Bahadur Singh	Bahadur Singh	3,000 "
124	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
125	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
	MONTHLY.				
126	Punjabi Surma*	Lahore	Dharm Dev	Dharm Dev	...
127	Temperance Magazine*	Amritsar	Sant Singh	Sant Singh	...
128	Namdev Palar	Lahore	Khazan Singh	Khushal Singh	...

*Not received during the week.
†Temporarily ceased to exist.

I.—Politics.

(a)—*Foreign.*

Christians and Muhammadans.

1. The *Shamsher-i-Qalam* (Lahore), of the 11th June 1914, publishes a leader in which it declares that for some time past the Christian world has been resorting to various crooked devices with a view to sweeping Islam out of existence. The University of Cambridge has been endeavouring to prove that the Quran was not the true original of the genuine scriptures; Europeans are continuously wounding the susceptibilities of Muhammadans by means of writings, pictures and cartoons. Moreover, Muhammadans in Christian countries, it adds, lead a life of constant dread and fear; they are being forced to embrace Christianity, while the domes and minarets of their temples are being pulled down. If they silently and patiently suffer these practices, they are regarded by other communities as possessing no sense of honour; and if, on the other hand, they do give way to the pressure of religious excitement, their long-standing loyalty is compromised. The article concludes by quoting in illustration of its argument the case of the film shown on a bioscope at Karachi in which the Prophet is represented as engaged in an intrigue with the wife of a General.

Indians in Canada.

2. Writing on the subject of the 600 Indians who have been refused an entrance into Canada, the *Zamindar* (Lahore), of the 16th June 1914, asks whether Indians belong to "the nation which has no fixed abode." They have no future in South Africa and are being subjected to oppression in Canada. These 600 Indians are lying confined in their vessel, and are neither allowed to land nor to associate with any one. Fish and frogs can reach the sea-shore, but the Indian passengers are worse off even than these animals. They are not allowed to set foot on land which even dacoits and highway robbers can tread without interference from any Government. Indeed, there can be no denying the fact that Indians are a nation which has no permanent residence on earth. Moreover, their condition is so bad that while, owing to their deplorable indifference, they are reduced to a wretched plight in their own country, they can not live in comfort in other countries. But the question arises whether, in the event of British subjects being subjected to such treatment in the British Colonies, it is not likely that Englishmen also will receive similar treatment and will be refused permission to enter the Colonies. A law which can injure Indians is likely some day to prove irksome to the English people too. Prudence and far-sightedness, therefore, demand that Great Britain should, not so much for our sake as for her own, devise some means of overcoming the difficulty.

The *Jhang Sial* (Lahore), dated the 11th June 1914, publishes a leader headed "Punjab and its spirit," in which the paper says that meetings should by this time have been held throughout India to express sympathy with the six hundred Indian emigrants to Canada. This would show that the entire Indian population of 30 crores is at the back of Sardar Gurdit Singh and his six hundred followers, and that any injustice done to them would be regarded as an injustice done to the whole of the Indian nation. Indians are being expelled from every country and nowhere command respect. The people of this country have shown great apathy and remissness in espousing the cause of Sardar Gurdit Singh and his 600 followers. While Canadians are allowed to enter India without any let or hindrance, Indians are being subjected to the injustice of conforming to all the laws and regulations laid down by the Canadian Government. In these circumstances any apathy shown by Indians at the present juncture in supporting Sardar Gurdit Singh and his followers will be an everlasting disgrace to them. It would be a thousand pities if no sympathy was shown for a man (Gurdit Singh) who is spending his money lavishly in order to safeguard the rights of his countrymen. The paper then refers to a meeting held in the Bradlaugh Hall on the 9th June, declaring that this meeting was not worthy of being called a meeting, inasmuch as the only intention of its promoters was to show that the Punjab had taken the initiative in the matter. The spirit of the Punjab is dead. The old political workers are nowadays no longer in evidence at meetings, a state of affairs which proves that political activity in the Punjab has come to an end and that new men are entering the lists of politics.

The *Tribune* (Lahore), of the 14th June 1914, publishes the following :—

"The Right Hon'ble R. L. Borden, Premier of Canada, has promptly sent a telegram to Mr. Nanak Chand, president of the public meeting which was held the other day at the Bradlaugh Hall, in reply to his message communicating the text of the resolutions which were unanimously adopted at that meeting on the position of the Punjabis on board the steamship *Guru Nanak Dev*. The telegram runs as follows :—

OTTAWA, June 12.

Lala Nanak Chand, Lahore.

Telegram received. Law operative since 1st Jaunary last excludes labourers, skilled and unskilled, and artisans of all nationalities from entering Canada through British Columbia ports on Pacific Coast or on International boundary between Canada and the United States. We greatly regret that Hindus should have attempted to enter Canada in contravention of this law, which is of general application.

BORDEN, Premier.

We appreciate the Premier's courtesy and promptitude in sending a reply. But we regret to say that his reply is neither satisfactory nor even convincing. The contention that labourers and artisans of all nationalities are excluded can hardly be maintained. Immigrants of nationalities endeavouring to enter through British Columbia ports on the Pacific Coast are Asiatics, and as separate arrangements exist to regulate the immigration of Chinese and Japanese, the present law cited by the Premier practically differentiates against British Indians. But whatever may be the force of the Canadian Government's contention, surely it ought not to ignore the fact that the Punjabis on board the steamship *Guru Nanak Dev* sailed in the anticipation that they would land in Canada after the expiry of the period of prohibition. There was nothing in the original order of Council to indicate that the period of prohibition would be extended; and therefore it does not seem to be strictly accurate to say that the Punjabis in question have attempted to enter Canada 'in contravention of this law, which is of general application.' We trust the Canadian Government will not fail to recognise that the situation is one of considerable acuteness. The whole province is agitated by reason of the Government's refusal to permit their countrymen to land even temporarily on substantial security. This treatment is keenly taken to heart. The Government of India ought to interfere and maintain our status as British subjects."

The same paper in its issue of the 20th June 1914 publishes the following :—

"With reference to the difficulties that Hindus are suffering in obtaining their right of entrance to Vancouver, a message to the *Times* (May 25) says :—' For a long time the labour market in British Columbia has been swamped. Hundreds have been endeavouring in vain to procure work. This state of things *is partially due to the immigration of unfit white people* but also to the numbers of Orientals who have secured entry into the country.' Here is an important confession that 'unfit white people' have been allowed to land in Canada and it is these that are unable to compete with Asiatics who are more fit. The latter are asked to make room for the former—a proposition which is unrighteous and wholly illegal. Why should the more fit Hindu subjects of the Empire make room for the unfit whites ? What Imperial law or Canadian law justifies the principle of the survival of the unfit by the magic force of colour superiority ? We can understand why our countrymen are asking for the appointment of a Royal Commission to enquire into the question, and why such a commission is dreaded by the advocates of exclusion of Hindus. Moreover, it is clear that the Chinese shopkeepers and the Japanese fishermen have ousted the white labourers and these cannot be excluded from Canada. The Hindus who take to other occupations, generally land cultivation, do not disturb white men but the whole weight of prejudice against Asiatics is directed against them. We are sure that a commission of enquiry will lead to clear up misjudgment and secure free admission to Hindus."

This is from the *Panjabee* (Lahore), of the 16th June 1914 :—

"The reply is as disappointing as anything could be. It makes no promise, holds out no hope. It does not even say that the matter is being or will be enquired into. All that it does is to make two statements, both of which are misleading. The law, says the Premier, has been operative since 1st January last. The Premier knows very well that it is not the Immigration law as such, but a regulation made by the executive Government under it which excludes artisans and labourers, skilled and unskilled. He knows, further, that it is not under the regulation, as it has been in force since January, that he can exclude a single one of the Indians on board the *Komagata Maru*. They can be excluded and are being sought to be excluded under a fresh executive order extending the time-limit of the regulation—an order which was passed some days after the ship conveying the Indians started on its voyage. Is this the same thing as to say that the Indians have attempted to enter Canada in contravention of the law? But it is necessary to set up a defence of this kind. Sardar Gurdit Singh has declared that his object in chartering the ship was nothing else than to test the legality of the executive order. He was certainly entitled to do so, because the order was on the face of it inconsistent with the fundamental provisions of the Immigration law. The Immigration law only empowers the executive Government to exclude labourers considered undesirable for a specific period. What the Canadian Government are seeking to do is to evade the limitation imposed on their choice by the use of the phrase 'specific period' by extending the operation of the regulation for a fresh term as soon as its original term expires. Is this lawful? Can the Government use a power designed to meet *special* cases for the *general* purpose of prohibiting a class of labourers for all time? Then again it is said that the law is of general application. As a matter of fact it is nothing of the kind. It applies only or at any rate principally to Indians, though it does not specify them. It does not specify Indians for the same reason for which Indians were not specified in the continuous journey regulation which has now been declared illegal by the highest judicial authority. Does a regulation become general only if it does not specify the particular race against whom it is directed—when everything goes to show that that race and no other is affected by its operation! Since when has hyprocrisy been synonymous with statesmanship in Canada?"

At another place it writes :—

"But if the Premier's reply to Lala Nanak Chand is disappointing, no less disappointing is Mr. Harcourt's declaration in the House of Commons. The Colonial Secretary said that he had no doubt the Canadian authorities were acting in accordance with the law of the Dominions. How we are tempted to exclaim: Law, what absurdities are perpetrated in thy name! It is perhaps this extreme veneration for the letter of the law on the part of certain British statesmen which led a celebrated Irishman to say:—'The English make a law and bow down and worship it till they find it obsolete—long after this is obvious to other nations—then they bravely make another and start afresh in the opposite direction.' Well, if Canada has its immigration regulation, so had South Africa. Yet, thanks to Mr. Gandhi and the passive resistance movement, the South African law has long ceased to command veneration even among the superstitious and is at last about to be fundamentally altered. Would this have been so if the lawless law which treated the Indian subjects of the King as worse than helots and subjected them to unparalleled hardship had been worshipped by Mr. Gandhi and his associates? Mr. Harcourt must be very much mistaken if he imagines that Indians in Canada are going to worship the so-called Canadian law, merely because it is dignified with that name. It is no law, and must sooner or latter be repealed. It is the duty of the Imperial Government to see that it is repealed sooner rather than later."

The same paper in its issue of the 18th June 1914 publishes the following :—

"On another page will be found the concluding part of a very interesting letter contributed by Mrs. Annie Besant to a recent issue of the London *Times*. Mrs. Besant deals with some of the most important questions of the day, among others the question of Indian emigration to other parts of the Empire and of the equality of the Indian, both in his own country and in the Empire.

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"Wise words these and as true as they are wise. But the *Times*, while publishing the letter, has no comment to offer on it. If the plea had been one not for justice and freedom, but for repression and more repression, the *Times* would probably have dignified the letter with a long notice in its editorial columns."

Again the paper in another place says :—

"It is somewhat misleading, as we said the other day, to defend the Indians on board the *Komagata Maru* by saying that in seeking entry into Canada they did not contravene any Canadian law. That they did not contravene the fundamental law we have seen. That they did not even contravene the regulation of January last prohibiting the immigration of artisans and labourers by British Columbian Ports is also true. But it is equally true that Sardar Gurdit Singh, who chartered the ship, did anticipate that the operation of the regulation would be extended for a fresh term. He has made no secret of this fact, but on the other hand has declared with equal boldness and straightforwardness that his one object in chartering the ship was to challenge the legality of the regulation. This is what he said to the *Times* correspondent at Victoria:—

> "There are thousands of natives of my country who are anxious to come here. The reason I chartered the *Komagata Maru* was to find out whether it was the intention of your Government not to permit East Indians to come to Canada. If we are turned back the matter will not rest there. I intend to use every legitimate course I can pursue to make sure if it is true that East Indians will not be permitted to land in your country.

"It is worthy of note that Sardar Gurdit Singh chartered the ship for six months at a cost of £13,200. Only genuine and unselfish patriotism could have inspired such an act for such a purpose."

The following is from the *Observer* (Lahore), of the 20th June 1914 :—

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"The question as to what is the duty of us Indians in the matter does not require any elaborate answer. The issues involved are the same as those raised in the Union of South Africa. Indian public opinion vigorously asserted itself on that occasion; the broad-minded and just nobleman at the helm of the Indian administration identified himself with the cause of his suffering Indian subjects and the result was what we have seen. The public in India, both Hindu and Muslim, has again to make a huge effort. It is to be regretted that the guide of Mr Gokhale will this time be missed, but there will be found among the sons of India those who, though not gifted with the heart and head of Mr. Gokhale, will, however, be fully ready and willing to preserve the honour and self-respect of their country. The residents of Lahore have already, in a public meeting held in the Bradlaugh Hall, on the evening of the 9th instant, given expression to their deep sense of sympathy with their Indian brethren on board the steamship *Guru Nanak Dev*, and have vigorously protested against the 'illegal and unjust treatment accorded to them by the Government of Canada in not granting them admission in spite of their satisfying the provisions of the immigration laws.' Similar meetings will, beyond doubt, be held all over the country, but the question arises 'How long are we to spend our energies in these directions?' Are the statesmen of England to sit still while colony after colony refuses to concede the rights of British citizenship to Indian immigrants? Is the protection of the Empire illusory, or are the formal pledges and their re-affirmations merely dead letter laws, to be observed in the breach rather than in the observance. Canada, like the Union of South Africa, is beyond doubt a self-governing colony; but are we to understand that a self-governing colony is practically independent of all Imperial control and cannot brook interference from England, even upon such vital questions as those of recognition of the rights of British citizenship of the Indian subjects of His Majesty? England has been known to have gone to war in the interests of her subjects. Even a sentimental insult to the flag of the United States has proved a sufficiently strong provocation for war for the United States of America and her ideal President, Dr. Wilson. The Japanese, who is just as much of an Asiatic as the Indian subject of His Most Gracious Majesty, has the door kept open to him, but the bolt is turned upon a resident of India. Is it because India is proud to be a dependency of Great Britain, whose flag flies over Canada also, and Japan is a free country with Dreadnoughts at her back to retaliate a national insult? The anti-Indian prejudice of the colonies is virtually wrecking the Empire, and the poor Indians are asking themselves the question 'What have they done that they alone, of all the nations of the world, should be pent within their own land into which every foreigner may tramp unchecked?' England cannot afford to sit still and passively observe the various stages of the drama, as they enact themselves with inexorable cruelty. Already the heart of India has been stirred, and the best interests of the Empire demand that balm and not irritating applications should be applied to her ulcerated feelings.

"It is said on behalf of the colonies that the situation as arisen is wholly economic and has nothing of the political colour about it. We wish this explanation were true, but when we call to our mind the fact that the restriction sought to be imposed on India has been withdrawn against the Japanese, although perhaps the latter is the worse sinner of the two against the economic requirements of Canada, our faith in the sincerity of the professions of the British Columbians receives a rude shock. Nevertheless, we are prepared to take the British Canadian at his word; let him proscribe us from his territories, but our Government must proscribe him from our confines. India is just as much a part of the Empire as Canada, and although the latter falls within the category of the self-governing colonies, India can as well claim the same status for herself. The bounds of freedom are gradually extending and already the famous Despatch of Lord Crewe on provincial autonomy has raised swelling hopes of independence (under the ægis of the British Crown) in the

Indian breast. The Government of India, being a Government in the best interests of the people, can retaliate by enacting a parallel law against Canada and shutting out the white colonists of that country from landing on the soil of India. Economic considerations demand a rigid enforcement of a protective tariff in the interests of India, and the Government of India will be free from the charge of sinning against the Free Trade policy of England if it raises a wall of protective tariff against all imports from Canada. It will be then that Canada and the other self-governing colonies of England will open their eyes to the suicidal policy they are pursuing against the poor Indian subjects of His Majesty.

Indians in South Africa.

3. The following is from the *Panjabee* (Lahore), of the 11th June 1914 :—

"The speech which General Smuts made in moving the second reading of his Bill making provision for redressing certain grievances and for the removal of certain disabilities of His Majesty's Indian subjects in the Union appears, from Reuter's summary of it, to have been couched in unexceptionable terms. General Smuts paid a tribute to the assistance given by Sir Benjamin Robertson. It would have been as well if he had coupled with this tribute his appreciation of the services rendered by Mr. Gandhi. No honest man can deny that the settlement which has now been arrived at would have been absolutely impossible if it had not been for the consummate ability, tact and judgment displayed by the Indian leader. But General Smuts, who has shown that he knows how to be just, probably thought it inexpedient to praise Mr. Gandhi in connection with a Bill which he knew would evoke strong opposition. If so, he was justified by the event in the course he took. Of the several members who immediately followed him there was only one who had a good word for the Indians or the Bill. This was Mr. Merriman, who said that Indians had been dragged into South Africa, that the Bill was South Africa's bare duty and that the House should do its best to aid the Imperial Government not to add fresh fuel to the fire. All others talked the usual language of men steeped in racial prejudice. The arguments were the familiar arguments of men whom conscience has made cowards. It would be a very unwise thing to concede to coloured men demands made at the point of the bayonet, said one, forgetting that the founder of the religion he professes, but does not seem to practise, was himself a coloured man in his sense, because he was an Asiatic. 'The natives', said another, 'would regard the Bill as a sign of weakness'. As if even the natives could not distinguish an act of bare justice from an act prompted by fear! The Natal members, as might have been expected, opposed the Bill on the ground of the abolition of the £3 tax, while one of them went so far as to propose an amendment to the effect that the consideration of the Bill should be deferred until its subject-matter had been submitted to a referendum in Natal. General Smuts must have anticipated all this nonsensical talk, for in his opening speech he had appealed to the Natal members to assist the passage of the Bill in the present session. After a vigorous defence of the Bill by General Botha, the second reading was passed by a large majority."

The same paper in its issue of the 16th June 1914 writes :—

"But if the folly of the Natal members in going against the verdict of the Commission was amazing, no less amazing was the wisdom and statesmanship displayed by General Smuts and General Botha. To General Smuts' opening speech we have already referred. In his concluding speech General Smuts quoted the opinion of the Indian Press that the Bill was an honourable solution of a long struggle. What a revolution in thought and sentiment have the last few months witnessed! It was only the other day that General Smuts and the Indian had nothing in common, unless it was a spirit of mutual recrimination. To-day a single act of justice and humanity on the part of the South African Government had so entirely altered the situation that General Smuts is able to quote the Indian Press in vindication of himself and his policy and as a reply to his critics. Even more striking and more courageous than General Smuts' speech was the speech of General Botha. He described the feeling in Natal as 'amazing' prejudice and reminded the Natal members that the difficulty by which Natal found herself confronted was of her own creation. It was South Africa's duty to aim at peace and justice. Did not this mean that the Bill was demanded not merely in the interests of peace, but of justice? Yet when His Excellency the Viceroy had said the same thing some months before, there were statesmen in South Africa who were not above resenting the remark as involving great injustice to the South African Government. The Indians, said General Botha, had been introduced by the wish of the majority of the people of Natal and the Government of Natal was now responsible to the whole Union for the treatment of Indians. This was absolutely unanswerable, and the only answer which was sought to be given to it consisted in a motion by a Hertzogite for the rejection of the Bill and in another by a Labour member for the prohibition of the further importation of identured labourers into Natal, both of which were rejected by large majorities.

"In reviewing the debate there is one obvious reflection which it is impossible to avoid. It is that the non-representation of Indians on the Commission, so indefensible from every point of view, has at last proved to be an evil thing with a soul of goodness in it. If the Commission had had a strong Indian element, its findings would doubtless have carried greater weight both in India and in the outside world generally, but they would not have carried the weight in South Africa itself that the findings of the present Commission must do. In basing their Bill on the recommendations of the Commission General Smuts and General Botha could feel assured that public opinion in South Africa would be more or less unanimously in their favour. Very different would have been their feeling if the Commission had had a strong Indian element, and if the enemies of the Indians could have said that the recommendations of the Commission had been due to the influence exerted over their colleagues by the Indian members. All such criticism is now simply impossible, and the hands of the Government are as strong in this matter as their best friends could have wished. Thus does a righteous Providence justify itself and bring good out of evil."

Again in its issue of the 20th June 1914, publishes the following :—

"The Indian Disabilities Bill does not, however, solve the Indian question as such It does not place the Indian on a footing of equality with the European subjects of the King, and until that is done the solution of the Indian question can only be partial and temporary. There is the further fact that the Colony which is chiefly affected seems to be unreconciled even to the partial solution of the question offered by the present Government. If the Natal members represent public opinion in Natal with even tolerable accuracy, there is every reason to fear that before long Natal will have evolved some other method of giving expression to its 'amazing prejudice.' If South Africa were a democracy in the proper sense of the term, the minority would feel no hesitation in submitting to the will and the reasoned judgment of the majority. But democracy does not flourish on soil where the equality of man as man is not recognised, and the foremost article of South Africa's political creed is the inequality of the coloured man to the white man. Our countryman, therefore, whether in South Africa or in India, must remain actively watchful, so that nothing that happens may take them by surprise."

Mrs. Besant on the India Council Bill.

4. The following is from the *Tribune*, (Lahore), of the 16th June 1914 :—

"Mrs. Besant is fully justifying the claim which I made for her in a previous letter—that she is one of the most effective exponents of the national claims of India that we have ever had in this country. Even those who have had substantial reasons for condemning some aspects of her theosophical propaganda will readily acknowledge that the case for Indian self-government has rarely been more convincingly stated than in the letter which the *Times* publishes to-day. Her views are bound to arrest attention. The facts and arguments that are arrayed in so masterly a fashion cannot be ignored, nor do I think they can be easily answered. Her letter will be the occasion of many an uncomfortable half-hour in official circles, and I think that even those Indians who have most strongly criticised her actions in other spheres will welcome the reinforcement which her advocacy gives to the cause of Indian reform.

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"No one can say that Mrs. Besant has lived the life of a recluse in India. Every line of her letter exhibits a close acquaintance with the trend of thought amongst the educated classes. Few delegates to the Congress would be able to tabulate more accurately the political reforms for which the Indian National movement stands. There is nothing timid about her utterance. She is thoroughly up-to-date and knows how disappointing the much-belauded Morley-Minto reforms have proved to be in actual operation. She urges that the time has come for giving the Indian representatives in the Councils a more effective control over legislation. The principle of direct election, she says, should be gradually extended to all the members of these bodies, and the Government should finally be made responsible to the Legislature."

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The India Council Bill.

5. The following is from the *Tribune* (Lahore), of the 13th June 1914 :—

"The Simla correspondent of an Anglo-Indian paper suggests that it is probably intended by the Secretary of State that the two Indian members of his reformed Council will not have any portfolio entrusted to them as in the case of others, but will be, as Mr. Achariar suggested at the Delhi Council, supernumerary and merely ornamental. What seems to lend support to this view is, he says, the fact that while steps are taken to change the Council from a consultative body to an administrative one, the two Indian members will possess no administrative experience. If this view is correct then the additional £600 to the latter might be construed as a consolation allowance."

The same paper in its issue of the 18th June 1914, publishes the following :—

" Referring to the extra allowance of £600 proposed in the India Council Bill to the two Indian members, a London correspondent writes : 'Sir George Birdwood recently pleaded for higher emoluments for the Indian members and the plan has the justification that temporary residence in this country puts them to heavy expense, though some provision has been made for this in existing cases by a grant on appointment to cover travelling and other initial expenses. The differentiation will help to pave the way for recommendations the Public Service Commission may make for removing the grievance of the two-thirds pay of Indian members of certain services by the not unlikely experience of equalising salaries by giving English officials certain "foreign" allowances.' We have already expressed our dissent from this proposal, and it is necessary to point out that the extra allowance given to certain officers on any reasonable ground cannot be extended to a class generally unless the same justification for extra expenditure exists and in exceptional instances. An Indian proceeding from a country where living is comparatively cheaper to one where living is costly, stands on much different ground from an Englishman moving from a costly place to a comparatively cheaper one. Can it be proved that so far as expense is concerned the Indian in England is much the same as an Englishman in India ? Nine out of ten would not subscribe to such a proposal and we refuse to believe that inequality in the scale of pay between Indians and Europeans can be justified by any show of reason or expedient,"

Again in its issue of the 19th June 1914 it writes :—

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" Indians do not ask for anything as a matter of favour. We submit that a third Indian member casually thrust in as a matter of favour cannot be quite as independent as one who occupies his seat by statutory right. We entertain the hope that our friends in Parliament will endeavour so to direct their efforts as to gain the attentive ear of Parliament and of the Ministers to this fundamental principle on which we base our contention, and that they will do their very best to secure for us the statutory provision for the appointment of at least three out of ten members. As a matter of fact considering the growing complexity of Indian problems and the unquestioned risks of permitting the Secretary of State to be dominated by bureaucratic influence, Indians ought to be given five out of ten seats in order to minimise the chances of misrepresentation. If vested interests are too strong to permit even-handed justice to Indian interests, at least the Indian minority should be such as could obtain the help of English members unconnected with Indian administration to redress the balance of opinion on fundamental issues.

" The mode of appointment prescribed for Indian members is altogether unacceptable both because of the creation of a panel and because of the introduction of official influence through nominated members to nullify the effect of election even to the panel. The panel is bad enough when its creation is subject to 'such conditions and restrictions and in such number as may be prescribed by regulations to be made by the Secretary of State in Council.' On the existing Council of the Secretary of State devolves the task of drawing up these regulations. But it is mainly composed of Anglo-Indian officials of whose sympathy with Indian aspirations the less said the better. Our experience of the Regulations framed under the Indian Councils Act, 1909, does not certainly encourage us to put much faith in the Regulations which are to be framed by the Secretary of State in Council, and we consider that the so-called concession to Indian opinion in the creation of a panel is altogether imaginery in view of the inclusion of nominated members whom Mr. Jinnah rightly characterises as mere creatures of Local Governments.

" The Secretary of State and members of Parliament are probably unaware of the amount of official influence indirectly exercised by Local Governments on the election of members to our Legislative Councils by virtue of the power possessed by them in the preparation of the list of voters and in the extension and curtailment of franchise rights to Municipalities and District Boards much as they like For instance, in a province where the Hindu-Muhammadan rivalry is a factor in Council elections, the Government has the power of automatically increasing or decreasing the aggregate number of Muhammadan votes or Hindu votes as it deems necessary. It can in like manner raise or lower the voting qualification, and if it so desires it can confer franchise only on a limited number who can be trusted to use their power 'wisely and well.' The results of the last elections proved disappointing to the progressive party in most of the provinces, not excluding the Presidencies of Bombay and Bengal.

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" In these circumstances Indians ought to urge on the attention of the Secretary of State and on Parliament the importance and necessity of providing for direct election and of limiting the right of election to the elected members of the Council only. Unless these essential conditions are fulfilled, the progressive party in India should firmly but respectfully decline the 'reform' now offered to them by Lord Crewe for the simple reason that it makes our position much worse than it is."

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The following is from the *Panjabee* (Lahore), of the 18th June 1914 :—

"But perhaps the most dangerous part of the Bill is that which extends the power of the Secretary of State to send certain secret orders (without communicating them to the members of his Council) to any order, not being an order in respect of which the concurrence of a majority at a meeting of the Council is required by the principal Act, which relates to any question gravely affecting the tranquillity of India and the interests of India in any other country, or which in the opinion of the Secretary of State is of the nature to require secrecy. In other words some of the most important matters in regard to which the sanction of the Secretary of State in Council is now deemed necessary shall henceforth be treated as matters in which the Secretary of State may send secret orders without consulting the members of his Council. It is doubtless only a coincidence—but a coincidence which is liable to the most sinister interpretation—that this highly retrograde change in the power of the Secretary of State should synchronise with the partial recognition of the elective element."

At another place the same paper writes :—

"We have now before us the full text of the Bill to amend the law relating to the Council of India which was introduced in the House of Lords in mail week by the Secretary of State for India. A perusal of the Bill deepens the impression created by Reuter's summary that the Bill is not the sort of document one would have expected from a Liberal Secretary of State. Except for the partial recognition of the elective principle in the matter of the appointment of the Indian members and the provision that two at least of the members shall be Indians there is nothing in the Bill which can be said to be even remotely in accordance with public opinion in India.

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"There is, too, a safeguard against over-bureaucratisation of the Council in the provision that the four members out of seven who may be neither 'domiciled in India' nor 'financial experts' need not necessarily be persons who have served in India. They or any of them may have only resided in India for ten years, provided they have not ceased so to reside more than five years before the date of their appointment, while there is nothing to prevent the Secretary of State from recruiting more than two members of his Council from among persons domiciled in India. The safeguard, however, is only nominal. In practice the Secretary of State is sure, except in cases where there is a distinct statutory provision to the contrary, to recruit members of his Council either from the Civil Service or from among the non-official European community whose views, in many cases, are indistinguishable from those of members of the Civil Service and, in some cases, are even more illiberal than those of the average member of that Service. The only real safeguard against over-representation of the official element would be a distinct provision by which the number of Indian members should be at least equal to the number of members recruited either from the Civil Service or the non-official European community in India. And this is exactly the provision which the Bill scrupulously avoids making.

"In reality the Secretary of State gives to Indians considerably less than a third of the membership. 'At least' in official phraseology too often means nothing more or less than 'at most' and there will be no room for surprise if even in a Council consisting of the maximum of ten members no more than two Indians will find a place. And then can one be quite sure that even these two shall always be Indians? 'Persons domiciled in India' may mean anything and need not necessarily mean Indians. We have had enough trouble already with the phrase 'Statutory Indians' and it is difficult to feel sure that we are not going to have a repetition of the same trouble with the phrase 'domiciled in India.'

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"What the Secretary of State must do, if he really wants even the half-way house between election and nomination to be real, is to make it clear that two of the members of his Council shall at any time be not only domiciled in India, but persons who have in the first instance been elected by the non-official Councillors. Even this, however, will not satisfy Indian opinion. Not only must the number of Indian members of the Council be increased to at least four in a Council of eight, if there is to be no provision for the appointment of British public men, but these four must all be elected direct, not by non-official members, but by elected members of the Legislative Councils. Public opinion will for the present ask no more, but it will not be satisfied with anything less than this."

At another place the same paper publishes the following :—

"We have in our leading article dealt at some length with the only provision in the India Council Bill which looks like a partial concession to public opinion, and have shown that the concession is more apparent than real. The other provisions are mostly in the nature of a 'reconstitution of domestic arrangements affecting the disposal of business in the India office'—to use the *Pioneer's* phrase. But that does not mean that they are of no concern to the public and the Government in India, which is what the *Pioneer* wanted to say. On the contrary some of them are of the greatest public importance."

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The same paper in its issue of the 20th June 1914, publishes the following :—

"No criticism has been more generally made with regard to the India Council Bill than that one effect of the proposed changes will be to make the Secretary of State even more of an autocrat than he is.

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"The criticism has, on the face of it, considerable force, but do all those who make it really desire that the government of India should be carried on on any but autocratic lines? No one will question the genuineness of the desire in the case of the independent and patriotic section of the Press in India. But what of journals like the *Statesman*, the *Pioneer* and the *Times of India*? When writers in these journals pretend to be scandalised by the attempt made by the Secretary of State further to increase his already extensive powers, are we not entitled to ask why, if they are really so opposed to the exercise of autocratic powers, they do not make common cause with the Indian Press and Indian public men and strike at the root of those powers? It cannot possibly be denied that the Government of India, notwithstanding all that has been effected by the Minto-Morley reforms, remains a despotism, benevolent despotism certainly, but still a despotism. The argument by which an Indian journal of Calcutta, which of all people ought to have known better, recently sought to prove the reverse of this proposition, namely, that no single official connected with the Government of India could be called a despot, was as superficial and worthless as most of those by which a writer in the *Pioneer* has been endeavouring to show that India's political ideas are all so many glaring fallacies and her aspirations only another name for delusions. In reality there have been individuals connected with the Government of India whether as Viceroy or as Secretary of State who did exercise their autocratic powers in the manner of autocrats: Lord Curzon, for instance. But even if this were not so, the essence of a despotic Government is not surely the existence of an individual official who exercises a more or less despotic sway over the rest of officialdom, but the irresponsibility of the official hierarchy to the governed. Undoubtedly there is a difference of degree between the personal despotism of an absolute ruler and the more or less impersonal despotism of a whole body of officials, acting generally in accordance with laws, albeit laws made by some of themselves, inviting public criticism in regard to many of their measures and when they so like, even profiting by it. A despotism of the latter kind is obviously a compromise between the old-word methods of absolutism and coercion and the modern method of governing according to the ideas and wishes of the people. But in form and in substance it is still a despotism.

"Any one can see that the Government of India is a despotism in the last of the two senses and that in the gradual process of its evolution it has at length reached a stage which is nearer by many steps to responsible government than to old-world despotism. A few more steps will have to be taken—decisive steps which may not be taken for years—but still only a few steps before the character of the Government is entirely transformed. The definite establishment of the principle of election in the matter of the recruitment of members of Legislative Councils and of the principle of a non-official majority in the Provincial Councils, the substitution in most of the major provinces of a system of Council Government, with the invariable adjunct of an Indian member, for one-man rule, the admission of an Indian member to the Viceroy's Council, the supreme Executive in India, and of two Indian members to the Secretary of State's Council in London, the recognition, if only in theory so far, of the right of the Legislative Councils to exercise a sort of control over the day-to-day administration both by means of interpellations and of resolutions and, within some limits, even the financial policy and arrangements of the Government—these recent changes along with some features that have existed for years clearly differentiate the present Government in India from all forms of ordinary despotism.

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"For all forms of autocracy, whether exercised by one single individual or by a number of individuals forming a collective personality, there is but one remedy. It lies in the assertion of the right of the people to control the acts and the policy of those who administer their affairs. All else is quackery. The responsibility of the Secretary of State to his own Council is a form of irresponsibility which differs only in degree from his responsibility to himself. The check which the Secretary of State's Council exercises over him may be only moral or may be constitutionally effective as well as moral, but it can never be a substitute for the wholesome check which an active, vigorous and well-informed public opinion can alone exercise under a system of popular government. If autocracy, therefore, is to go, as it must, let it be borne in mind that only democracy can be substituted in its place. And is it not this process of substitution that is actually going on before our eyes? The troubles of the last few years are only the birth-throes of the mighty moral revolution that is slowly working itself out according to natural law. The repressive measures are only the death-pangs of an order of things which has clearly outlived its usefulness and which the genius of British statesmanship aided by the genius of Indian renaissance may be trusted before long to consign to the limbo of historic antiquities which is its destined resting place. A system of popular government—of self-government within the Empire—is the certainty of the near future, and how near that future is to be will depend upon the intelligence, the devotion, the spirit of self-sacrifice, the active patriotism which the people of India and their leaders will bring to the great task before them—that of evolving a united nationality and a common public opinion."

(b)—*Home.*

Egyptian and Indian newspapers.

6. The *Shamsher-i-Qalam* (Lahore), of the 6th June 1914, publishes an article headed "The taste of the 'sweet knife' of the law and the newspapers of India and Egypt." It can hardly be wrong, says the article, for Indians to want autonomy wh they see how civilised nations have raised themselves from poverty to wealth. The suppression of newspapers is calculated to damp the people's political aspirations. Yet any Indian or Egyptian newspaper that starts any agitation is immediately suppressed. The authorities only encourage sycophantic papers, which misrepresent the true feelings of the people. The press is the only medium through which Government can feel public opinion. Government should not be afraid of allowing the press to speak out.

The English and Indian newspapers.

7. The following is from the *Tribune* (Lahore), of the 19th June 1914:—

> "A section of the Press in this country is never tired of attacking the 'vernacular papers' under which term is, of course, included every Indian paper, for their criticisms of Government measures; and cases are not wanting in which Local Governments have been advised by officials that certain writings are calculated to bring Government into contempt and therefore action should be taken under the Press Act against papers guilty of publishing such writings. Almost any writing may be brought within the all-embracing provisions of the Press Act, and where things are left to executive discretion, it is folly to argue or attempt to convince. But Indian papers cannot help comparing their tone with that of the Tory Press, which is supposed to stand for everything that is decent and reputable. Mr. Kipling, the idol of Anglo-Indian Journalists, did not hesitate to say that members of Parliament 'will do a great deal for the sake of £400 a year certain for five years.' He said that 'the Cabinet were in a position of a firm of fraudulent solicitors who had got an unlimited power of attorney from a client by false pretences, and could dispose of their client's estates as they pleased.' Mr. Maxse, the brilliant Tory Journalist, endorses this opinion and adds his own comment. 'Three years ago,' he writes in the *National Review*, 'you would have said that the Marconi scandal and the appointment of the present Lord Chief Justice were impossible. Three months ago you would have said that the plot against Ulster was impossible. Nothing is impossible in a land without a constitution—nothing except peace.' We may safely say that no journal under Indian control has disgraced itself by such abuse of responsible Ministers and even of the Lord Chief Justice."

The Ulsterites and the Punjabi Muhammadans.

8. The *Paisa Akhbar* (Lahore), of the 11th (received on the 15th) June 1914, has a note entitled "A deplorable comparison." A certain Mr. A. H. T. Crosthwaite, says the paper, has in a letter to the *Times* compared Ulstermen with Punjabi Muhammadans, in that just as Mr. Asquith stood by quietly and contented himself by watching the preparations of Ulster so did the Lieutenant-Governor of the Punjab permit the energies and efforts of the Punjab Muhammadans to reach consolidation. According to Mr. Crosthwaite, His Honour must bear the consequences of his mistake. But when and under what circumstances did Punjab Muhammadans attain the state claimed for them by Mr. Crosthwaite? It is possible that, actuated by broadmindedness, the Punjab Government may not have attached much importance to the writings of certain foul-mouthed Muhammadan newspapers, but it is incorrect to say that the Mussalmans of the Province were allowed to provide themselves with arms and make preparations for war like the men of Ulster. Comparison between the two is therefore somewhat wide of the mark and it is a matter for regret that the English press and its readers should display such a surprising ignorance of Indian conditions.

Government and Sikhs.

9. The *Khalsa Sewak* (Amritsar), of the 13th June 1914, declares that it is a great pity that in spite of the fact that the publication of the *Khalsa Panth ki Haqiqat* has created a sensation among Sikhs and has filled them with the greatest indignation neither the Government nor the Maharaja of Patiala has so far taken any steps to soothe their wounded feelings. Report has it, however, that the Punjab Government has administered a warning to the proprietors of the Arya Steam Press, Lahore, which published the book. But is it enough for Government to hold out a sop of this sort to a community which is its right hand and which is devotedly loyal to Government and whose feelings have been deeply wounded by this publication? But apart from sympathetic appreciations of the services of the Sikh community, there is little hope of justice being done if the Government which, under the provisions of the Press Act, suddenly confiscates securities of Rs. 10,000 and presses valued at Rs. 30,000 or thereabouts for publishing even the most ordinary seditious articles, accords a lenient treatment to people who by their scurrilous writings are wounding the feelings of a loyal community like that of the Sikhs, a community which is ready to shed its blood for the Government. The loyalty of the Sikhs has been admitted to be unflinching and it is a well-known fact that the Sikhs have done many brave acts with a view to consolidating and increasing the British power. In these circumstances the Government must encourage the Sikhs by granting them special concessions or, if this is impracticable, at least by doing justice to them. It is to be hoped that His Honour the Lieutenant-Governor of the Punjab will earn the gratitude of the entire Sikh community by redressing their grievances.

Lord Curzon on India.

10. The following is from the *Tribune* (Lahore), of the 16th June 1914:—

"At the annual meeting of the Victoria League in mail week Lord Curzon, the Imperial ex-Viceroy, had a good word to say for India. 'When they were considering the question of Empire,' His Lordship said, 'they must never leave out of sight the question of India, because although India was a dependency, and although it might be long before she became a self-governing Dominion, in numbers and political importance and weight on the destinies of mankind India was perhaps the greatest of the assets of the Empire.' This is a testimony which is worth having when even the *Times* is asking Englishmen to appreciate the overseas' point of view in regard to Asiatic immigration. Lord Curzon's appeal seems evidently to have fallen on deaf ears. At any rate he has not succeeded in impressing the *Times* with the cogency of his remarks. It rests with Indians and with the Government of India to make the requisite impression on the British public. It is not merely the status of Indians as British subjects that is concerned in this big question. It also involves the status of the Government of India as representing and protecting the rights of the people against the new and selfish policy of the colonies. If the just and admitted rights of the people are flouted the claim of Government to stand by those rights is also flouted. Self-government we are bound to get in the fulness of time. But the Government of India cannot afford to wait till then to take its proper place. Even now it is bound to make common cause with the people and show that India counts, as Lord Curzon says, in number and political importance and weight on the destinies of mankind."

The Government of Bengal and Muslim claims.

11. The following is from the *Observer* (Lahore), of the 13th June 1914:—

"The hue and cry raised in a certain section of the Hindu press over the orders recently passed by the Government of Bengal about reserving one-third of the ministerial appointments in the Government offices in Dacca, Chittagong, and Rajshahi Divisions, excluding the Darjeeling district, and in the presidency divison, and about making those appointments in other districts of the presidency correspond with the ratio of the Muslim population, is not without its lessons to the student of Indian politics. It is remarkable that the Bengalee press, with the exception of the *Amrita Bazaar Patrika*, is practically silent about the recent orders of the Government of Bengal. But the agitation has been vigorously taken up by the press of the Punjab, whom only recently a strong and justice-loving provincial ruler convinced of the perfect justice of the arrangements by which a Government, like a judicious and wise father, tries to prop up the backward among its subjects. We should like to commend to our Punjab journalists the wise and sagacious attitude taken up by the advanced press of Bengal, as for instance the *Hindu Patriot*, the *United India and Native States*, and particularly bring to their notice the following remarks of the latter when dealing with this very question, 'Right the wrong, you rouse the ire of the vested interests. This has been so throughout the world's history.'"

The British citizen.

12. The *Tribune* (Lahore), of the 13th June 1914, publishes the following :—

" In a leading article the *Bengalee* thus describes the ideal of a British citizen acceptable to the bureaucracy. 'We are like perpetual wards in chancery and are never permitted to attain majority. For all our ills the treatment prescribed is the rest-cure. Agitation is considered unwholesome for us and a paternal Government thinks that our frail constitutions cannot stand the strain of constitutional agitation. If we ask for larger representation we are told that we must not cry for the moon. Even the Indian National Congress is considered superfluous since the expansion of the Legislative Councils. If we could become lazy lotus-eaters lolling at our ease, yawning and watching the flitting butterfly and the passing cloud we should be regarded as ideal citizens of the great British Empire.' "

The Viceroy's birthday.

13. The following is from the *Panjabee* (Lahore), of the 20th June 1914 :—

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" There is no question that the celebration of the birthday of a Viceroy represents an innovation, but there are four very clear and, to many minds, convincing reasons for this departure from the practice of the past. The first is the attempt made upon His Excellency's life. The country owes it to itself and to its traditions of righteousness to demonstrate in the most forcible manner that its only feeling for the Delhi crime is one of abhorrence and detestation and that the only effect of that crime has been to enhance the popularity of the Viceroy. The second is the Durbar despatch, which embodied a policy as righteous as it was far-sighted, and which, in some of its aspects, constituted a distinct land-mark in the political history of the country. The transfer of the capital to Delhi, which is naturally resented in Bengal, has been acclaimed with enthusiasm by the rest of the country, and this in spite of the fact that the country keeps, as it has every right to do, a watchful eye upon the expenditure involved in the building of the new capital. And even more welcome than the transfer of the capital is the policy of devolution foreshadowed in the despatch, a policy which in its ultimate fruition is to confer on the country the priceless gift of provincial autonomy. Allied to this policy and forming part of the same scheme was another, equally beneficent and equally statesmanlike—a policy which, by unsettling the settled fact of the partition of Bengal—Lord Curzon's colossal blunder—the greatest blunder since the establishment of the British rule, as Lord Macdonnell called it, gave effect to the pledge contained in a Royal proclamation, that if the King's officers made mistakes, the mistakes would be rectified. The undoing of the partition not only restored peace and contentment to a distracted province, but was a message of hope and faith to the whole country and, as such, constituted for its author an enduring title to the country's grateful remembrance. The third reason is the courageous attitude taken up by the Viceroy in regard to the grievances of South African Indians—an attitude to which we are indebted in no small measure for the partial solution of the South African difficulty which is already in sight. The declaration which His Excellency made on the subject in his famous Madras speech was an essay in statesmanship to which no recent effort of British statesmen, whether in India or elsewhere, can bear comparison. And the last reason is the attitude which an influential section of the Anglo-Indian community have thought fit to take up in regard to the Viceroy. 'Lord Hardinge must go' was the first outburst of Anglo-Indian indignation, and though the two years that have elapsed since the Delhi change have taught wisdom and sobriety the indignation continues to this day. It is only natural that the country should be anxious to show that in proportion as Lord Hardinge's policy has alienated Anglo-Indian sympathy it has endeared him to the children of the soil—the only people who in India really matter. It is these distinguishing features of Lord Hardinge's Viceroyalty which explain not merely the ardour of enthusiasm with which his birthday is being celebrated in many parts of the country to-day, but the very strong and emphatic desire which is being expressed in many quarters that Lord Hardinge's usual term of office should be extended. * * *

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But there is one point of view from which the demand for an extension of His Excellency's term of office has our cordial and whole-hearted support. It is necessary to demonstrate in the clearest manner that the country is not ruled by Anglo-Indian Chambers of

Commerce or their organs in the press and that the appreciation of a ruler by the people is not a negligible quantity. The fact that Lord Hardinge is still the ruler of India and will continue to be the ruler to the last day of his normal term does in a way give the lie to the delusion so fondly cherished in some quarters. But the extension of His Excellency's term of office would be an even more emphatic contradiction, especially if the extension was granted at the request of the people."

The following is from the *Observer* (Lahore), of the 20th June 1914 :—

"Another meeting of the Hindu community of Lahore came off at the same time on the same day and for the same purpose in the Town Hall grounds. It is strange that the notice for the meeting in the Town Hall bore the signatures of several Muhammadan gentlemen. Perhaps the conveners wanted to show off to the outside world that the meeting was a joint affair of the Hindus and the Muslims. We have it from some of the Moslem signatories of the notice that they never gave their consent to their names being appended to the notice. Will those then who had the notices printed explain the situation? That the Muslim community had no hand in connection with the Town Hall meeting is patent from the fact that a mass meeting of that community came off at exactly the same time in the gardens outside the Mochi Gate. That the heart of most of the Moslem signatories to the notice was not with the conveners of that meeting is clear from the fact that all the signatories with the exception of the Hon'ble Mr. Shafi signed the notice for a separate Moslem meeting. Why then was the farce enacted and who is responsible for the muddle that has come to light? We know that for some time past it has become a fashion to hold joint Hindu and Muslim meetings. Perhaps the conveners of these meetings believe in their efficacy for personal ends and so identify themselves with those meetings; but we know for certain that such meetings are not sincere communal demonstrations We are therefore glad that a break with insincerity has been practised and that the Muslims of Lahore, with the characteristic frankness of the community, have preferred to assert themselves. But our Hindu friends have to explain their position. They cannot keep up the farce any longer. The Indian National Congress continued to profess its claims to speak in the name of the Indian people, both Hindus and Muslims; but the Muslim League came into being none the less, and brought to naught the pretensions of the National Congress. If the Hindu public men of Lahore are under the apprehension that they can add to their popularity with the rival community by engineering joint meetings, which are completely a farce, and by joining with them in their purposes gentlemen who are practically discarded by their community, then we must hasten to disillusion them of their fond expectations. The voice of the people is gathering strength and cannot be drowned in the cries of the so-called big. It really pains us that a farce of the kind should have been enacted in relation to the Birthday Anniversary of Lord Hardinge. Perhaps, if our Hindu friends had consulted the natural born leaders of the people about the advisability of holding a joint meeting, the latter might have joined in all sincerity, but to ignore the true spokesmen of Muslim Society and to add the names of well-known Muslim gentlemen to the printed notices without even consulting them, is a piece of Machiavellian policy, deserving of the severest condemnation."

The following is from the *Tribune* (Lahore), of the 20th June 1914 :—

"To-day, the 20th day of June, is Lord Hardinge's birthday. On this occasion we on behalf of the Punjab offer our respectful congratulations to His Excellency. It is certainly unusual for the people of any country to celebrate the birthday of a Viceroy, especially as it is followed by the birthday of His Majesty the King Emperor. But there are very strong reasons for Indians to honour Lord Hardinge in so conspicuous a manner. The whole country from the Himalayas to the Cape Comerin has been impressed by His Excellency's far-sighted statesmanship in a number of important matters. Among these must, of course be mentioned the Delhi Despatch which provides for Provincial autonomy and which gives a ray of hope to a forlorn nation. Then we have the linking of this country with England more strongly than ever by arranging for His Majesty's visit to this country, the securing of a change of policy as regards the extension of primary education, his historic speech at Madras in which he identified himself with the national sentiment as regards the inhuman treatment meted out to our countrymen in the British colonies, and last but not least his prompt intervention in the Cawnpore mosque case to conciliate Mahomedans. It is obvious from these instances that the departure so spontaneously inaugurated by the people in the case of Lord Hardinge is fully justified and is calculated to show to Englishmen in England that Indians are even more ready to appreciate merit and honour deserving men than to condemn autocrats. It is this readiness to appreciate uncommon merit that lies at the back of the proposal which has been put forward by Sir Fulzulbhoy Currimboy Ebrahim at Bombay and by Nawab Zulfiqar Ali Khan at Lahore to secure an extension of Lord Hardinge's period of Viceroyalty. The ignoble attempt of Lord Curzon and his satellites to repudiate the pledges given to us by Queen Victoria has naturally made Indians anxious about the promise of provincial autonomy so distinctly held out in the Delhi Despatch, and we accordingly desire that Lord Hardinge, the author of the Despatch, should remain with us to give full effect to the Delhi scheme and prepare the ground for

Provincial autonomy. Reasons of State may sometimes be urged against decentralisation and devolution by an unwilling bureaucracy enjoying the sweets of power in a highly centralized form of Government and put off the realization of the hopes so clearly held out, if it cannot also invalidate the distinct promise. Another and a more important reason why an extension is desirable to Lord Hardinge is that His Excellency has successfully tried to divert public attention in this country to wholesome channels and must be given an opportunity of completing his task in this direction by broad basing the duty of India's allegiance to England on tangible political advantages by giving Indians a reasonable voice in Imperial affairs by urging direct representation of India in Parliament. That is also one means of solving the question of the political status of India and its people in the Empire."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Raids on the North-West Frontier.

14. The *Tribune* (Lahore), of the 12th June 1914, publishes the following :—

> "Punjabi Hindus who have been robbed and kidnapped and who have obtained their freedom by payment of a heavy ransom, where they have not been killed impatiently at the ransom money not being forthcoming as quickly as expected by trans-border raiders and robbers, greatly appreciate the strong and forcible though brief note which Sir Thomas Holdich has contributed to the latest issue of the Journal of the Central Asia Society. He has, indeed, laid the Hindu traders of the Peshawar frontier under a debt of obligation to him by calling attention to their long suffering which is due at least as much to the inadequacy of protection as to their own misfortune in being traders whose wealth is officially described to attract raiders.
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> "The constitution of the punitive police is itself faulty, and surely it is too much to expect the tribesmen in the levy to be very hearty in bringing the offenders, who are their co-religionists, to punishment. It is inconceivable why no attempt has so far been made to enlist a reasonable proportion of Sikhs and Rajputs in the Frontier Militia. The net results of fourteen years' trial given to the system of rewards and subsidies and to the various peaceful methods should now be impartially determined. It is extremely hazardous to postpone the determination of this question. As a believer in 'swift and certain punishment,' we venture to hope that Sir Thomas Holdich will bring his influence and authority to bear on the solution of this long-pending question."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Aryas and Sikhs.

15. The *Bir* (Amritsar), of the 14th June 1914, has an article headed "Salt sprinkled on the wounds of Sikhs," which describes how Aryas have continually been trying to injure the feelings of the Sikh community. After putting up with every form of insult for a long time past, the Sikhs are now appealing to Government and the Maharaja of Patiala to redress their grievances. There is no doubt that the insolence of the Aryas has now become unbearable. The ***Parkash*** is even appealing for funds to assist the writers of the *Khalsa Panth ki Haqiqat*, a book most offensive to the followers of the *Guru*. The same newspaper declares that it is unreasonable for Sikhs to feel annoyance at the suggestion that *Guru* Har Gobind was a child of *Niyog*, considering that the Aryas consider the doctrine of *Niyog* to be sacred! What would be the feelings of Mahasha Krishna, the editor of the ***Parkash***, if some one were to say to him "Your father committed theft, adultery and other crimes; you must not mind my saying this; I do not consider there is any harm in such pursuits"? Would the man's own opinion on crime take away the sting of the insult? Aryas may have their own opinions on the question of *Niyog*, but they have no right to wound the feelings of Sikhs by asserting that their *Gurus* taught a doctrine which they consider abominable to the last degree. The ***Parkash*** further advises the Sikhs to practise forbearance, but urges the Aryas to "trust in God and keep their powder dry." Such writings are deliberately provocative to the Sikhs. The latter will lay their grievances before the Government, and if this policy fails will be compelled to boycott the Aryas. The credit for having created this schism will rest with the editor of the ***Parkash***.

At another place writing under the heading "Who was the aggressor"? the paper deplores the conduct of certain Arya newspapers in sprinkling salt over the wounds of the Sikhs by publishing falsehoods and says that the ***Parkash*** is absolutely wrong in saying that the *Khalsa Panth ki Hakikat* is a reply to the attacks made by Sikhs on Aryas. The paper named, it adds, refers to certain books and pamphlets which the Sikhs have published against the Aryas, but it suppresses the fact that these were replies to attacks consistently made by Aryas on Sikhs. But will the *Parkash* say that Sikhs ever attacked the mother of Swami Daya Nand? As a matter of fact, the Sikhs are loth to attack the character of females and it is owing to this fact that they would never dare to make an attack on Swami Daya Nand's mother, notwithstanding the fact that they had many proofs in justification of an attack on a Kapri woman. (The insinuation is that Swami Daya Nand's mother was a Kapri woman).

The *Khalsa Samachar* (Amritsar), of the 4th (received on the 10th) June 1914, criticizes Swami Dayanand for having sanctioned the doctrine of *niyog*. The attempts made by Aryas to force the doctrine on Sikhs are extremely offensive to the latter. The Sikhs received Swami Dayanand with great warmth when he first came to the Punjab, and contributed thousands of rupees towards the funds for Arya School and Colleges. The Aryas, however, have continually treated the Sikhs with disrespect and have slandered their *gurus*. Arya writers and preachers will never abandon these practices until compelled to do so by law, and it is therefore desirable that the Sikhs should make a united appeal to Government and to the Maharaja of Patiala to adopt measures for confiscating the book entitled *Khalsa Panth ki Haqiqat* and for dealing with the authors according to law.

The Sikh community.

16. The *Khalsa Akhbar* (Lyallpur), of the 12th June 1914, publishes a leader headed "Efforts to mislead the Sikh community: a cloud of calamities hanging over the heads of Sikhs." Three different calamities, says the paper, have recently befallen the Sikhs. First there is the Rikabganj *Gurdwara* affair; if Government is to be allowed the right of demolishing a *Gurdwara* at its own sweet will, a dangerous precedent is likely to be established. Secondly, the question of the protection of the Sikhs' rights of British citizenship in America. This, it adds, is a question of such importance that even if hundreds of Sikhs offer to sacrifice themselves for it it will not be enough. Indeed, although Indians and Canadians are, and are said to be, subjects of the same King-Emperor, possessing similar rights, still Indians are, practically speaking, regarded as savages and slaves. Thirdly, there is the necessity of making some answer to the bitter attacks made on the Sikhs by members of other communities. But although it is highly desirable that efforts should be made to bring those persons to book who insult the Sikh *gurus*, still Sikhs will not be doing their duty if they ignore the question of the Rikabganj *Gurdwara* and that of the situation of their co-religionists in Canada, and devote all their mental and physical powers to getting certain Arya Samajists prosecuted.

Khalsa panth ki Hakikat. A book called—

17. The *Loyal Gazette* (Lahore), of the 7th June 1914, in a leader headed "A test of the sense of shame and honour of Sikhs," describes how Swami Dayanand and his followers have repeatedly made offensive attacks on Sikh *gurus*. The Arya newspapers have followed suit. The *Loyal Gazette* characterizes the book *Khalsa Panth ki Haqiqat* as "grossly obscene." It is owing to the silence of the Sikhs that the Aryas have become so insolent, and it is now time for them to appeal to Government to protect the feelings of a loyal section of its subjects. The warning, says the paper, reported to have been administered to the Arya Steam Press, cannot prove useful; Government should proscribe the book and prosecute the authors under section 153 A.

The following is from the *Arya Patrika* (Lahore), June 13th, 1914 :—

"Our Sikh brethren have started an agitation against the Arya Samaj in connection with a booklet, written by Master Raunaq Ram, Shad, Secretary, Arya Samaj, Bhadaur, in the Patiala State, conjointly with Mahasha Bashambar Datta of Ramgarh. The booklet is called *Khalsa panth ki hakikat, ya Sikh mat men praspara virodha*—the truth about the Khalsa panth or self-contradictions in the *Sikh mat*. Meetings have been held at several places and resolutions passed condemning the book and its authors. Some one suggested that to select the present moment, after a lapse of nearly nine months since the publication of the booklet, could not be satisfactorily explained except on the ground that it was desirable to divert the attention of the Sikhs from the agitation in connection with the

Rikabganj *Gurdwara* at Delhi. Whatever the motive, there can be no question that a mountain was being made out of a molehill: considering how aggressive were the *Khalsa* writers and newspapers in their attacks on the Arya Samaj and its revered founder, Swami Dayananda, it was an unmistakeable evidence of thin-skin and arrogance to kick up a tremendous row over what is after all a mere trifle."

* * * * * * * *

Ruin of the Lahore Arya Samaj.

18. The following is from the *Arya Patrika* (Lahore), of the 6th June 1914:—

"We have seen an Urdu paper called *Bajli ka sharara*—a flash of lightning. It is marked No. 1, but is not dated. It was issued at Lahore on the 30th of last month; whether it is a weekly or daily or only a leaflet it is very difficult to say. It is devoted to the 'doings' of the brave and honest Arya Samajists at Lahore. It divides them into three parties:—(1) *Bairagis*, who complain that they have been dispossessed of the *Samaj Mandir* and all power and authority by the wretched *Udasis*. (2) *Udasis*, who maintain that they will keep their possession of the *Samaj Mandir* and will continue to turn out these *Bairagis*. (3) *Nirmalas*, whose aim it is to see that *Bairagis* and *Udasis* continue to fight so that the real power may remain in their hands. They speak ill of *Bairagis* to *Udasis* and to the latter they speak ill of the former. These are the glorious terms in which the Arya Samajists of Lahore are going to be referred to in public prints. They deserve it. There is no *dharma* among a very large number of them; their leaders are without character and self-seeking selfish hypocrites are there to make money in the name of this institution or that. It is the uniting virtues of truth, honesty and fair dealing which keep up the fabric of society. Do away with these virtues and the superstructure must come down. No institution can save the Arya Samaj when there is no *dharma* in it."

VI.—LEGISLATION.

The Press Act.

19. The *Jhang Sial* (Lahore), of the 12th June 1914, publishes a leader headed "The Press Act and Government: A suggestion worthy of consideration," in which the paper declares that but for the Press Act Indian newapapers would have been a powerful instrument for good in the country. The Press Act, however, has crushed all the life out of newspapers and has kept in the background many a man who would have benefited the country with valuable writings. Indeed, in the majority of cases in which the securities furnished by newspapers have been confiscated or fresh securities demanded from them under the Press Act, the editors were absolutely innocent. The Press Act is a veritable sword of Damocles hanging over journalists, a deterrent which has turned capable and cultured men from the profession of journalism. Government from the outset has misapprehended the position of the Indian Press. It is true that there were one or two papers of the *Yugantar* type which needed a heavy curb to hold them in check and to restrain their scurrilous writings; but, nevertheless, there was no justification for holding the whole Indian Press responsible for the misdeeds of those papers. The Government, however, took the whole class of journalists for thieves and *thugs*, and by passing the Press Act placed journalists at the mercy of those petty officials whom they had to criticise "in connection with local conditions." The Press, which previously had never feared to indulge in honest criticism of the acts and doings of a Deputy Commissioner or a Lieutenant-Governor, has now to flatter them in everything and avoide all discussion of matters affecting the interests of the public. Politics are now seldom discussed in the Indian newspapers, with the result that Government and the public are absolutely out of touch with one another regarding the actual state of affairs. There are many newspapers whose writings, thanks to the good offices of translating officials, have been branded as disloyal, although they write in favour of the Government. The treatment accorded by the authorities under the Press Act is becoming intolerable, and unless the Press Act is repealed misunderstandings will continue to arise between the Government and the public. The paper suggests that the only way of controlling the press in India is to require newspaper editors, when they file declarations for starting newpapers, to take an oath of allegiance to Government similar to that taken by the members of the Legislative Council. If this were done, Government would be relieved of the expenditure it has had to incur in connection with the establishment and maintenance of the Criminal Investigation Department.

The Universities Bill.

20. This is from the *Panjabee* (Lahore), of the 16th June 1914 :—

"We do not know what authority the *Bangalee* may have for the statement it makes in a recent leading article under the heading 'The Universities Bill', that 'all the signs and portents are in favour of the view that the Bill will embody the leading proposals of the Education Resolution which has given rise to so much contention and controversy.' The only announcement that has been made so far is that it is proposed to introduce a new Universities Bill in the Simla session of the Imperial Legislative Council. Our own impression has hitherto been that the Bill is the outcome of the resolution which was recently moved in the U. P. Legislative Council about raising the number of members of the Senate of the Allahabad University from 75 to 100 and which was accepted by Sir James Meston's Government. It is quite possible that the Bill will effect other similar changes, but there is nothing before the public to lead it to believe that it will embody proposals of so far-reaching a kind as those referred to by the *Bengalee*. The *Bengalee*, however, has special sources of information in this matter. It was the first newspaper in the country to foreshadow the drastic provisions of the Universities Bill framed by Lord Curzon's Government—which has since become the law of the land. If the *Bengalee* proves as good a prophet in the present case as it did in the other, the Government must be prepared for another all-India agitation. We do not mean to say that there is not much in the Education Resolution of 1913 which is both good and wholesome, but there is much else in it which is neither good nor wholesome, and under present circumstances if a Bill were framed on the lines of the resolution it would be more likely to embody the latter than the former. The public must, therefore, be on the alert for any development that may take place, so that it may not be taken unawares."

The poor man and the law.

21. The following is from the *Tribune*, (Lahore), of the 20th June 1914 :—

"There are few facilities specially created to help an absolutely poor man with a good suit in proving his claims in a modern court of law. He must borrow or secure the co-operation of friends and sympathisers who can borrow for him in order to engage a lawyer. All that the law allows at present is to regard him as a 'pauper' and excuse court fees. He must pay lawyer's fees and witnesses' charges and every other bill connected with the suit. How an absolutely poor man or woman can meet all this expenditure and yet be a 'pauper' is a matter that the legal authorities do not trouble themselves about. Under these circumstances the poor man with a good suit never thinks of law, or, when he is fortunate enough to be helped by some financier, he is nearly robbed of his gains if he wins his suit. The position of the poor man is therefore unsatisfactory as regards law. It is interesting to know that important changes are about to be made in the United Kingdom in the rules about poor suitors. Hitherto the rule has been that any person may be permitted to sue or defend as a 'pauper' provided he is not worth £25 and he obtains counsels' opinion that he has a reasonable cause of action or defence. This arrangement worked badly. The new rules provide that a 'poor person'—the old offensive word 'pauper' is dropped—must declare that he is not worth £50. His application will be referred to one or more solicitors or counsel willing to act, who will report whether and upon what terms he ought to be admitted. There will be an enquiry likely to elucidate the merits of the case. The court may, upon reading the report, make an order admitting the applicant as a poor person and there will be assigned to him a solicitor and counsel willing to act. Already 150 solicitors and 120 counsels have given their names to act as poor man's lawyers. The most important change is the creation of a general 'fund' out of which payments will be made on behalf of the poor person. An appeal for subscriptions will be made by a committee approved by the Lord Chancellor. Perhaps the Treasury will supplement private contributions. If the litigation is successful, the solicitor may under Rule 31 get his costs out of the amount recovered, but subject to the condition that the costs do not exceed one-fourth of the amount recovered. These rules are undoubtedly more helpful to the poor man to whom the law court is seldom serviceable. We hope similar changes will be made in India."

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

The Delhi Conspiracy Case.

22. A leader entitled "Justice! Justice!" appears in the *Hindu* (Lahore), of the 15th June 1914. Justice is the birthright of man, a privilege to be dealt out to rich and poor alike without distinction. The same view is held by the Government, and it was owing to this fact that in April last the *Hindu* had to write a series of articles on the subject of rendering help to the accused in the Delhi Conspiracy

Case. These articles made a considerable impression on the public mind and several persons expressed their willingness to spend time and money in aid of the prisoners. The paper, however, did not think it desirable to take upon itself the onerous responsibility of raising a public fund for the purpose, and it accordingly appealed to the leaders of public opinion to organise and manage a fund. But for a full month after the articles were written no leading man in the whole of India, much less in the Punjab, where public spirit is at its lowest ebb, responded to the appeal or boldly performed his duty to an important and a sacred cause like the one in question. Even the newspapers refused to write anything for or against the proposal made by the *Hindu*, fearing that their sense of duty and patriotism would be revealed and that they would appear before the public in their true colours. Those people, however, who share the view of the paper, should bear in mind that by maintaining an attitude of silence in the matter they are displaying cowardice and lack of courage. Further on in the article the paper publishes a communication suggesting the formation of a committee for now raising a fund. The writer offers to serve as a member of the committee. Commenting on this communication the paper says that if only a few more volunteers are forthcoming, the committee will be an accomplished fact, and a fund called the "Delhi Case Defence Fund" will be opened. Regarding the position and condition of the correspondent who has volunteered to serve on the proposed committee of the fund, the *Hindu* declares that he is a man of substance, of good family and is imbued with feelings of nationalism.

(*d*)—*Education*.

Punjab University Matriculation Examination.

23. The following is from the *Arya Patrika* (Lahore), of 13th June 1914 :—

"The sad plight of the students, who appeared in the last Entrance Examination of the Panjab University, should evoke some feelings of sympathy for them among the public. That the heartless University should feel for them is out of the question. The indifference with which students are treated by this University suggests the thought that the whole process of the University is purely mechanical and that there is no human heart in the affair at all. The result of the last Entrance Examination should have been out by this time; we are told, however, that it will not be out before the end of the month. Let us now see what this means for the students. It is almost certain that 50 per cent. will fail. The number of such students will not be less than 2,000. Let us show what the indifference of the University means for these 2,000 young men and boys. If the result is published by the end of this month, it will mean at least two weeks' mourning for the failed students. Let us presume that after the mourning is over they will be ready to re-start work on the 15th July next.

"From the re-start to the next Entrance Examination in April 1915 there will be 8½ months (the working in the schools ceases a few weeks before the actual commencement of the examination) left for the work. Deduct a month and a half lost in the summer vacations, and you have seven months left during which 2,000 boys have to prepare text-books which are prescribed for the examination in 1915 and which will be all new to these 2,000 failed students. So far as we know the course is laid for two years, but these 2,000 boys will have somehow or other to go through the texts in seven months! If there were no text books and the examination was to test the general ability of the students the failed students would not be at any very great disadvantage, but when texts are prescribed they have to be gone through and to accomplish 18 months' work in seven months is indeed putting 2,000 boys in an extremely sad plight. Are there no Bradlaugh Hall heroes to take up the case of these 2,000 boys? Will some explanation be forthcoming why the Entrance Examination result is delayed?"

Indian Students and English Colleges.

24. The following is from the *Panjabee* (Lahore), of the 13th June 1914 :—

"The 'Friend of Indian Students' who has been writing a series of articles under the above heading in the hospitable columns of the *Civil and Military Gazette* is exactly the type of friends from whom the Indian student, if left to himself, would pray to be saved. The ignorance of the writer is, indeed, as profound as his antipathy towards Indians is deep-rooted. 'No Indians,' he says in one place, 'are bound to go to South Africa, and it is absurd to claim a "right" to follow their own customs in a country to which they are not invited and to which there is no need for them to go.' We suppose the writer is a European.

There is no means of knowing if he is also a Colonial. Now suppose the rule he lays down for the benefit of Indians were applied—we do not say to all Englishmen, for the vast majority of Englishmen are, we take it, not of his way of thinking—but to himself and those of his ilk. What would he think of it ? Suppose while in India, in China or in Japan he and those like him were compelled to follow not their own customs but the customs of those countries, would his position be very enviable ? Then he conveniently forgets that the majority of the Indians now in South Africa *were* invited to go there—they went there under a system of indenture. So much for his knowledge. Again, referring to the students in particular, he says :—

> "Of one thing the Lahore students who went on strike because of some criticisms on their friends in England may rest assured, and that is that they could not have taken a clearer way of showing their unfitness to be students of any English College. Every one entering such a college, whether he is English or Indian, must expect to be criticised and found fault with if he neglects to observe the tone and manners of the college to which he is admitted as a matter of courtesy, not one of right.

"Is this responsible criticism ? Can the writer be unware that what the Lahore students, along with many others, resented was not criticism, but a most mischievous form of race-feeling and racial generalisation ? We do not know if the writer has had anything to do with English universities. But even those who have not had anything to do with them know that race-feeling is not one of the things for an excess of which they have until very recently been distinguished."

The colour bar in India.

25. The following is from the *Tribune* (Lahore), of the 17th June 1914 :—

"The *Bengalee* says that Mr. W. Owston Smith, an Oxford graduate, has been appointed to the Indian Educational Service as Professor of History in the Patna College. It further says that Mr. Owston Smith has served for a few years as a Professor at the Mission College at Bankura and that he sprang into fame by defending the action of the Simla authorities in dismissing Messrs. Rasul, Suhrawardy and Jayaswal from their University lectureships. The latter statement may be dismissed as being rather personal. But if the facts are as stated the appointment discloses a policy to which attention must be called in Parliament. Whether this aspect of the question is noticed or ignored the abstract question of the appointment of a junior as Professor of History in the Patna College involves the unjust and unmerited supersession of Mr. Jadu Nath Sirkar, M.A., who has been in the College for fifteen years. Professor Sirkar is not only a distinguished educationist, but a historian of repute whose works have attracted attention even in Europe. His only disqualification is that he is in the Provincial Educational Service, whereas the young Oxford graduate of the Bankura Mission College is outside service. Technically the men in authority responsible for the appointment may be free from blame, but a system which permits so glaring a piece of injustice to a man of recognised ability and merit in the same College to which a youngster is pitchforked stands self-condemned. Surely it is within the power of the Government to modify a system which is so transparently unjust to the sons of the soil. Each individual question of this kind is now a national question, and every part of India is deeply stirred by it quite as much as the Province immediately affected. The Government of India would be doing an act of bare justice by revoking the order if it has been actually passed as stated by our Calcutta contemporary."

(h)—*Miscellaneous.*

Release of Tilak.

26. The following is from the *Panjabee* (Lahore), of the 18th June 1914 :—

"A Poona telegram informs us that Mr. Tilak was released on Tuesday night. The news will be received with a sense of relief and of satisfaction all over the country. There has always been a difference of opinion as regards the nature of the articles which formed the subject matter of the prosecution against Mr. Tilak. Many of Mr. Tilak's own countrymen have never been convinced that the articles were seditious, though they were bound to bow to the decision of the Bombay High Court. The jury which tried the case was composed of persons, the majority of whom did not know the language in which the incriminating articles were written, and the verdict they gave was a divided verdict. Mr. Tilak himself earnestly and strenuously pleaded not guilty to the last, a thing which would have been inconceivable if Mr. Tilak had been the hot-headed revolutionary that his enemies have so often painted him. In the circumstances the sentence of six years' transportation which Mr. Justice Davar thought fit to pass upon him was naturally regarded as extremely severe, a view which the Bombay Government themselves seemed to share for they commuted the sentence to one of simple imprisonment.

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"The Indian Press all over the country—including newspapers which never saw eye to eye with Mr. Tilak in matters political—appealed to the authorities to release him on the occasion of the Royal visit. But the Government refused to move. It was even said that Mr. Tilak would not be released a day before the expiration of his sentence. The attitude which the Government took up in the matter was, to say the least of it, ungenerous and could not possibly commend itself to public opinion. We can only hope, now that Mr. Tilak is released, that many years of peaceful and patriotic work are still left to him."

Harkishen Lal and the People's Bank.

27. The following is from the *Arya Patrika* (Lahore), of 13th June 1914 :—

"At last the report of the official liquidators of the People's Bank of India, Limited has been out. The report is mostly confined to showing the part played by Lala Harkishen Lal in the conduct of the affairs of the Bank and it does not help the creditors to know how much and when to expect anything out of their lost money.

"We are of opinion that Lala Harkishen Lal could not have succeeded in engaging a more devoted counsel in his defence than the official liquidators, who have evidently thought it proper to defend him while being paid out of the money which is the right of the creditors. The major portion of the report has been devoted to making the public believe that no deliberate fraud had been committed by either Lala Harkishen Lal or his co-directors, and every possible effort has been made to rehabilitate Lala Harkishen Lal in the estimation of the people. * * * *

SIMLA :
The 25th June 1914.

P. C. VICKERY,
Second Assistant to the Dy. Inspr. Genl. of Police,
C. I. D. and Railways, Punjab.

Punjab Government Branch Press Simla.—25-6-14—No. 19—175—H. L. S.

[Confidential.]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 27TH JUNE 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	K. S. Abdul Aziz, B.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu*	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...

* Not received during the week.
† Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
30	Vakil*	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	...
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copies.
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 "
35	Ahluwalia Gazette*	Do.	Lehna Singh	Lehna Singh	500 "
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 "
37	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 "
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 "
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 "
40	Azzia	Do.	Abdul Karim	Abdul Karim	...
41	Badr†	Qadian, Gurdaspur District.	Muhammad Sadiq	Miraj-ud-din	1,200 copies.
42	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 "
43	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
44	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 "
46	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das, Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copies.
48	Fazal	Qadian, Gurdaspur District.	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
49	Hakam	Do.	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 "
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan	Do.	Ram Rachpal Singh	Karam Chand Hateshi	15,000 copies.
53	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
54	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	...
55	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 copies.
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 "
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 "
58	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
59	Loyal Gazette*	Lahore	Amar Singh	Amar Singh	2,700 copies.
60	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 "
61	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 "
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 "
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 "
64	Musalman*	Amritsar	Ilm Din	Ilm Din	425 "
65	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
66	Nur	Qadian, Gurdaspur District.	Muhammad Yusaf	Muhammad Yusaf	1,000 copies.

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 27TH JUNE 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 copies.
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
69	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
70	Philosopher	Do.	Sham Lal	Amin Chand	...
71	Punjab	Do.	Kishen Chand	Kishen Chand	...
72	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
73	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
74	Rishi*	Do.	...	Amar Nath	...
75	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 copies.
76	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
77	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
78	Shamsher-i-Qalam	Lahore	Nur Ahmad	Nur Ahmad	...
79	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
80	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
81	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
82	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
83	Sulahkul†	Jhang	Raj Narain	Raj Narain	...
84	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
86	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
87	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
88	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
89	Brahman Gazette	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
90	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
91	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „
92	Mohyal Gazette	Kala, Jhelum District	Mehta Sham Das	Mehta Sham Das	150 „
93	Mohyal Mittar*	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
94	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
95	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
96	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
97	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
98	Al Aziz*	Batala, Gurdaspur District.	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
99	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
100	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...
101	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
102	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „

* Not received during the week.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 27TH JUNE 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
103	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
104	Brahman Rai Patrika	Do.	...	Diwan Chand	...
105	Ikhlaqi Gazette Mehra*	Amritsar	Sher Singh	Mool Chand	...
106	Indar†	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
107	Iqbal*	Ludhiana	Muhammad Sabir	Muhammad Sabir	...
108	Jain Udhey*	Amritsar	Fattu Ram	Fattu Ram	...
109	Jauhar*	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
110	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	2,000 "
111	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
112	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
113	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
114	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
115	Safir	Lahore	...	Lachmin Narain	...
116	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
117	Shauq*	Lahore	...	Shauq Muhammad	...
118	Sufi	Pindi Baha-ud-din, District Gujrat.	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies.
119	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
120	Tahzib-ul-Ikhlaq*	Amritsar	M. Abdullah	Abdul Aziz	...
121	Tashhiz-ul-Azhan*	Qadian, Gurdaspur District.	Feroz Shah	Ch. Abdul Salam	...
122	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
123	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
124	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI.				
	DAILY.				
125	Bir	Amritsar	Mahtab Singh	Mahtab Singh	1,000 copies.
	TRI-WEEKLY.				
126	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
127	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copies.
128	Khalsa Samachar	Amritsar	Bahadur Singh	Bahadur Singh	3,000 "
129	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 "
130	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
131	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
	MONTHLY.				
132	Punjabi Surma*	Lahore	Dharm Dev	Dharm Dev	...
133	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
134	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...

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† Temporarily ceased to exist.

I.—POLITICS.

(a)—*Foreign.*

Europe and Asia.

1. The *Hindu* (Lahore), of the 23rd June 1914, publishes a leader entitled "Asia and Europe: Will there be a Mahabharat War again?" The paper discusses the treatment accorded to Asiatics in European countries, declaring that it is a pity that while it is considered to be quite proper that European officers and traders should live in a black man's country, Asiatics, such as Indians, Chinese and Japanese, are not allowed to set foot in Canada, the United States, South Africa or Australia. White statesmen, however, assure us that the prohibition of Asiatics from landing in white countries is based on economic considerations, and that it has nothing to do with racial prejudice But whatever they may say on the subject, there is no doubt that the prohibition is due to this cause and no other. As matters at present stand, the white peoples consider the entire world as their patrimony; the poor blackies are foreigners in their own country. This colour prejudice is increasing day by day and is dividing the population of the world into two divisions, and is calculated to prove injurious to Europe. The *Hindu* refers to the article headed "Asia for Asiatics" which recently appeared in the *Japan Magazine* and in which a Japanese Doctor expressed surprise that even Indians were not allowed to land in Canada, Southern Africa and Australia, countries under British rule. The days of Asia's slavery have gone by, and although Europe has brought it under subjection, still the time is not far distant when Europeans will have to leave Asia bag and baggage, probably for ever. But when will this come about and how? That cannot be answered with any degree of certainty. But the question arises, whether another Mahabharat War will take place or not. There is every probability that it will. Social prejudice was formerly unknown to Asiatics, but Europe has created this feeling in them. The next war will, accordingly, be a racial war, in which whites and blacks will stand in opposite camps. The history of the past tells us that it is now the turn of Asia to come out victorious. Indeed, Europe should learn a lesson from past history and should display humanitarian and sympathetic feelings. If she fails in this, there is every reason to fear that a Mahabharat War will take place sooner or later.

Converts to Islam in England.

2. The *Watan* (Lahore), of the 19th June 1914, publishes an article headed "Great and striking conversions to Islam". It appears, says the paper, from a statement published by Khawaja Kamal-ud-din, that so far he has only been able to convert two or three men and two or three women in England. But even these conversions are not in any way the result of any miraculous effort on the part of Khawaja Kamal-ud-din seeing that the English lady whose conversion to Islam was originally announced with a great flourish of trumpets by the *Zamindar*, the *Comrade* and the *Paigham-i-Sulah* was married to a Muhammadan many years ago. Similarly, the other woman said to have been converted to Islam was married to a Muhammadan merchant of Persia a few years back. Again, the Russian who is also said to have embraced Islam is the very person who abducted an Egyptian princess whose property was confiscated on the ground of her having run away with a non-Muslim. This lady will probably succeed in obtaining a restoration of her property now that her husband has embraced Islam. As to Lord Headley, it is a well known fact, as indeed he himself acknowledged, that he has been studying various religions for the last twenty years, and that the Khawaja could tell him no more about the Quran than he himself knew already. But even he, it must be borne in mind, is still a strict follower of Christ. Such are the results of Khawaja Kamal-ud-din's missionary enterprise, results accomplished at an expense of thousands of rupees wrung from the pockets of Muhammadans! But the fact that he proclaims this achievement loudly from the housetops clearly shows that he considers Muhammadans to be blind. Moreover, if the above scale is accepted, lakhs of rupees will have to be spent in every district in India to convert women who are willing to accept Islam for the sake of satisfying their lust. If, however, this

is done, it will afford an excellent opportunity for the opponents of Islam to say that the propagation of that religion does not depend on its intrinsic worth but on relations which are most insulting to Muhammadanism.

Indians in the Colonies.

3. The *Hindu* (Lahore), of the 18th June 1914, discusses the action taken by the Government of South Africa, Canada and New Zealand against Indians. Selfish motives are closing the doors of all the Colonies to Indians. Even the United States of America, with all their boasted freedom, are anxious to keep them out. Sir Harry Johnston's suggestion that the surplus population should settle on the hilly tracts of India is practicable enough, but Indians have the right to settle in British Colonies if they wish. Royal proclamations have continually declared that no colour distinction is to be made in the British Empire, and that caste and creed are to be no bar to the highest posts of Government. Indians have these proclamations to support them in claiming to settle where they please and to enrich themselves by trade with other countries just as other countries do with India.

Indians in Canada.

4. The following is from the *Khalsa Advocate* (Amritsar), of the 20th June 1914 :—

> "The chief topic of the day is the *Koma Gata Maru* Steamer which is standing at present in Canadian shores. In this case we have to point out to the authorities that the action of the Canadian Government is everywhere likely to be condemned. As the case involves the common question of Indians on economic principles, we need not discuss it here as it is likely to be taken up by Indian papers. We have only to represent the interest of the Sikhs who have not joined hitherto any political associations or political movements, They have always remained the strong supporters of the British Government and will remain so for the future. But when they see that their brothers in faith are not allowed even to land in a British colony for labour purposes it is natural that they doubt the honesty of their communal leaders. The political agitators in foreign countries therefore have every chance to draw them to their side and to make them deviate from the path which their communal leaders have chalked out for the progress of the community. We know that the Indian as well as the Punjab Government are sufficiently sympathetic with Indians in this case. We also know that our most beloved Viceroy will try his best to get this case decided in favour of the Indians, but we request that the policy of the Government may be made known to the public at an early opportunity so that the Sikhs in the foreign countries should know that Government of India maintains the same sympathetic attitude towards them as it has been doing hitherto. The present is a most critical time for the Sikhs. There should be nothing to make them to believe that political leaders of India are the chief object which can help them in achieving their goal. They should for ever rely on the sympathy of the Government as they have done hitherto. A handful of Sikhs working as labourers in Canada which contains a very large number of non-British Europeans would make no difference in the enjoyment of British people. But to keep them separated from their wives and children for ever is a question which no wise man can appreciate. We should plainly say that we are not against the wishes of our brothers in faith that they should live in Canada with their wives and children or that stringent rules should not be issued by the Canadian Government to exclude them from landing on Canadian shores, but we do not appreciate the idea that political leaders settled in Canada should take up Indian questions in their hands. In fact Indian questions should be discussed in India where most able Indians are available. When questions are taken up by Indians in foreign countries and are discussed in an objectionable tone, the hands of the Indian Government as well as those of Indian leaders are weakened."

The following is from the *Tribune* (Lahore), of June 26th, 1914 :—

> "Mr. Stevens, member for Vancouver, appears to have intimated the Dominion Government that the situation in connection with the Hindus on board the *Komagata Maru* is so serious that it may necessitate the calling out of the Militia, and it is added that Sir Robert Borden is giving the matter his personal attention. This report is likely to create an entirely false impression even in India of the attitude of our unfortunate countrymen on board the *Komagata Maru,* notwithstanding the supplementary report that 800 Vancouver Hindus and 200 white sympathisers have in a public meeting complained to the Dominion Government of 'the high-handed action of the Immigration department.' The first impression which Mr. Stevens creates by suggesting the necessity of calling in the Militia is that the Hindus on board the steamer are rebellious and uncontrollable. A telegram received by

the 'Khalsa Akhbar,' Lyallpur, throws some light on the situation and we quote it below in full:

VANCOUVER, B. C., June 23,

"Khalsa Akhbar," Lyallpur, India,

"Komagatamaru Indian passengers unlawfully imprisoned on board. Provisions, water, legal advisers, friends prevented. Mass meeting protested such brutal unlawful treatment. 'Hindustanis' can never forget nor forgive, give wide publicity.

UMRAO SINGH, Secretary.

"If the passengers on board the steamer have not been found in the most pacific mood it appears from the above telegram they are not wholly to blame. It is a species of refined cruelty to deny them necessary provisions, adequate supply of water and legal assistance; and if the immigration authorities are to blame in this matter, it is to be hoped that the Dominion Government will promptly call them to account. That two hundred white sympathisers took part in the mass meeting to which Reuter refers is sufficient proof of the genuineness of the grievance. It is the imperative duty of the Punjabis to appeal to the Government of India and to the Secretary of State to promptly interfere and save the situation. We think funds ought to be found to put ourselves in direct telegraphic communication with our countrymen at Vancouver."

The India Council Bill.

5. The following is from the *Tribune* (Lahore), of the 24th June 1914:—

"In this article we propose to examine at some length the extension of the Secretary of State's power to send secret orders to the Government of India without communicating them to the members of his Council. This power is proposed to be extended to all orders which relate to (1) any question gravely affecting the internal tranquillity of India, and (2) the peace or security of any part of His Majesty's Dominions. In the explanatory memorandum issued in mail week, Lord Crewe justifies the extension of these powers and says that 'experience has shown' that this is 'desirable.' The provision has created in the minds of the people of this country the not unjustifiable impression that while the Secretary of State proposes to confer with one hand a boon and a blessing on Indians by making statutory provision for the appointment as members of his Council persons acceptable to the non-official Indian public, he takes away with the other the privilege of consultation which the chosen representatives to be of this country would otherwise have had under the existing Act. The Secretary of State invites these chosen representatives all the way from India apparently in order to consult them on all the important questions affecting the weal or woe of their constituents. But at the same time he renders the present weekly meetings of the Council superfluous, takes power to frame regulations by which to delegate to members the powers now exercised by the Council, and finally in the supreme matter of the internal tranquillity of India he wants to send secret orders to the Government of India without even communicating the orders to those chosen representatives. This, we are afraid, will reduce the Indian members, especially in a Tory régime, to the position of ornamental figure heads.

"From this point of view the proposed reform is practically a retrogression and as such it ought not to be permitted by the most democratic Government and the most democratic House of Commons which the United Kingdom has had in recent years. We are, of course, thankful that Lord Crewe, the democratic Secretary of State, accepts the popular view that the independent progressive non-official opinion from India should be invited to help the Secretary of State to stem the tide of bureaucratic influence. But he does not seem to realise sufficiently that as in the case of Ireland India is fast becoming a party question and that the patronage of Liberals and Radicals at least exposes India to the hostility of the Tories. There is no disguising the fact that the Tories are in sympathy with the bureaucracy at Simla and their representatives at Whitehall. If the Radical Secretary of State is not likely to use the vast discretionary powers now proposed to be vested in him to the detriment of the progressive party in India, there is at least the risk that when the Opposition comes to power these discretionary powers may be used against us as if by necessity, and India will then become an out and out party question. It is a moot point how far British statesmen are prepared for this, but speaking for India we are bound to say that the fundamental changes now proposed would be harmful to the permanent interests of the country without direct representation of India in Parliament."

* * * *

In its issue of the 26th June 1914, the paper observes:—

"Among the few supporters of the India Council Bill is the *Indian Patriot* of Madras, Dewan Bahadur C. Karunakara Menon's paper. It is quite satisfied with the proposed constitution and considers it 'an improvement on the present character of the Council.' That paper should extend its vision northwards to judge the value of the 'improvement.' As we said in a previous issue the so-called 'election' of a panel by throwing in the votes of nominated members to the ballot box is bound to facilitate the entry into the Secretary of State's Council of men who are merely creatures of executive Government. Under a system of direct nomination the Secretary of State takes upon himself the odium of selecting men of colourless opinions. But in the election-cum-nomination he is free from this odium and can fill his Council with ornamental figure-heads. Comparisons are odious; and when the *Patriot* talks of 'improvement' we cannot help asking it to compare the qualifications of members nominated by some of the Local Governments in Upper India to the Viceroy's Council under the old scheme with those of the members 'who have been elected under the new scheme with the aid of the diluted votes of the nominated members. The *Patriot* sees no danger in extending the powers of the Secretary of State to issue secret orders, but what about the deportation clauses of Act I of 1818?

Imperial outcastes.

6. The following is from the *Tribune* (Lahore), of June 26th, 1914 :—

* * * * * * *

"More remarkable still, but even less convincing are the arguments of an Anglo-Indian correspondent who points out in the columns of the *Pioneer* why Indians should not be allowed to settle down in Canada. He admires the physical excellence of the Sikhs but he says they are not happy in the land of their settlement as they live an isolated life, work for three dollars a day, live well and without stinting themselves in food on about four dollars a week and save two thousand rupees a year. We do not quite see why they should not enjoy the fruits of their labour and save a decent amount of money earned by their own industry. The Anglo-Indian correspondent has conjured up strange visions of danger which he describes in the following sentences :—

> "Imagine a zamindar suddenly arriving in his village with a thousand pounds. He builds a brick house, plants a garden, buys an expensive wife, starts an oil engine mill, and in all likelihood becomes a usurer. . . . The influence of such a man on the village community is incalculably unsettling. It sends the youth of the village, to seek what he has found, all over the Far East, and out to the American Continent. . . . . When having settled down in his village, he meets one day a 'Sahib' who has gone out into the district for some purpose, how does he look upon him? In Canada there were no Sahibs but just an agglomeration of men from every country under Heaven, each standing on his own merits and capacity. His conduct towards the Englishman is guided by what his conduct used to be towards Canadians in Canada. . . . . The Canadian independence of manner appears simply as a marked and aggressive hostility. Suppose that this in itself is harmless, it still remains to be considered what effect it is likely to have on the village community."

This is an entirely new aspect of the case and an aspect which does not strike the mind of anyone else but an Anglo-Indian. Supposing all that is anticipated is reasonable, then is it to be construed that the Sikh should decline to go out of India but should stick to his village and be content for ever with the lot of a poor rustic? Is this the ideal and the ambition that as a British subject he can hope for? Let it be remembered that the people of India ask from Europeans or others for nothing more than what they freely allow to them in India. What we cannot understand is why the British Imperialists supporting the policy of exclusion refuse to treat Indians as they themselves are treated in India. We therefore see that none of the reasons given stand the test of even a superficial examination, and as we said before Indians will refuse to be the outcastes of the Empire. The Indian problem in the self-governing Dominions is a problem for the Imperial Government to solve, and any failure to secure a fair and reasonable position to Indians will be ascribed to the attitude of the Imperial Government."

British Citizenship.

7. The following is from the *Panjabee* (Lahore), of June 25th, 1914 :—

"It was only to be expected that the declaration made by the leader of the Canadian Indians that he and his people claimed, as a part of their birthright as British citizens, the right of unrestricted entry into any and every part of the Empire, would lead to a discussion of the fundamental question as to what British citizenship did or did not mean. The time is gone by when a declaration like this could be contemptuously dismissed on the plea that the Indian was a subject, not a citizen. The absurdity of this plea is now universally recognised. The distinction between the subject and the citizen is itself a vanishing distinction under modern conditions, and the Indian, at any rate, has made it perfectly clear that he is not prepared to accept any theory of Empire which assigns a subordinate place to him. In practice the Indian does occupy a subordinate place, it is true, not merely in the Empire, but even in his own country; but he accepts this as a temporary arrangement which he is bound, by every consideration of honour and self-respect no less than by his regard for the good of his country and of humanity, to terminate as soon as he possibly can, and against which, even while it lasts, it is his duty to enter the strongest and most emphatic protest. So strongly has the Indian impressed his view in this matter upon the rest of the Empire that even his opponents are convinced that the old game is up and some new device has to be resorted to, if the Indian is to be kept out of his birth-right. It is thus that one finds the *Pioneer* in India and the *Times* in England joining hands across the seas and entering into a combination to disprove not the claim of the Indian to be a British citizen, but the claim that British citizenship involves the right of free entry into the Colonies. It is true, says the *Pioneer*, that the Crown has given certain pledges to the people of India and that the King is the same in every part of the Empire, but 'the

Crown in each case is but part of a Constitution and a Government depending therefrom, and the Governments of the United Kingdom, of India, of South Africa and of Canada are not identical.' The implication is that the pledges given by the Crown in India have no validity in any other part of the Empire and that any part of the Empire may treat citizens from any other part as it likes. The same sentiment is echoed by the *Times.* 'Free peoples,' says the London journal, 'have a right to say whom they will admit into their country, just as free men have a right to say whom they will admit into their house. This right is exercised in practice: it is not merely a theoretical right.'

"The plea is very ingenious. But do those who make it realise the absurdity of the position in which it lands them? In the first place if the people of every part of the Empire have the right to say whom they will admit into their territory, why are not the people of India to enjoy this right? The question is pointedly raised by Mrs. Annie Besant in a powerful article contributed by her to the *Nation.* If Indians are to be shut in within the limits of India, she asks, and to be denied the ordinary human right to travel freely in other lands, may they not fairly claim to have their own land to themselves and to shut at least all Colonials out of it? It is only when the right which, according to the *Times* and the *Pioneer*, is an alienable part of the rights of the Colonials is conceded to the people of India—the people of India, mind you, and not merely the Government of India—that the Indian will be prepared to look at the question from the point of view from which he is asked to look at it. He cannot possibly do so now. For him to accept the view urged by the *Times* and the *Pioneer* under present conditions, would mean that while he can be shut out from every part of the Empire, he cannot shut out any body from his own country; and that is a position which no one whose judgment was not warped by prejudice and in whom the voice of conscience was not dead would ask the Indian to accept. And secondly, what does Imperial citizenship mean if it does not mean the right of citizens from one part of the Empire to travel freely in another? Does not Imperial citizenship connote more than what common humanity does? If the *Times* view were accepted we should be forced to the absurd conclusion that it connotes much less. It is a matter of common knowledge that only a few years ago some of the most civilised powers of Europe forced open by violence the doors closed against them by China. Did the *Times* lift up its little finger to oppose the doctrine of the 'open door' which, as Mrs. Besant reminds the readers of the *Nation*, became the warcry at that time? Or is one to suppose that the Chinese were not a free people who had a right to say whom they would admit into their country? With what logic or propriety can it be said that the right of free entry which the Powers not only claimed but asserted by force in China cannot be claimed by citizens from one part of an Empire in respect of another? And if they cannot claim this right, what other right can they claim? What else is there which can be said to bind the several parts of an Empire together unless it be a common sovereignty and a common flag—and these excellent things, as everybody knows, are valued by all modern men and women not so much for their own sake as for the material advantages they secure to those who live under them.

"Both journals talk nonsense, and they know they talk nonsense, when they say that the Colonials have the same right to exclude white men as they have in respect of Indians. Theoretically perhaps they have, but in practice the only white men who are excluded are idiots and other undesirables. No one would object if the Colonies exercised the right of exclusion only within these limits in respect of Indians. The fact that they seek to exclude Indians on account of their race and colour is the crux of the question, and this is the fact which the journals in question are anxious to keep in the background, no doubt because they are ashamed of it. Who can doubt after this that the system is iniquitous or that it is doomed? The *Pioneer's* suggestion that the authorities may institute three grades of citizenship—European, Asiatic and African—on the analogy of the division of the citizens of the Roman Empire into Romans, Latins and Italians—is one of those devices which are thoroughly impracticable under modern conditions. It is, moreover, entirely repugnant to the instincts of the modern man. Even the bribe offered to the educated Indian, in the shape of promotion to the European grade, will not reconcile him to the hateful absurdity. The educated Indian wants no right except as man and as Indian, and he will have no right unless he can share it with all his fellow-countrymen. He spurns the invitation made to him by the *Pioneer* with infinite contempt."

(*b*)—*Home.*

British rule in India.

8. The *Millat* (Lahore), of the 19th June 1914, declares that anyone who has studied the world's history, however cursorily, will unhesitatingly admit that the British Government is a blessing for India. The paper compares the laws and religious freedom obtaining in India under British rule with those existing in France, Germany and Austria, and says that India is better off than any of these countries in these respects. Under British rule every one is welcome to make efforts to rise in any department he likes; the path to advancement is barred to no one.

The Viceroy and the meeting at Simla.

9. The following is from the *Tribune* (Lahore), of the 21st June 1914 :—

* * * * * * * *

"The chair was worthily filled on the occasion by Raja Sir Harnam Singh, a noble son of the Punjab, who has been uniformly and consistently supporting the reforms urged by the Congress school of politicians. His opening speech on the present occasion bids fair to rank with the best and most notable utterances of our great public men; and especial weight and importance attach to the views he has put forward on the present occasion by reason of his distinguished position as a scion of the royal house of Kapurthala. Raja Sir Harnam Singh has made it abundantly clear in his speech that Indian appreciation of the beneficent rule of Lord Hardinge is not an empty and meaningless profession of personal admiration of a few men here and a few men there. On the contrary, it is the result of a critical and intelligent estimate of His Excellency's policy and acts of State, an estimate which is acceptable to all classes of people through the length and breadth of the country, as has been amply testified to by the simultaneous demonstration in the several parts of the country. Consolidation of reforms and conciliation of the races, classes and creeds have been the avowed objects of His Excellency, and the active efforts put forth by His Excellency for the realization of those objects are discernible in every one of the instances cited by Raja Sir Harnam Singh. These are now matters of history, and the value and importance of the work will perhaps be better appreciated by future generations than by the present, some of whom are obsessed by personal predelictions."

At another place, it says :—

"That these are reforms which have been long over-due and that delay and obstruction in their introduction have been the cause of great discontent in the country cannot for a moment be doubted. Lord Hardinge has on various occasions also given us an indication of his desire to push forward some of these schemes before leaving this country. To this list we may be permitted to add the urgency of amending the Council Regulations which have robbed much of the merits of the great reforms inaugurated by Lord Morley, and owing to which Lord Hardinge's task of consolidation and conciliation has been rendered less easy than it should otherwise have been. And finally there is the question of pressing on the Home Government the necessity of granting India direct representation in Parliament —a reform which is the key to the solution of nearly all the ailments to which this hapless country has been exposed. The plans of the progressive party in the country to secure administration reforms cannot and will not crystallize into action unless the questions are vigorously agitated in and out of Parliament in England.

* * * * * * *

Here we have in a nut-shell all the arguments that can be put forward in favour of the power of Indian votes in the House of Commons, and it seems to us that attention should hereafter be concentrated on the realization of this object. We hope the prayers of a united nation in this behalf will not go in vain and that Lord Hardinge will be allowed to bring to fruition several of the numerous schemes regarding which he has raised the hopes of all classes of people in the country."

Writing under the heading "The birthday of His Excellency Lord Hardinge," the *Jhang Sial* (Lahore), of the 22nd June 1914, says that His Excellency Lord Hardinge is the second Viceroy since Lord Ripon before whose good qualities the whole of the country has bowed its head. India, it is true, has, for a considerable period, been governed by rulers who kept her under their control by force of arms; but there can be no gainsaying the fact that she has never been obedient to such rulers. Lord Hardinge is a second Ripon, and Indians hope that his period of office may be extended for two years so as to enable him to carry out the various useful schemes dealing with education and sanitation which he has in contemplation.

The following is from the *Panjabee* (Lahore), of the 23rd June 1914 :—

"We have felt it necessary to accord a somewhat qualified support to the proposal to secure an extension of Lord Hardinge's term of office. Our reason for this attitude is not that Lord Hardinge is not as good a Viceroy as we are likely to have for years—as a matter of fact he has proved a far better Viceroy than most of his predecessors, all, in fact, save the three with whose names his own will be linked—but that the grounds on which the proposal is based by many of its supporters would, if valid, necessitate an extension of His Excellency's term not for two years, but for an indefinite period. We will cite only one instance. In his very interesting speech at the Simla meeting Raja Sir Harnam Singh is reported to have said :—

> "What then is the solution? Our ardent and respectful hope and prayer is that His Majesty the King-Emperor may be pleased to grant to our Viceroy an extension of his term of office. We want His Excellency to remain in our midst till most, if not all, of the important matters to which I referred are settled."

"This, to say the least of it, is a somewhat large order. It is idle to think that all or even most of the questions referred to by the speaker can be settled in 3½ years or even 6½; while two of them are not likely to be finally settled in less than a decade. Nor is the position improved when it is borne in mind that on some of the questions, at any rate, His Excellency's views are not even known. Let the country appeal to the King-Emperor by all means to grant an extension to Lord Hardinge for two years. If Lord Curzon, who was one of the worst of Indian Viceroys, got this extension, it is only right and proper that Lord Hardinge who is one of the best should get it. But let us not commit the mistake of basing our appeal on an absurd plea. Even Lord Hardinge cannot usher in the millennium *per saltum*; nor does continuity of policy in any part of the British Empire—even if that part be a dependency—depend upon the continuance of one single individual in office; nor finally is it good for us to believe that the realization of our destiny as a nation depends upon the accident of our having a good Viceroy for a number of years. If the truth must be told, the development of India's national self-consciousness has been as much the outcome of bad measures and bad policies as of good measures and good policies; and now that this consciousness has developed it ought to learn to rely chiefly upon itself and upon the genius of British statesmanship as such, which, as Lord Morley said, has never failed in recent years and which is independent of individuals."

Indian aspirations.

10. The *Khalsa Akhbar* (Lyallpur), of the 19th (received on the 23rd) June 1914, publishes a leader headed "The seven greatest aspirations of Indians." The paper says that the seven greatest aspirations of Indians are :—(1) that Indians should be made members of Parliament; (2) that executive and judicial functions should be entrusted to separate officers; (3) that a law should be enacted to protect religious freedom and to save religious buildings from demolition; (4) that a law should be passed safeguarding the rights of Indians in foreign countries; (5) that education should be made compulsory; (6) that the Press Act should be repealed; and (7) that steps should be taken to better the condition of *zamindars*. After dwelling on these aspirations at length, the paper exhorts Indians to try to realise them and requests Government to be graciously pleased to take steps to grant these favours.

Sir James Meston and dancing.

11. The *Shamsher-i-Qalam* (Lahore), of the 20th June 1914, says that it was highly improper on the part of Sir James Meston to invite hundreds of people to a dance at a time when a dreadful famine was raging in the United Provinces and Oudh. When Europeans like Sir James Meston, it adds, care nothing for the welfare of India, how can "we" expect anything from other respectable Europeans. High authorities in coming to India should not merely aim at filling their pockets, but should try to accomplish things calculated to prove beneficial for Indians.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Karachi mosque (?) affair.

12. Under the heading "A protest meeting of the Muhammadans of Lahore on Sunday, at 6-30 P.M.," the *Desh* (Lahore), of the 21st June 1914, says that at the close of the meeting Mr. Ghulam Haider, Joint-Editor of the *Zamindar* newspaper, remarked that Muhammadans must not remain silent over the question of the Karachi mosque (?) affair, but should emphatically bring to the notice of the higher authorities the unlawful actions of those officials who are bent upon crushing the feelings of the people. He also said that Government never feel displeased if "we" bring "our" reasonable grievances to its notice, adding that in the circumstances it was extremely essential that a mass-meeting should be held to protest against the occurrence.

Jesus Christ.

13. The *Arya Gazette* (Lahore), of the 18th June 1914, publishes from Lachhman Das, Librarian, Arya Samaj, Maymyo, Upper Burma, a communication entitled "Why was Christ crucified? Disclosure of a secret (from the mouth of a Missionary Professor)." Hitherto, says the paper, Christian missionaries have preached to simple-minded flock that their sins would be pardoned if they reposed faith in Jesus Christ, but it has now transpired that Jesus died not for the sake of his flock of sheep but as a punishment for his mistakes. The writer recently asked a Christian missionary in Maymyo to explain why God took no precautions to protect mankind if he knew that Satan would seduce them from the right path, and whether this was not a mistake on the part of God. The missionary replied that it was undoubtedly a mistake and that it was owing to this mistake that God (? Jesus Christ) was crucified. This being the case, will Christian missionaries say what hope now remains for Christians since Jesus was crucified by way of punishment for his mistakes? Indeed, they should bear in mind that everybody will have to suffer the consequences of their doings just as their God (? Jesus Christ) was crucified for his mistakes. Is it, then, wise for them to rely on the intercession of their God (? Jesus Christ) when he could not even save himself from the punishment of sin? "Do not, my friend," says the writer, "rely on your weak God. Try to rectify your future. . . . . Set aside those books containing stories and fables and study the Vedas, which contain the true knowledge of God."

VI.—LEGISLATION.

The Press Act.

14. The *Millat* (Lahore), of the 19th June 1914, publishes an article in defence of the Press Act, and offers some suggestions for improving the Indian Press. It might be made illegal for anyone to edit a paper who has not reached a certain age and has not received education up to a certain fixed standard. The character of an editor should also be investigated before he is allowed to take charge of a newspaper. An examination might be held for selecting editors, and the papers examined by educational experts. An editor should be an educated man, broad-minded and well-to-do, and a man of influence and good connections. At present there is not a single Hindu or Muhammadan paper which can stand comparison with an Anglo-Indian paper of the lowest type. It is only by the patronage of Government that the Indian Press can be elevated. Incompetent journalists must go.

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

Honorary Magistrates.

15. The *Dipak* (Lahore), of the 20th June 1914, publishes a communication on the question of the appointment of Honorary Magistrates. For the double purpose of saving money and silencing the clamour for autonomy, Government has adopted the policy of increasing the number of Honorary Magistrates. As a result of this policy their number is now excessive, and, moreover, they have been selected by no means wisely. They are too frequently uneducated men who have proved a failure in every other profession, and they tend to use their position to pay off old scores on their personal enemies. Care should be taken that only persons who have done real service to Government should be appointed to these posts, and it should first be ascertained if they are in debt and if they have been engaged in party strife. The paper also urges that Honorary Magistrates should not be permitted to serve on Municipal Councils or District Boards, as no one dares oppose them when they are put up for election to these bodies.

(h)—*Miscellaneous.*

Mr. Tilak.

16. The following is from the *Panjabee* (Lahore), of the 23rd June 1914:—

"The reception which has been accorded to Mr. Tilak by his own people at Poona as well as the comments of the Indian Press all over the country on his release can leave no doubt as to the great popularity of the Marhatta leader. That reception and those comments must not be taken to be in any sense unfriendly to the Government. They certainly are a proof that the country does not approve of the punishment of Mr. Tilak, but the disapproval is based on the two clear and definite grounds, first, that the country is not convinced that Mr. Tilak committed sedition, and, secondly, that even if he did, he ought to have been treated, as he would have been in England, as a first class misdemeanant. In both cases the disapproval is carefully limited only to particular acts of the authorities and has nothing to do with the Government as such. It is necessary to bear this distinction in mind in view of the attempt frequently made by the enemies of public freedom in India to confuse the two, and also of the fact that Mr. Tilak is not the first nor is he likely to be the last of the public workers in India who are held in very different estimation by the Government and their own countrymen."

A case of rupture of the spleen.

17. The *Dipak* (Lahore), of the 21st June 1914, refers to the Press *Communiqué* issued by the Chief Commissioner of Coorg on the subject of the death of a coolie caused by a rupture of the spleen. The incident shows how delicate the people of this plague-stricken country must be if their spleens are ruptured immediately when their necks are touched. Europeans should always be careful when admonishing Indian coolies because most of them suffer from enlarged spleens. It is a matter for surprise that although Indians fight with one another yet no case of the sort has ever been reported.

The "Cosmopolitan."

18. The following is from the *Panjabee* (Lahore), of June 25th, 1914 :—

"In a leading article under the heading 'Security Demand' the *Cosmopolitan* of Dehra Dun reviews the whole body of facts connected with the demand of security by the District Magistrate from the proprietor of the press in which the *Cosmopolitan* is printed. The demand was ostensibly made, it would seem, on the ground that the press had removed to a new building, but the real ground, as would appear from the following remarks made by Mr. G. Allen who forwarded the District Magistrate's order, was very different :—

> "The undersigned had intended to exempt the press from security but undersigned finds this would under section 8 (1) also exempt the 'Cosmopolitan' and the U. S. is not prepared to do that. If the 'Cosmopolitan' ceases publication the U. S. may reconsider the exemption of the press.

"It would have been bad enough to have demanded security from a press merely because it had removed to new premises. It is worse that the change of premises should have furnished a handy pretext for official action which was determined by quite other considerations. If the *Cosmopolitan* has offended against the Press Act nothing would have been easier than to have demanded security from it on that very ground. Such a course would have been intelligible whatever else one might have said of it. But to demand security from an old press on the ostensible ground that it has removed to a new building and then to justify the action by saying that it prints 'a weekly newspaper the tone of which is such as to render it inadvisable to exempt the publisher any longer' is an extraordinary procedure for which there seems to be no justification even under the Press Act. But even this is not all. The District Magistrate actually suggests that the *Cosmopolitan* should cease publication. We should like very much to know under what section of the Press Act or any other law this preposterous suggestion is made. Who has authorised the District Magistrate to suggest to the conductors of a newspaper that they should discontinue it on the ground that its tone is not to his liking? The Press Act is a bad enough measure without it being necessary for local officials in mofussil stations to make it worse by their own whimsicalities and irregularities. We trust the action of the District Magistrate will attract the attention of superior authority. We may add that the several petty annoyances to which the conductors of the press and the paper were subjected also deserve the attention of the Local Government. They show the risk to which the extraordinary powers conferred on the executive under the Press Act are liable of being grossly abused."

The Honours List.

19. The following is from the *Panjabee* (Lahore), of June 25th, 1914 :—

"The Birthday Honours List has been received by the Indian community, as is usually the case on such occasions, with great disappointment. The list demonstrates once again how the official classes in India are day after day becoming more and more grasping in the matter of these honours. The bulk of the higher honours go as usual to officials. And so far as the minor honours are concerned we do not know what satisfaction they can bring to their recipients seeing that they are distributed to a motley group of Extra Assistant Commissioners, Subordinate Judges, Tehsildars, Additional Members of Council, Head Clerks, Contractors, Police Inspectors, Chairmen of Municipalities, School Masters, Sub-Assistant Surgeons, Medical Practitioners, Deputy Superintendents of

Police, Assistant Surgeons, P.W.D. Overseers, Engineers, Shipping Clerks, Landholders, Pleaders, Office Assistants, Professors of Colleges, Vaccination Inspectors, Weavers, Inspectors of Schools, Vernacular Masters, Station Masters, Millowners, Jailors, Telegraph Masters, District and Sessions Judges, Accountants, Inspectors of Registration, Chief Constables, and what not. The State has various means of rewarding good and valuable service rendered by its officers. The main object of the institution of honours was the recognition of merit and distinguished service among the non-official classes. The way, therefore, in which honours are now generally distributed by way of rewarding official or semi-official services rightly meets with the strongest disapproval of the Indian community."

P. C. VICKERY,

Second Asst. to the Deputy Inspector General of Police,

C. I. D. and Railways, Punjab.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Darbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 copies.
27	Shamsher-i-Qalam	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.

† Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copi
32	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	...
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 copi
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	850 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Hari Kishen	Gopi Nath	2,000 „
37	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	500 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,280 „
40	Azzia	Do.	Abdul Karim	Abdul Karim	...
41	Badr†	Qadian (Gurdaspur)	Muhammad Sadiq	Miraj-ud-din	1,200 copi
42	Bharat	Jullundur	Sham Lal	Thakar Sheoratan Singh	500 „
43	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
44	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copi
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Das, Sharma	Thakar Das, Sharma	...
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 copi
48	Falah	Do.	Abdul Rahman	Abdul Rahman	...
49	Ganga	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
50	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	...
51	Hakam*	Do.	Yaqub Ali	Yakub Ali	800 copi
52	Haq Pasand	Amritsar	Labh Singh	Ram Nath	750 „
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindustan	Do.	Ram Bachpal Singh	Karam Chand Hateshi	15,000 copi
55	Hunter†	Do.	Taj-ud-din	Mulla Muhammad Bakhsh	...
56	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	...
57	Jiwan Tat	Do.	Dev Rattan	Dev Rattan	375 cop
58	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
59	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,300 „
60	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
61	Loyal Gazette	Lahore	Amar Singh	Amar Singh	2,700 cop
62	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
63	Mukhbar	Amritsar	Lakhmi Das	Lakhmi Das	300 „
64	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
65	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,200 „
66	Musalman*	Amritsar	Ilm Din	Ilm Din	425 „
67	Nasim-i-Hind	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	...
68	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	1,000 co

* Not received during the week
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 4TH JULY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
69	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 copies.
70	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
71	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
72	Philosopher	Do.	Sham Lal	Amin Chand	...
73	Punjab	Do.	Kishen Chand	Kishen Chand	...
74	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
75	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
76	Rishi	Do.	...	Amar Nath	...
77	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 copies.
78	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
79	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
80	Shamsher i-Qalam*	Lahore	Nur Ahmad	Nur Ahmad	...
81	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	730 „
85	Sulahkul†	Jhang	Raj Narain	Raj Narain	...
86	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
87	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
88	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
91	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
92	Khukhrain Samachar*	Do.	Prithmin Chand	Kishen Chand, Mohan	...
93	Mister Gazette*	Do.	Ali Bakhsh	Ali Bakhsh	100 „
94	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	150 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
99	Adab*	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
100	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
101	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
102	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...
103	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
104	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „

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† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 4TH JULY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
105	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
106	Brahman Rai Patrika	Do.	...	Diwan Chand	...
107	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
108	Indar†	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copies.
109	Iqbal	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
110	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
111	Jauhar*	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
112	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	2,000 "
113	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 "
114	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
115	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
116	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
117	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
118	Safir	Lahore	...	Lachmin Narain	...
119	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
120	Shauq*	Lahore	...	Shauq Muhammad	...
121	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies.
122	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
123	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
124	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Feroz Shah	Ch. Abdul Salam	...
125	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
126	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
127	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI.				
	DAILY.				
128	Bir	Amritsar	Mahtab Singh	Mahtab Singh	1,000 copies.
	TRI-WEEKLY.				
129	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
130	Bir	Amritsar	Mahtab Singh.	Mahtab Singh	500 copies.
131	Khalsa Samachar	Amritsar	Bahadur Singh	Bahadur Singh	3,000 "
132	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 "
133	Nauratan	Do.	Teja Singh	Lahora Singh	600 "
134	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
	MONTHLY.				
135	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...
136	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
137	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...

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† Temporarily ceased to exist.

I.—POLITICS.

(a)—Foreign.

Christians and Muhammadans.

1. The *Zamindar* (Lahore), of the 30th June 1914, publishes a leader on Muhammadan difficulties in China, Morocco, Tripoli and Albania. At the present time, the paper says, war and rapine are rampant in the Islamic world. The Muhammadans cannot rest in peace; they are compelled to fight with the enemies of Islam and put the enemies of *tauhid* (the doctrine of the Unity of the Godhead) to the sword or die in the attempt. Muhammadans love their homes and children, and are aware that they are sure to be overtaken by destruction if they fight with their enemies, who are powerful and are backed up by many Governments. But, in spite of their weaknesses and their lack of the necessary means, their religious susceptibilities compel them to fight with the enemies of Islam and to sacrifice their lives and property for the sake of God. Indeed, although too well aware of their own shortcomings, Muhammadans are bravely advancing to a place where bullets and shots rain thick all round, and are thereby proving to the world that they are afraid of none but God. In support of its assertion the paper describes the incidents happening in China, Morocco, Tripoli and Albania, where Muhammadans in self-defence are fighting the Government of the country. If only they escape the evil consequences of the doings of those who betray communal interests, the world will see that the cry "God is Great" has still its pristine power.

Indians in Canada.

2. The following is from the *Tribune* (Lahore), of the 30th June 1914:—

"This week's *Nation* contains a brief but sympathetic note on the 'venture of Indian immigrants at Vancouver.' It says: 'Attention is fixed for the moment on Vancouver, but far more serious is the question what reaction the attitude of Canada will have in India. To deny the citizen rights of Indians is to cancel the grounds on which the Empire has hitherto claimed their loyalty.' The point could not have been put more forcibly. We are glad the British public have begun to realise the magnitude of the problem. It ought not to lie in the power of any one unit of the Empire to say that it will admit to the full status of British subjects only particular units and bar all others. No empire can hold itself together on this monstrous condition."

The following is from the *Panjabee* (Lahore), of the 30th June 1914:—

"According to a recent telegram from Victoria, 'the effort to deport the Indians by other steamships has failed, the Canadian Pacific Company refusing the offer of the Immigration Authorities to pay the Indians' passages.' That such effort should have been made, while the Board of Inquiry was still sitting, is a perfect scandal. It shows that the enquiry is a piece of hypocrisy pure and simple, quite in keeping with the spirit underlying the continuous journey clause. In the meantime the Indians are apparently resolved to try every constitutional weapon at their disposal to establish their right of entry into the Dominion. The trip of the *Komagata Maru* is only a challenge to the executive Government; if a new law is passed, which will be no law, what the Indians will do will be to test the legality of the law itself. The Indians are a perfectly law-abiding people, but the law they worship is the law that protects human rights and the rights of citizenship—not laws which are a denial of elementary rights."

The *Times* on British citizenship.

3. The following is from the *Tribune* (Lahore), of the 28th June 1914:—

"The *Times* has come out with an editorial article on British citizenship, and its object is apparently to show that there are two or possibly more kinds of British citizenship. It points out that the claims of Indians are based on the assertion that 'British citizenship involves the right of unrestricted entry into any and every part of the British dominions.' It assures us that this is the kind of catch-logic which may beguile the uninstructed. The *Times* is undoubtedly an instructed authority and let us see what its facts are. It says that 'free peoples have a right to say whom they will admit into their country, just as free men have a right to say whom they will admit into their house.' So far it is quite right, but the *Times* should not presume that it is also the right of free peoples to enter into every other people's country, but deny them a similar privilege. But that is what it does in its attempt to justify the exclusion of Indians. It is quite wrong when it declares further that the right of exclusion is put into operation 'quite irrespective of colour.' In the present time the exclusion of Indians from Canada is nothing but a colour prejudice. Indians have a right to ask whether it is intended to deny them equality of privileges with British subjects in other parts of the Empire and with non-British subjects coming from Europe and Asia. We know the *Times* will not be in a hurry to answer this question. It is too much blinded by prejudice to think of the question in a fair and impartial spirit."

British Citizenship.

4. The following is from the *Tribune* (Lahore), of the 30th June 1914 :—

"Lala Lajpat Rai has written two forcible letters on this subject to the *Daily News and Leader* of mail week. In the first letter he refers to the position of the Hindus aboard the *Komagata Maru* and reminds the British readers that those Hindus are Sikhs, 'the descendants, compatriots and co-religionists of those who saved His Majesty's Eastern Empire in the time of England's greatest peril in India,' *viz.*, in 1857. He also reminds them that they have shed their blood for the Empire in Egypt, in the Soudan, in China, in Abyssinia and in Burma. It is from their ranks that a considerable part of the British army is recruited and, indeed, the Sikhs form the 'flower' of the Indian army :

> "'They are believed to be above the taint of sedition, and any educated Indian supposed to be agitating among them receives the severest (sometimes the most summary) punishment which is in the power of the Government of India to inflict. The mere suspicion of such a thing as agitation among the Sikhs raises the direct anger of the British official in the Punjab, and justifies the harshest measures of repression, such as were adopted in 1907. Yet here we are on the threshold of a great agitation among the Sikhs, the responsibility of which cannot be traced, even by a stretch of imagination, to any "agitator."'

"Lala Lajpat Rai has done well in calling attention to the genesis of an agitation among the Sikhs who have no 'agitator' in their midst. The community itself seems to be astir. Or Gurdit Singh and his compatriots who are ignorant of English could not have embarked upon a scheme so hazardous as theirs. Their status as the equal subjects of the King being in question, no one need 'agitate' it in their midst. It is a natural question that suggests itself to one in like circumstances. We have it in South Africa, in British East Africa, in New Zealand and everywhere else. Failing to solve it otherwise, Lala Lajpat Rai suggests the grant of self-government to India and the adoption of retaliatory measures. With or without this colonial question, we are bound to get self-government. But what about the reality of the Empire under conditions which enable each Unit to erect its own racial bar? This question cannot certainly be disregarded by the advocates of exclusion."

Lord Crewe's want of "tact."

5. The following is from the *Tribune* (Lahore), of the 30th June 1914 :—

"The *Saturday Review* offers a characteristic remark on the India Council Bill. It does not discuss the merits of the Bill, but promises to say something of it when it comes up for debate in the House of Lords. Meanwhile it observes that the Government has failed in 'tact.' Wherein lies this tactlessness is explained thus : 'Lord Crewe invited the views of the nationalists. He said he would listen to anything they had to say. Accepting the invitation, the Indian National Congress sent to England a deputation led by Mr. Jinnah. Nevertheless, the Bill was drafted *before* the deputation had been received or heard! This, to say the least, was not a judicious way of managing a Bill which was bound to displease a great number of influential people in India. Mr. Jinnah has this week set forth in the *Times* the arguments upon his own side.' What would have been the comment of this red-hot Tory organ if Lord Crewe had delayed the drafting of the Bill till after he had heard the Congress deputation? Are not the Anglo-Indian papers already howling that great partiality is being shown to the Congress deputation? Can it be truthfully said that the Government has failed in tact in having heard the Congress deputation after the drafting of the Bill and in having provided the shadow of a concession in the panel?"

The India Council Bill.

6. The following is from the *Panjabee* (Lahore), of the 30th June 1914 :—

"We wonder what impression the more or less unanimous condemnation of some of the most important provisions of the India Council Bill in India has made upon the Secretary of State. Lord Crewe had recently an opportunity of saying what he thought of this condemnation when he declared that the first reading of the Bill would be taken to-day, but he did not avail himself of the opportunity. It would be a great pity if the House of Lords were to pass the Bill in the form in which it has been introduced. In that form the Bill is correctly described by a contemporary as a measure which nobody wants. No amendment of the present constitution of the Council was really needed either to increase the autocratic power of the Secretary of State or further to bureaucratise the Council by the partial introduction of what looks like the portfolio system. Nor are the discontinuance of the weekly meetings and the reduction of the quorum measures which public opinion can for a moment approve of. The only feature of the Bill which is regarded as a welcome departure is the recognition of the elective principle, but the recognition is so hopelessly inadequate as to be worth little or nothing in practice, while, as we have shown, the Secretary of State really gives with one hand what he takes away with the other. The provision as to the selection of the Indian members from a panel of elected persons, highly unsatisfactory as it is, is itself illusory, because there is nothing to prevent a Secretary of State if he so chooses from evading this provision. Altogether there is nothing in the Bill which public opinion in India, whether Indian or Anglo-Indian, approves of, and unless the Bill is to be substantially amended in Parliament, India should strongly and unanimously urge its abandonment."

The following is from the *Tribune* (Lahore), of the 3rd July 1914 :—

* * * * * *

"We are glad Lord Crewe has given what appears to be an effective answer to the worshippers of administrative wisdom and administrative experience. It is by elevating administrative wisdom beyond its deserts that the country has been driven to its present position of sullen discontent. Government cannot surely be indifferent to the value of advice from the independent Indian wherever there is a fallacy of administrative wisdom. But Lord Crewe stopped short of judging the comparative merits of direct representation and nomination and did not think that the demand for direct representation was reasonable. He doubted whether instances could be found of such a method of appointing members to a mainly advisory body like the Council. Indians might, we think, pertinently and without offence ask whether there are instances of the Secretary of State's salary being paid out of Indian revenues. But surely in advancing India along the path of self-government one cannot always be guided by precedents and prescriptive rights. India is practically voiceless. Its affairs are entrusted to a bureaucracy which is not in great sympathy with the aspirations of its people. The Secretary of State is the sole arbiter of the destinies of the people; and the administrative wisdom by which he is desired to be guided is always able to find its supporters in India. In these circumstances there can be nothing *unreasonable* in the demand that the people should be given the right of sending their own representatives for placing the views of the country before the Secretary of State and for exposing the fallacy of official opinion."

Discussing the India Council Bill in the *Zamindar* of the 21st June 1914, Zafar Ali Khan criticizes the provisions of that measure which empower the Secretary of State to issue secret orders without consulting the other members of Council. The provision implies that the Secretary of State does not fully rely on the loyalty of his Indian councillors, an insinuation against which Indians should strongly protest.

(*b*)—*Home.*

Government and Hardoi affairs.

7. The *Zamindar* (Lahore), in its issues of the 26th and 27th June 1914, calls the attention of Sir James Meston to the fact that the Deputy Commissioner of Hardoi District prevented the Muhammadans from despatching telegrams describing the riots that took place there to the *Zamindar* and other papers. The telegrams contained nothing but a simple statement of the facts of the case. It is perfectly true that the authorities have the right to interrupt letters and telegrams to newspapers, but it is a right only intended to be exercised in very dangerous and critical situations. The action taken by the Deputy Commissioner of Hardoi was quite unnecessary and entirely foreign to the spirit of British rule.

The paper also deplores the fact that Sajjid Ali Khan was allowed to die in jail instead of being let out on bail or being sent to hospital. The authorities seem to have feared that his release would have brought about a second disturbance. It is absurd, however, to suppose that a man so severely wounded could have caused a riot. This matter has now assumed serious proportions; the wounds inflicted by his enemies, coupled with the indifference of the authorities, have caused the death of a Muhammadan. The whole question must be specially investigated and exemplary punishment inflicted on the culprits.

The *Zamindar* (Lahore), of the 1st July 1914, answers the criticisms of the *Desh* on the articles in which the *Zamindar* attacked the Deputy Commissioner of Hardoi. The *Desh* alleged that these articles were written by the *Zamindar* simply because the Deputy Commissioner is a Hindu. Will the *Desh* say that the *Zamindar* has made the matter a Hindu-Muhammadan question? The fact that the Deputy Commissioner of Hardoi is a Hindu is a mere matter of chance. The *Zamindar* would have made just the same criticisms if he had been a Muhammadan or an Englishman. But can the zealous and principled editor of the *Desh* honestly say that he would have adopted the same attitude towards the case if some Magistrate had intercepted the letters and messages of Hindus or if it had been a wounded Hindu who died in jail in excruciating pain ? In dealing with the present case the *Desh* should have attempted to refute the facts of the *Zamindar*. No matter what the creed of a Collector may be, it is the duty of newspapers to criticise his conduct whenever they find him acting in opposition to justice. It is useless for other papers to expect the *Zamindar* to keep silent over the oppression of Muhammadans in Kashmir and Poonch State, or on similar questions; the paper cannot support a Hindu-Muhammadan *entente* which entails an utter disregard of the communal interests of Muhammadans.

Indians and their rights.

8. Mr. Waris Ali Khan of Jagdishpur, writing in the *Zamindar* (Lahore), of the 25th June 1914, gives an account of an At Home given in London on the 3rd June in honour of Mr. Mazhar-ul-Haque. A large number of Indian, Egyptian, Turkish and English gentlemen and ladies were present. A speech was delivered by Maulvi Zafar Ali Khan, in the course of which he remarked that it was only by unity that Indians could make economic, intellectual and political progress. The only way to unite India indissolubly to the British Empire was to grant Indians the same rights of British citizenship as the white population of the Empire, and gradually to raise India to a position of political equality with the British Colonies. It was impossible that Indians should be satisfied with a life which repeatedly reminded them that they were not entitled to the same treatment as the other peoples of the Empire. If England expected Indians to show the same loyalty that Englishmen showed they must be treated as Englishmen were treated. Indians were prepared to maintain the honour, dignity and importance of Great Britain as against the whole world, provided they were granted the rights of British citizenship. Although Indians were not endowed with the hot blood of Sir Edward Carson, still when they found that their compatriots were forbidden entrance to some parts of their Gracious Sovereign's Empire and were subjected to all kinds of disgrace, they asked what that loyalty was which was expected of them. If their devotion to the British Crown and their readiness to sacrifice themselves for it could not maintain for them honour and self-respect, of what use would their loyalty be to them on the Last Day of Judgment ? This was a question which deserved the special consideration of British Ministers. Mr. Zafar Ali went on to say that Indians were gradually realising that they all had the same aims and interests not only in India but beyond it also. Not only were Hindus and Muhammadans equally influenced by the political forces at work in the country, but in religious matters also their requirements and grievances were assuming the same characteristics. For example, the Muhammadans were profoundly grieved at the demolition of the Cawnpore mosque, and now the demolition of the wall round the Rikabganj *Gurdwara* was occupying the attention of the Sikhs. If the official patronage of Christianity, which had been acknowledged by the Lord Bishop of Calcutta and noticed by the London *Times*, could thus encroach on Islam in India, then Hinduism also was equally in danger. The speech of the Bishop of Madras clearly showed this. The calamities which were befalling Indians outside India made no distinction between Hindu and Muhammadan. The speaker then endeavoured to show that the interests of the two communities in the defence of India against a Russian invasion were also identical, and urged the two communities to act upon the advice of patriots like Mr. Mazhar-ul-Haque.

The present condition of India.

9. Sufi Lachhman Parshad, of Ferozepore, editor of the *Mastana Jogi*, writing in the *Hindu* (Lahore), of the 26th June 1914, attributes the present unrest in India not to the prejudice existing between Hindus and Muhammadans, but to the state of poverty in the country. The two respectable communities of India, which never faced poverty before, are now struggling to keep body and soul together. Poverty has filled the cup of Indians' patience and forbearance to the brim.

Everyone now has to struggle to maintain his very existence. The people who trace the cause of unrest to prejudice on the part of Government are the dreadful enemies of the Indian people. Indians are naturally patient; they do not utter a word of complaint even when they are actually in trouble. But now that death stares them in the face, some signs of confusion and perplexity have shown themselves in every community. If the respectable authorities mix with the poor as well as with title-holders and rich people, they will surely be moved by the pitiful condition of the Indian people. There can be no gainsaying the fact that young men of the most respectable families in India are at present living in a most wretched condition. While other nations are struggling to obtain more and more luxuries, the poor Indians think themselves lucky if they get bread sufficient to satisfy their hunger. Besides all this, anyone who brings the troubles and hardships of the people to the notice of Government is put down by the police as a rebel and is even shadowed by them, with the result that misunderstandings are created between rulers and ruled. If the authorities wish to ascertain the real causes of unrest in the country they should not rely on the reports of the Police or the statements of Khan Bahadurs and Rai Bahadurs, but should make inquiries from the people of the middle classes. This, says the writer, is an accurate picture of the state of India. He invites Government, therefore, to consider the matter, and advises Hindus and Muhammadans to give up their religious quarrels and seriously to consider the bread problem.

Title-holders and Government.

10. The *Zamindar* (Lahore), of the 25th June 1914, publishes a note in the form of a dialogue between a petitioner and a Khan Bahadur:—

"*The Petitioner.*—Sir, all the leading men of the city with the exception of yourself have affixed their signatures to this petition. I hope that your signature will add to the weight and worth of my petition, when it will not be surprising if Government grants my request.

"*The Khan Bahadur* (yawning and twirling his moustache).—Do you not know that I am Government myself? I regret that I am unable to affix my signature to your petition."

The *Civil and Military Gazette* and the Viceroy.

11. The following is from the *Panjabee* (Lahore), of the 27th June 1914:—

"Referring to the movement that has been set on foot to secure an extension of Lord Hardinge's term of office, the *Civil and Military Gazette* writes as follows in a recent issue:—

"The agitation thus suddenly sprung upon the country bears the clearest evidence of having been carefully engineered. When we have a gentleman in the Punjab and another in Bombay simultaneously writing letters to the papers on the same subject, and when we have dozens of meetings being held in all parts of India on the same day, with the same object in view, and almost identical resolutions being proposed and carried with enthusiasm, it is quite obvious that the movement has been originated by a single brain or by a group of men who have consulted together and organised a widespread demonstration.

"The logic of the writer is on a par with his common sense and his sense of fairness. Because two gentlemen, one in the Punjab, the other in Bombay, simultaneously write to the Press on the same subject and dozens of meetings are held on the same day, at which identical resolutions are passed, the writer concludes that the movement cannot possibly be spontaneous. Will he have the fairness to tell the demonstrators what he would have had them do, if the movement had been spontaneous? Would he have expected them to hold meetings on different days, to pass different resolutions, to write to the Press otherwise than simultaneously or not to write to the Press at all? He cannot be unaware that the movement has been inaugurated in connection with the celebration of His Excellency's birthday. Does he mean that the birthday should have been celebrated on different days in different parts of the country, that the appeals for the extension of His Excellency's term of office should have been addressed to different authorities, that in some cases the appeal should have been for an extension of His Excellency's term by 2 years, in some cases by 3 and in some by 5, or that letters which were addressed to the Press in connection with the celebration of the birthday should have been written at a distance of some weeks from one another? The strangest part of the thing is, that the *Civil and Military Gazette* adds immediately after the above:—'As it is, we may note the demonstration as evidence of that popularity of the Viceroy among Indians that no one has seriously questioned.' If the demonstrations are evidence of the Viceroy's popularity among Indians, what sense is there in the assertion that they are not spontaneous? Does the writer merely mean that some individual or individuals have taken the lead? If so, can he point to a single popular movement on a considerable scale in any part of the world and in any age which was independent of leadership? The genesis of all popular movements is usually the same. The people in general have some feeling or idea perhaps definite, perhaps vague. Among them there happen to be individuals who add to the feeling or the idea the ability, the enthusiasm, the will to give effective expression to it and perhaps to translate it into an actuality. Such individuals are to the body politic what the more sensitive parts of the organism are to the physical body. They are the first to respond to an external stimulus. Is not this precisely what has happened in the present case? No one is bound to support the movement that has been started to obtain an extension of His Excellency's term of office—we have ourselves accorded a qualified support to it. But to condemn the movement, because like most other popular movements, it has been organised by individuals, is to talk nonsense."

Judicial reform in India.

12. The following is from the *Panjabee* (Lahore), of 30th June 1914 :—

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"But the *Times* is not likely to make a good suggestion in one direction without seeking to neutralise it in another. The only legitimate way of strengthening the Vakil or Advocate element is by curtailing the undue preponderance of the Civilian element. But that is precisely what the *Times* would not have. It wants the Barrister element to be reduced to one-fourth from one-third. Considering the immense importance of this element, not only in itself but as a set-off against the Civilian element, the suggestion can only be characterised as absurd and retrograde. One wonders why the *Times* should suggest the curtailment of the Barrister element, even at the risk of reducing the number of English Judges. Is it the attitude of impartiality and independence displayed by some Barrister Judges of the Calcutta High Court—notably the Chief Justice and Mr. Justice Fletcher, which is responsible for this aversion to the Barrister element? Or is it the growing attraction of the English Bar for Indian youths and the supposed political danger involved in increasing numbers of Indians proceeding to England for legal study? In any case, the *Times* will soon find out its mistake. Not only is there not the least likelihood, in the near future, of a curtailment of the Barrister element or a reduction in the numbers of those proceeding to England for legal or other study, but Vakil or Advocate Judges are not likely to lack independence. In Bengal, in Bombay and Madras, as well as in the Punjab, some of the best and most independent Judges have been recruited from the Indian side of the Bar, and the future is not likely to differ from the past. The only things we can unhesitatingly commend in the *Times* paragraph under this head are the remarks that the number of Indian Judges should be increased and that a firm stand should be made against the system of political rotation which gives to the candidates of a particular nationality a lien on a vacancy in any court whether they are suitable or not. The first remark, taken with the ground on which it is based, the growing preponderance of Indians in the profession, is barely just, while as regards the second it is only necessary to add that the system in its application to the matter of recruitment for the Bench is only part of a wider scheme which is wholly unsound and wholly mischievous."

Sir S. Subramaniya Iyer on Judicial Reform.

13. The following is from the *Panjabee* (Lahore), of the 30th June 1914 :—

"In an article in a recent issue of the *Commonweal* Sir S. Subramaniya Iyer subjects the *Times* article on judicial reform, on which we have commented elsewhere, to a vigorous criticism. The *Times*, says Sir Subramaniya Iyer, seems to overlook altogether the true source of the evil that is being felt more and more every day. The evil, says the writer, is the application to India of a system of laws and procedure which is alien and which, however admirably adapted to the conditions of a wealthy and highly educated country like England, is absolutely unsuited to the conditions of a poor country like India, the bulk of whose people are ignorant. What the writer suggests as a remedy is the creation of rural courts which will deal with the bulk of small claims. These courts should be presided over not by regularly salaried servants, but by three inhabitants of the locality selected for their respectability and character and should hold office for, say, a period of two or three years. The proceedings in these courts should be in the vernacular and no stamp duty should be required of the parties. There should be a superintendent of these rural courts in each district who should be a member of the Provincial Judicial Service, having the standing and status of a subordinate judge. Then the jurisdiction of Munsiffs should be raised from Rs. 2,500 to Rs. 5,000 and that of subordinate judges to 10,000, and the pay of both classes of officers should be substantially increased. And lastly a Judge of the High Court should systematically inspect the Courts. These suggestions, proceeding as they do from a highly competent authority, should receive earnest consideration at the hands of both the public and the Government."

Sir Bampfylde Fuller on the enlarged Councils.

14. The following is from the *Panjabee* (Lahore), of the 27th June 1914 :—

"No two men could be more unlike each other than are Sir Bampfylde Fuller and Sir Guy Fleetwood Wilson. If Sir Guy Fleetwood Wilson was one of the best and most liberal-minded Englishmen who ever came out to India, Sir Bampfylde Fuller was one of the worst. He had all the defects and shortcomings of the brilliant Viceroy to whom he owed his appointment and none of his redeeming features. That such a man should even remotely share the feeling of Sir Guy Fleetwood Wilson in regard to the enlarged Councils is nothing if not strange. But such is the fact. Speaking at the Assam dinner Sir Bampfylde said :—

> "I could never have managed to govern the Province in these days. I feel the men must have got cleverer than they were in my time. I cannot make out how it is possible to answer such an extraordinary collection of questions and keep your temper. (Laughter.) I noticed a friend of mine, Mr. Sweet, whose temper is rather hasty, returned the most bland replies. (Laughter.)

Again :—

> "Now this is all very much to the good and I feel myself, and I am sure you all feel, that it is a good thing for the Government to have just a little pin-pricking occasionally. It makes it sit up and play the game a little better, and another thing is that I think it encourages the Provincial feeling and makes you feel that you are not apart from the Government, but that you are one with the Government and share in it. It makes you stand shoulder to shoulder and pull together better than before.

"No one is going to think better or worse of the Councils because of the opinion expressed by Sir Bampfylde Fuller. He is certainly right when he says that *he* could never have managed to govern an Indian Province in these days. Coercion is the only method with which he was familiar, and precisely because there is no room for the exercise of coercion in England he stands outside of English public life. His appreciation of the new order of things only shows that even the worst and most reactionary section of English opinion, represented, among others, by the worst and most reactionary elements among retired Anglo-Indians, can no longer shut its eyes to the changes that have taken place in the country or the inevitable nature of the revolution that is slowly working itself out."

Indian Nationalism.

15. The following is from the *Panjabee* (Lahore), of the 27th June 1914 :—

"In our last issue we published a letter from a London correspondent giving an account of what appears to have been a very interesting meeting held under the auspices of the London Indian Society. The chief speaker at the meeting was our distinguished countryman, Mr. Mazhar-ul-Haque, and the speech he made was in every way worthy of his reputation. The subject was Indian Nationalism which, the writer rightly pointed out, had acquired a sinister meaning in India. No one could call himself a nationalist without being branded as a seditionist by a section of the Anglo-Indian Press. But what does the term really mean ? No definition could be better than that given by Mr. Haque. By Indian Nationalist, he said, he meant an Indian who put the welfare of his country before any other consideration, who longed to see his motherland not only self-respecting but respected by other nations, who, when the time came, would be ready for any sacrifice. What was the obstacle in the way of nationalism in India ? Here too the speaker was on sure ground. In his opinion the great obstacle was the wretched sectarianism which was rampant in India. It had been his lot, he said, to fight sectarianism all his life, and he would continue this struggle until his last hour. The interests of the two communities, he said, were identical and for his part he would much rather be represented on Council by his friend Mr. Gokhale than by any one else. This was going to the root of the matter, for it is the spirit of separatism, of which the demand for separate representation in the Councils and the local bodies is the concrete manifestation, that is chiefly responsible for the unfortunate situation which Mr. Haque deplored and which all patriotic Indians must deplore. Mr. Haque foresaw a struggle between the bureaucracy and the people,—a struggle which could end only in one way—by the establishment of self-government within the Empire. All that was necessary was that Indians should prepare themselves for the struggle by creating a solid wall of united public opinion which could not be broken. In this view all patriotic Indians will agree."

The grievances of the Muhammadans of Behar.

16. The *Zamindar* (Lahore), of the 30th June 1914, publishes a communication from Hakim M. Rukn-ud-din, *Dana*, of Calcutta, on the question of Muhammadan grievances in Behar. Hindus of Behar, says the writer, are beside themselves with joy at having secured what they wanted, while the Muhammadans, like poor beggars, are vainly looking for somebody to help them. The latter are entitled to an equal share of the spoil which is being divided to-day and of the inheritance which is being bestowed. But they are

being deprived of all their rights of inheritance; and everything is being given to "the second brother" (the Hindus). Why is this so? Is this because Muhammadans never opened their mouths to demand their rights, but trusted in the honesty of Qasim (the brother of Ali Baba in *Ali Baba and Forty Thieves* who was not well-disposed towards Ali Baba)? If this is so, as it doubtless is, why should Muhammadans be blamed for it? Why were the lips of their representatives, Messrs. Nur-ul Huda and Fakhar Din, sealed at the time when the spoil was being divided? Who was the blood-sucking demon who threatened them into abstaining from demanding their rights? Against whom should Muhammadans complain? Against their fate, against those who dispensed their fate, or against the representatives of the community? Whatever the truth of the matter may be, those representatives have practised gross oppression and have practically butchered us without the slightest compunction. Do the representatives of the community expect that they themselves will survive the massacre, that their heartless doings will remain unchallenged and that their victims will utter no word of complaint? If so, they are mistaken, for every child in the community has become wide-awake. If they have committed unjustifiable murder they will get their deserts. They must prepare to undergo a trial in the communal court. The community will ask them to give an account of their work in the University Committee. Is this the result of their labour, that a Sanskrit (not an Arabic) College is to be established under the Patna University, a Professor of Hindi (not Urdu) permanently engaged and Muhammadan students compelled to wear Nepal caps instead of Turkish caps? The doings of the representatives of Muhammadans have been exposed and they must be prepared to show before the High Court of the community how far they have successfully represented the feelings of their community.

Indian labourers and Indians.

17. The *Millat* (Lahore), of the 27th June 1914, publishes a note headed "A man is honoured on account of his character: British subjects are more respected than independent Indians." Some people, says the paper, mislead the public by declaring that the reason why Indians are despised in foreign countries is because they are not a ruling people. The real truth of the matter is that a man is respected or despised according to his own personal character and not because he is member of a ruling or a subject race. If Indian coolies are not appreciated in foreign countries, neither are they respected in India itself. Indeed, in India coolies and labourers are so ill-treated that the less said about the matter the better. In India these classes are treated worse than animals and are required to work as slaves. When such is the real state of affairs in India, there is no reason why they should be respected in foreign countries. To tell the truth, any honour and respect that Indians do receive is due to the British Government.

India and Japan.

18. The following is from the *Tribune* (Lahore), of the 1st July 1914:—

> "A Bombay paper calls attention to a controversy as to how far the voyage of the *Komagata Maru* has been instigated from Japan. The vessel, it appears, was chartered by Messrs. Y. Sato & Company, shipbrokers of Yokohama, and was consigned with 1,500 tons of coal to Lloyd's Agent at Vancouver. The vessel flies the Japanese flag, and, should the Japanese marines be detailed for service on the return voyage that fact is sure to serve in Japan to identify the cause of the excluded Indians with that of would-be Japanese immigrants, who resent equally with Indians the attitude of British Columbia in excluding them. This, in the opinion of our Bombay contemporary, points to further trouble in store for the Canadian Government should the vessel be deported. We do not think so. Supposing that instead of Japanese ship an Austrian ship is chartered, or better still a German ship, will any dispute arise between Germany and Canada?"

Mrs. Besant on British administration of India.

19. The following is from the *Tribune* (Lahore), of the 30th June 1914:—

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"I think the chairman (Lord Brassey) felt a little uncomfortable at more than one point during the meeting. He probably did not expect quite such an unqualified condemnation of

British administration in India as we had from Mrs. Besant. There were parts of her address which—as she herself remarked—could hardly have been delivered in India without bringing the speaker under the purview of the law. She was there, she said, to tell the brutal truth, and it is just this kind of truth which is held by the authorities to be an incitement to disaffection. Of course, the chairman could not be held responsible for what Mrs. Besant or anybody else might say. She expressly excused him from agreement with some of her criticisms, and he made it quite clear that he was not committed to any of the views expressed."

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Lord Kitchener.

20. The following is from the *Panjabee* (Lahore), of the 30th June 1914 :—

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"The appointment of the greatest British soldier of the day to the most responsible if not the greatest, civil office under the Crown would be a revival of an order of things now happily extinct, which one would think public opinion in England would never approve of. In Lord Kitchener's case there is the further fact that he has held the highest military office in India, and in any conflict between civil and military power, should such a conflict unfortunately arise, his sympathies would naturally be with the latter. It is impossible to think of such a contingency without the deepest misgiving and for this reason, among others, Lord Kitchener's appointment as Viceroy should, we think, never be thought of. The absolute and unquestionable preponderance of the civil authority is the glory of the British constitution or the constitutions derived from and based upon it ; it is the greatest safeguard of British liberty. Nothing should be done in any part of the Empire that might even remotely have the effect of disturbing this preponderance or, what is the same thing, men's belief in it."

Lord Kitchener as Viceroy of India.

21. The following is from the *Tribune* (Lahore), of the 2nd July 1914 .—

"No one believes that the *Daily Mail* has much 'influence' now. Its report that Lord Kitchener succeeds Lord Hardinge need not therefore be taken very seriously. It is an ingenious invention intended to off-set the people's demand for an extension to Lord Hardinge. But the people of India have no reason to be prejudiced against a military Viceroy and Lord Kitchener must know this fact. The following remarks of the *Indian Daily News* are appropriate and if any one has reason to dread him it is the bureaucrat: 'A few years ago, he was within an ace of getting the Indian Viceroyalty, but somehow the appointment eluded his grasp. Possibly, it was the late King Edward's wish with regard to Lord Hardinge that was respected and he got in. In any case we hope he will come, though we doubt it. We have had a long line of Civilian and diplomat Viceroys whose policy of tinkering has hardly met the situation. In days gone by, it was the military administrators who consolidated British rule in India, and it is only when the Civilian supplanted the Military that blue-books got the upper hand and embodied the quintessence of administrative wisdom. One thing is fairly certain. Lord Kitchener would be above the bureaucratic entourage of the Viceregal Court and would certainly refuse to be led by the nose by a person like the late Pontifex Maximus Jenkins. He would think and act for himself which would be a novelty with Viceroys and we have not had one who did so for years.'"

III.—NATIVE STATES.

Patiala affairs.

22. The *Desh* (Lahore), of the 28th June 1914, reminds His Highness the Maharaja of Patiala that it is popularly believed that it was a mistake to arrest Master Raunaq Ram and that he was led to commit this mistake by his favourites the Tat-Khalsa *Ahlkars*. This is the second mistake the Maharaja of Patiala has committed or been led to commit in his dealings with the Arya Samaj, and now that Master Raunaq Ram has been arrested it is the duty of the Maharaja to see that his *Ahlkars* do not act in a highhanded, authoritative or an irregular manner in conducting this case. The paper considers that an irregularity has already been committed in arresting and imprisoning the accused before the police have prepared a case against him.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Karachi film affair.

23. The *Zamindar* (Lahore), of the 28th June 1914, publishes an account of the Muhammadan meetings in Lahore in connection with the insult offered to Islam in Karachi. Chaudhri Shahab-ud-din, Pleader, Lahore, one of the speakers, declared that this was no time for weeping and wailing. Speeches were quite out of place in this crisis. He would not say that any one should actually have been lynched when the film was exhibited, but he did think that some zealous Muhammadan should have come forward to tear the film in pieces. He was not prepared to believe that Muhammadans of the past had more courage than those of the present generation, but there could be no denying the fact that Muhammadans of the olden times were more religious than those of the present day. The speaker laid stress on the point that whenever religious insult is offered to Muhammadans they should give up moping and adopt a threatening attitude. The Pathans, for instance, are no stronger than Panjabis, but nevertheless Hindus, Muhammadans and Europeans are afraid of travelling with them in the same railway compartment simply because their alarming demeanour overawes their fellow-passengers. The Chaudhri was followed by Maulvi Ghulam Mohai-ud-Din, Pleader, Kasur, who remarked that it was a pity that the Muhammadans could not retaliate ; they could not attack Jesus Christ in the same way as Mr. Greenfield had attacked the prophet of Arabia. He expressed the hope that Government would put a stop to the exhibition of such pictures.

The *Desh* (Lahore), of the 26th June 1914, also publishes an account of the meeting. This paper says that while Maulvi Ghulam Mohai-ud-Din was speaking Saiyid Mohsin Shah, Pleader, got up and took exception to the remarks made by Chaudhri Shahab-ud-Din, saying that his speech was calculated to create a misunderstanding, and that if the Muhammadans of Karachi had acted as Chaudhri Shahab-ud-Din suggested they would have met with the same fate as their brethren at Rampur Rajauri. Maulvi Ghulam Mohai-ud-Din thereupon declared that Chaudhri Shahab-ud-Din was right. It was the duty of every true Muhammadan, he added, to try by thought, word or action to prevent any insult being offered to Islam.

The *Paisa Akhbar* and the *Hindu* (Lahore), of the 26th June 1914, also publish accounts of the meeting, with similar comments.

The Rikabganj *Gurdwara* affair.

24. The *Khalsa Akhbar* (Lyallpur), of the 19th (received on the 23rd) June 1914, comments on the suggestions put forward by the Chief Commissioner of Delhi regarding the Rikabganj *Gurdwara*. These suggestions indicate that the feelings of the Sikhs are to be disregarded and the old wall pulled down. The Chief Commissioner says that he cannot recommend that the garden attached to the *Gurdwara* be allowed to remain in its present shape ; but promises, when the committee to look after the Delhi *Gurdwara* has been formed, to recommend that a piece of ground of equal size be granted to the Sikhs, on condition that the wall is built on lines approved by Government. This shows that no alteration in the map of Delhi is contemplated. The Chief Commissioner, moreover, used the word "re-grant," clearly showing that the land dedicated to the *Gurdwara* has been purchased by the Government,—a very dangerous precedent. The conduct of the Chief Commissioner appears in the form of unjustifiable oppression, and the matter must not be allowed to rest, but must be taken to higher authorities.

Elsewhere the paper asks whether Sikhs can tolerate the interference of Government in the matter, when it is not merely a question whether the wall is to be quadrangular or not, but one of principle. The events which are taking place at the present time indicate that Government officials tend to widen the circle of their authority and to keep everything under their control. But neither religion nor religious and historical movements need the supervision of Government officials. Government may, indeed it must, help the people in acquiring religious education, but when there is a fear that principles are to be sacrificed it is suicidal to yield. The Sikh leaders have already driven the community into a situation from which it will be impossible for them to extricate themselves. Neither the golden temple nor the Khalsa College is now controlled by Sikhs, and it is said that the control of the Santokhsar (in Amritsar) also, a memorial more ancient than even Sri Harmandar, is to be wrested from them. Interference cannot go further than this, and an effort to save the wall enclosing the Rikabganj *Gurdwara* will be tantamount to declaring that in future we will brook no interference in religious matters.

The Sikh *Granth*.

25. The *Philosopher* (Lahore), of the 23rd (received on the 27th) June 1914, includes an article on the Sikh *Granth*, discussing whether the book is really as old as the period of *Guru* Nanak. The paper eventually decides that the *Granth* was written, at any rate in its present form, at a considerably later period, and that other people besides the *Guru* had a hand in its composition.

The *Philosopher* elsewhere condemns those people who would place the *Granth* on a level with the Vedas. The Vedas embody divine knowledge, while *Guru* Nanak, though an excellent *Sadhu*, was an illiterate man who merely uttered whatever took his fancy. Sikhs should bear this in mind and allow the Vedas to be regularly read in the *Dharmsalas* and *Mandirs* of the Punjab.

Warning to the *Zamindar*.

26. The *Zamindar* (Lahore), of the 21st (received on the 24th) June 1914, publishes a communication entitled "Drops," contributed by Zafar Ali Khan from London. The writer states that the warning letter issued by Mr. Tollinton has been received by wide-awake circles in London with considerable surprise, which has found expression in the *Manchester Guardian*, the *Daily Herald* and *Indian*. Indians in the old days used to be merely amused at the ignorance of Urdu shown by European officers in India; but now that the Press Act has vested Deputy Commissioners with the powers of editor and critic, a better acquaintance with the language should be demanded from them. Low-paid translators, moreover, are not to be relied on. But appearances indicate that the Press Act is to be amended before very long and the grievances of journalists removed.

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

The Karachi film case.

27. The *Zamindar* (Lahore), of the 28th June 1914, criticizes the dismissal by Mr. Richardson, City Magistrate, Karachi, of the case brought by Muhammad Hasham against Mr. Greenfield, the European manager of a Bioscope Company, for exhibiting a film alleged to wound and excite the religious feelings of Muhammadans. For years past the poor loyal Muhammadans have been entreating the authorities to redress their religious grievances, and still nothing is done in the matter. The religious feelings of the Muhammadans of Karachi were greatly excited by the exhibition of the film, but they considered that their best course was to file a complaint under section 298, Indian Penal Code. It must be admitted that Muhammadans have hardly been treated with justice in this matter, and now that their complaint has been dismissed, are they to give up the matter as lost and abstain from any further attempt to obtain redress? When the humble request, which Muhammadans put forward, that their communal and religious rights may be safeguarded, is treated with indifference by the authorities, will the latter say how the poor Muhammadans should now conduct themselves?

The *Zamindar's* appeal.

28. The *Zamindar* (Lahore), of the 26th June 1914, discussing the dismissal of its appeal to the Chief Court at Lahore, says that Muhammadans in general and the readers of the *Zamindar* in particular will naturally be sorry to see the order passed by the Judges. The paper itself, however, never entertained the slightest hope that its appeal would be accepted. It still remembered too well the words used by Sir Lawrence Jenkins, Chief Justice of the Calcutta High Court, in deciding the *Comrade* case. Some four or five months ago some of its friends warned the journal that it was absurd to expect success in any Chief Court or High Court, so long as the Press Act continued to exist in the country in its present shape. This is a fact which

is only too true. But the *Zamindar* case has been noticed by the British Parliament; the Under-Secretary of State for India in reply to a question put by Mr. Morell declared that the *Zamindar* had every right to appeal and that until its appeal was decided he himself did not consider it expedient to make further enquiries. The paper simply went through the ceremony of filing an appeal in the Chief Court in order to leave no loophole of escape for the other side. Indeed, it was already convinced that the Chief Court would reject the appeal and as it was prepared for this decision the pangs of disappointment were accordingly very slight. The readers of the paper, however, should not be affected by the Chief Court's decision; for the paper regards this failure as a success. A decision in the *Zamindar's* favour would have been a pity from the communal point of view. The Chief Court's decision in this case has confirmed the belief that while offenders like Nirmal Kanto Roy, who was charged with having committed culpable homicide in broad daylight, may secure their release in a High Court or Chief Court, unfortunate journalists and proprietors of presses can secure no such release. If by the sacrifice of twenty or twenty-five thousand rupees the Press Act is repealed or amended the paper would consider its loss of greater value than thousands of successes. So far three journalists and one proprietor of a press have filed appeals; all of them have failed. No journalist will henceforth have the courage to seek justice in the Chief Court. In spite of all this it feels the heartfelt satisfaction at the thought that the *Zamindar* by the grace of God is still in existence; and it will remain alive so long as the lamp of the British Empire continues to burn bright. It prays that the lamp may continue to shed light for ever. The *Zamindar* is serving the community and Government on sound principles; the best way in which it can serve them is to furnish Government with information about the country and the community and to make demands for lawful reforms. Although Government has rewarded this service by confiscating the security furnished by the paper and its press, still so long as the warm blood courses though its veins no earthly power can prevent it from telling the truth, because it is on truth alone that the true well-being of the people and of Government depends.

The *Kashmiri Magazine* (Lahore), of the 28th June 1914, notes with regret that both the *Zamindar* appeals have been rejected. The most curious feature of the whole affair is that the *Zamindar* and its legal advisers received the news not from the Court but from the columns of the *Civil and Military Gazette.* The result of the appeal is bound to have a wide-spread influence on the Indian Press. The repeated failure of appeals filed by presses will render it hardly worth while in future for any journalist to carry his case up to the Chief Court. It remains to be seen what questions will be asked in Parliament about the *Zamindar* appeal and how they will be answered.

(*b*)—*Police.*

The Indian police.

29. The *Shamsher-i-Qalam* (Lahore), of the 18th June 1914, deplores the hostile attitude adopted by the police towards "new-fashioned" young Indians, whom they assume to be steeped in sedition. The real seditionists are never discovered, and the police cover their failure in this respect by spreading prejudicial reports about persons who have nothing to do with agitation, particularly educated young men, who find in consequence a great difficulty in obtaining a livelihood. There is a great tendency for the victims of these wanton attacks to take to crime out of sheer revenge. Anarchism in India will never be suppressed until this unjustifiable oppression on the part of the police is checked.

The Police and the Magistracy.

30. The following is from the *Tribune* (Lahore), of the 27th June 1914:—

"In India people have very little confidence in the average police. The policeman is often the bugbear of quiet, honest and inoffensive classes. His name is anathema in town and country alike, and in some places a compromise with thieves and dacoits is preferred to police protection. This is because, rightly or wrongly, the impression prevails in the exposed areas that police protection is either inefficient or unreliable. This is deplorable, but there can be no question of the popular distrust of the police. Safety is, however, found in the action of the magistrates, and as between the twin agencies of the Police and the Magistracy undoubtedly the latter with all their faults command and retain the confidence of the people. It is matter for regret that the police with all the virtues mentioned in the administration reports have so far failed to create as much confidence in the people. But in England it is the other way about, to judge from a woman correspondent's letter in the *Times*. She charges the London Police Courts with 'want of sympathy and social knowledge, levity in demeanour, shocking haste and frequent inaccuracy in procedure, overharshness in treating offences against property, indifference to prisoners' statements and neglect to sift them, failure to investigate the prisoner's past.' What that woman correspondent's charges would be like if she were given an opportunity of reporting upon the Indian Police Courts, we cannot tell; but some of the more glaring defects pointed out, *e.g*, want of sympathy, inaccuracy in procedure, indifference to prisoners' statements and neglect to sift them, are certainly not less common in India than anywhere else in the civilised world. But here in India these and other defects in the Magistracy are incidental to the harmful combination of the judicial and executive functions."

(d)—*Education.*

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The Punjab University.

31. The following is from the *Observer* (Lahore), of the 27th June 1914 :—

"Sir P. C. Chatterji's appointment in the Nabha State will again bring into the front the question of the University representative in the Punjab Legislative Council. The first two occupants of the office were both Hindus. The Hon'ble Mr. Justice Shadi Lal, M.A., B.C.L., Bar.-at-Law, discharged his duties with conspicuous success, and his independent and strong voice was always raised in the Council room in support of the legitimate aspirations of the people of the province. Sir P. C. Chatterji's appointment gave an amount of umbrage to the community, which we do not wish to refer to at present. Fortunately, or unfortunately, Sir P. C. Chatterji is not going to stay long and his connexion with the Legislative Council thus covers at the utmost 3 or 4 months, a period of time during which barely one meeting of the Council has taken place. Now is an opportunity for the Hindu members of the Punjab University to prove that sectarian considerations do not always weigh with them. An eminent Muslim lawyer, who has been serving the University for a number of years, and who is connected in a most responsible manner with an educational institution of no mean order in the Punjab, is in the field. His capacity and attainments are undisputed. It is merely a question of votes that will determine his fate. Muslims are anxious to see a co-religionist of theirs taking his seat on the Board of the Punjab Legislative Council on behalf of the Punjab University, once at least, since the expansion of the Legislative Councils of the country. It rests with the rival community to give hope and encouragement to their Muslim compatriots. Already, two Hindu gentlemen have represented the University. Cannot a Muslim be trusted to perform the office on the occasion of the present vacancy? The reply to this question will test the professions of our advanced countrymen. For our part, we look with confidence to their support, as the candidate whom we put in the field is beyond doubt superior to any that may be put forward to contest his election. How far our confidence is misplaced, will be determined by the attitude which the Hindu Fellows of the Punjab University adopt."

Education of Chiefs and Nobles.

32. The following is from the *Khalsa Advocate* (Amritsar), of the 27th June 1914 :—

"It was Lord Curzon who said that in India class distinctions are ingrained in the traditions of the people and indurated by prescriptions of religion and race. This may be true of the caste system, but we fancy class distinctions are the same more or less all the world over. Here in India it may be the sacred thread and the distinctive mark on the forehead that make the difference; in the West it is the almighty dollar that raises the impassable barrier. In that kingdom of Mammon the proximity of a pauper is as obnoxious to a plutocrat as the near approach of a pariah to a Brahman in Southern India. However, it was not Lord Curzon who made special provision for the education of future rulers and nobles of India, though he justified the establishment for special colleges and institutions for them 'in order to fit the young chiefs and nobles of India, physically, morally and intellectually, for the responsibilities that lay before them, to render them manly, honourable and cultured members of society, worthy of the high station that, as Ruling Chiefs, as *Thakurs*, or *Sirdars*, as landlords or *jagirdars*, or in other walks of like, awaited them in the future.' We wonder if it is to be inferred that the education imparted in ordinary schools and colleges not exclusively meant for the aristocracy is not calculated to make the students manly, honourable and cultured members of society, and if not, why not? A back-handed compliment could have been hardly what Lord Curzon intended.

"Leaving out small local institutions in Native States there are at present four Chiefs' Colleges in India, the Mayo College at Ajmere for Rajputana, the Daly College at Indore for Central India, the Aitchison College at Lahore for the Chiefs of the Punjab, and the Rajkumar College at Rajkot in Kothiwar for the Bombay Chiefs.

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"We readily admit considerable forethought has been shown in placing these colleges on the most satisfactory footing, but after all everything must be judged by results. Are the Government quite satisfied with the results of these Chiefs' Colleges? Do the students who pass through these colleges realise their responsibilities in life and attempt to discharge them? Do they maintain the traditions of their families and tread in the footsteps of their predecessors? The melancholy fact cannot be gainsaid that to none of these questions a satisfactory reply can be given. Whatever the ex-students of these colleges may do they certainly do not take life seriously or consider that their first and foremost duty is to the people over whom they are called to rule. Instead of the stately picturesque, dignified Princes and Chiefs of the good old times we see a lot of giddy young men dressed in the tight and ugly garb of the West, burning the candle at both ends, flippant and frivolous. Who is responsible for this lamentable change?

The Hospitality Committee.

33. The following is from the *Observer* (Lahore), of the 1st July 1914:—

"Our readers will doubtless remember the name of Sir Frederick A. Robertson ex-Judge, Punjab Chief Court, as that of a high-placed official who, during the course of his protracted career in the Punjab, never missed an opportunity of bringing the Indians and the Europeans together and of making the two understand each other through happy social intercourse. It is a source of infinite pleasure to learn that Sir Frederick has not bade good-bye to his activities in this direction, and that since his retirement he has been actively exerting himself in the cause of friendliness and mutual good-will between Indian students in England and the Englishmen. His recent achievement is the formation of an unofficial committee of English people who desire to show hospitality to Indian students visiting England. The Lord Chancellor of England has consented to act as President, and a number of ladies and gentlemen, representing educational interests in England, the Bar, the Medical Profession, and other aspects of English life, have expressed a wish to join. The key-note of the whole scheme is simply good-will. We have every hope that a committee started under such auspices and with such good intentions will succeed remarkably and help in the mitigation of that legitimate discontent which is gathering among the Indian students in England. The names of those who are the members of the committee are published on another page."

(e)—*Agriculture and questions affecting the land.*

The sale of proprietary rights in the Punjab.

34. The following is from the *Tribune* (Lahore), of the 30th June 1914:—

"We are glad that the question of the sale of proprietary rights in land in the canal colonies was again raised in the House of Commons on the 11th June. Mr. James Hogge (member for East Edinburgh), who is well known in connection with Rowntree's social investigation, took it up this time. He asked: 'Whether the Indian Government are offering reclaimed land in the Punjab for sale outright, and why they are departing in this case from the traditional policy of owning the land themselves and charging rent for the same.' The question in the form in which it was put was not happy. It is liable to be misunderstood in this country. The question is one of glaring inconsistency involved in asking for a 'sale price' while the conditions of 'sale' do not justify the transaction at all. But let us see the answer given by Mr. Charles Roberts. He said: 'Some part of the land on the recently opened colonies in the Punjab is being sold by auction for the double purpose of recovering some of the heavy capital expenditure and of getting data for fixing the price of acquisition of proprietary rights by those colonists who are in the first instance admitted as State tenants. There is no departure from the traditional policy. Auction purchasers, as well as State tenants purchasing proprietary rights will pay water rates, land revenue, and cesses.' The cat has been let out of the bag and the so-called 'sale of proprietary right' is merely a delusion. The State wants to recover 'some of the heavy capital expenditure,' and therefore auctions the right to cultivate land as a tenant of the State. How then does the acquisition of proprietary right arise?"

(h)—*Miscellaneous.*

Birthday Honours.

35. The following is from the *Observer* (Lahore), of the 27th June 1914:—

"The Honours List, recently issued on the occasion of the King-Emperor's Birthday, is not a sufficiently comprehensive and encouraging document from the Indian point of view. The Home List contains, no doubt, the names of some very distinguished personages in the political history of England, but the Indian list is as usual of the dull and humdrum type, mostly official ridden, with very little in it calculated to inspire hope and confidence in the minds of those who devote some of their precious moments and their best energies in furthering the advancement of their country.

* * * * *

"It will have become clear from the abstract as given above that the public life of the country has been singularly kept out of the category of Honours. While the servants of the Crown have every right to be rewarded with honorific distinctions in recognition of their services, it is undoubtedly of the first importance that those who play a prominent part in healthy public life should be above all honoured."

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Public subscription and the presentation of *dalis*.

36. The following is from the *Tribune* (Lahore), of the 1st July 1914 :—

"What is the object of the Government in issuing this circular letter? Is it that there should be no scandal that official pressure has been put on the people for the reception of the high officials? We hardly think so. On the contrary, it is, we think, that people should not be allowed to be fleeced by the official harpies. That being so, we hardly perceive the utility of the circular in its present form which merely prevents the direct participation of officials in the work of raising funds, but practically allows every 'high official' to receive royal honours at public expense."

Dalis and corruption.

37. The following is from the *Tribune* (Lahore), of the 1st July 1914 :—

"Then even as regards complimentary presents called *dalis* the circular is rather halting and ineffective since it says that they should be, as far as possible, discouraged as tending to degenerate into extortion and interfere with freedom of intercourse between officers of Government and Indian visitors. A bunch of plantains is not worth much, and yet each single plantain may have thrust into it ten shining gold coins. A basketful of bouquets is certainly of trifling value; but underneath may lie hidden a gold brooch, a pearl necklace or a diamond ring. These *dalis* are twice cursed. They lead one from vice to vice and complete one's demoralisation. It is the innocent practice of receiving *dalis* of trifling value that is responsible for the ultimate moral ruin of some young and promising officials. In some cases it proved to be the royal road for speedy fortune, and accordingly it tempted other guileless youths to sinful ways. We think the Government should not have hesitated to abolish *dalis* as the true source of official and unofficial corruption. Nevertheless the public are to be grateful to His Honour Sir Michael O'Dwyer for issuing this circular letter. Even in its present form, if enforced strictly and rigidly, it may prove as valuable as Sir Dennis Fitzpatrick's famous resolution on *begar*. Corruption has not yet been abolished in the province notwithstanding the praiseworthy efforts of Government to suppress it. It is a difficult task in that it requires the joint efforts of Government and people to secure the punishment of the guilty. Of course, in the past we have had instances of mutual co-operation. We are convinced that the Government of the Punjab has been uniformly anxious to put down corruption with a strong hand and elevate the moral tone of its officials. But there are two considerations which deprive the people of the full benefits of its purifying operation, and these are its love of 'prestige' and its regard for the feelings of officials who receive innocent presents. These two considerations stand in the way of public exposure and public castigation, without which it is impossible to eradicate the evil, root and branch, albeit an occasional circular letter and an occasional prosecution may check its growth and prevent mischief for a time. It is now quite time that Government seriously considered whether its own prestige does not stand to increase and whether it would not attain its real object of eradicating the evil if it secured social sanction for its purifying operation. To this end Government ought to publish forth to the world the fullest details of official delinquency and help society to shun the delinquent as a moral leper. All the purifying operations of the Government do not avail much in practice if society, instead of leaving the persons concerned alone as unworthy of being associated, mixes with them freely as if nothing has happened and even shows them to seats of honour in social functions. Social disapprobation of corrupt practices is as necessary as official punishment for a general observance of the rule of right, and nothing but publicity and public castigation of the offender can help the attainment of this object."

P. C. VICKERY,
Second Asst. to the Deputy Inspector General of Police,
C. I. D. and Railways, Punjab.

Punjab Government Branch Press, Simla, 8-7-14—No. 26—175—H. L. S.

[illegible] mostly official-ridden, will work little [illegible] is it calculated to inspire love and confidence in the minds of those who devote some of their precious moments and their best energies to furthering the advancement of their country.

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"It will have become clear from the abstract as given above that the public life of the country has been singularly kept out of the purview of honours. If the servants of the Crown have been thought fit to be rewarded with honorific distinctions in recognition of their services, it is equally of the first importance that those who play a prominent part in healthy public life should be above all honoured."

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[illegible]

56. The following is from the *Tribune* (Lahore), of the 1st July 1914:—

"What is the object of the Government in issuing this circular letter? [illegible] there should be no [illegible] that [illegible] has been [illegible] the people for the [illegible] of the high officials? We hardly think so. On the contrary, we would [illegible] could not be allowed to be [illegible] by officials [illegible] give the [illegible] of the circular in its present form [illegible] ation of officials in the work of making [illegible] but [illegible] every [illegible] to receive royal honours at public expense."

Indirect corruption.

57. The following is from the *Tribune* (Lahore), of the 1st July [illegible]

"This, even as regards complimentary presents of [illegible] and ineffective [illegible] that they should be [illegible] tending to degenerate into extortion and interfere with [illegible] officers of Government and Indian visitors. A basket of [illegible] not each single plantain may [illegible] into it [illegible] requests is certainly of trifling value; but underneath may [illegible] necklace or a diamond ring. These dalis are twice cursed [illegible] and complete one's demoralisation. It is the innocent [illegible] trifling value that is responsible for the ultimate moral ruin [illegible] officials. In some cases it proved to be the road which [illegible] tempted other officers [illegible] We [illegible] have hesitated to [illegible] dalis as the true source of [illegible] Nevertheless the public are to be grateful to His [illegible] issuing this circular [illegible] in its present form [illegible] may prove [illegible] Sir James [illegible] corruption [illegible] worthy efforts of Government [illegible] It is a [illegible] joint efforts of Government and people to secure the [illegible] in the past we have had instances of mutual co-operation [illegible] eminence of the English [illegible] hand and curtail the [illegible] of its influence [illegible] deprive the people of [illegible] presents' and its regard for the feelings of [illegible] two considerations stand in the way of [illegible] it is impossible to [illegible] and [illegible] as usual and [illegible] growth and [illegible] quite time that Government [illegible] to increase [illegible] ordained social [illegible] for the [illegible] operation [illegible] details of [illegible] shut the [illegible] All the [illegible] not avail much in practice if [illegible] of [illegible] unworthy of being [illegible] shows them to seats [illegible] functions [illegible] practices is as necessary [illegible] punishment for [illegible] right, and nothing [illegible] public castigation [illegible] attainment of this [illegible]"

R. C. [illegible]

[illegible] to the Deputy I[illegible]

C. I. D., [illegible]

Punjab Government Press, Simla 8-7-14—[illegible]

[Confidential.]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH JULY 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,250 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Jiwa Ram	J. R. Thapur	300 „
	WEEKLY.				
5	Arya Patrika	Lahore	Radha Kishen, B.A.	Salig Ram	500 copies.
6	Harbinger	Do.	Durga Parshad	Feroz Din	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	700 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Ishar Das	700 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Saraswati Nath	2,000 copies.
10	Durbar	Amritsar	...	Kasar Mal	300 „
11	Forman Christian College Notes.	Lahore	...	...	...
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	500 „
14	Ravi	Do.	R. M. Jones, B.A.	Mr. S. Robson	500 „
15	Review of Religions	Qadian (Gurdaspur)	Muhammad Ali, M.A., LL.B.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Dev Rattan	Dev Rattan	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine and Gurukul Samachar.	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Hari Kishen	Govind Sahai	1,000 copies.
22	Desh	Do.	Dina Nath	Ishar Das	2,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	...
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	...
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 copies.
27	Shamsher-i-Qalam*	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Kamal-ud-din Ahmad Hussain	Rajab-ud-din	...
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Ali Bakhsh and Mussammat Fazal-un-Nisa.	2,000 copies.

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH JULY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
31	Afghan ...	Peshawar ...	S. Abdulla Shah ...	Saiyid Abdulla Shah ...	984 copie
32	Aftab-i-Hind ...	Jullundur ...	Muhammad Hussain ...	Muhammad Hussain ...	...
33	Ahl-i-Fiqah† ...	Amritsar ...	Ghulam Ahmad ...	Ghulam Ahmad ...	400 copie
34	Ahl-i-Hadis ...	Do. ...	M. Sana-ulla ...	Sana-ulla ...	850 „
35	Ahluwalia Gazette ...	Do. ...	Lehna Singh ...	Lehna Singh ...	500 „
36	Akhbar-i-'Am ...	Lahore ...	Hari Kishen ...	Gopi Nath ...	2,000 „
37	Arjuna ...	Do. ...	Raj Narain Arman ...	Raj Narain, Arman ...	1,000 „
38	Arorbans Gazette ...	Amritsar ...	Narain Das ...	Narain Das ...	500 „
39	Arya Gazette ...	Lahore ...	Khushal Chand ...	Amin Chand ...	2,280 „
40	Azzia ...	Do. ...	Abdul Karim ...	Abdul Karim ...	...
41	Badr† ...	Qadian (Gurdaspur) ...	Muhammad Sadiq ...	Miraj-ud-din ...	1,200 copie
42	Bharat ..	Jullundur ...	Sham Lal ...	Thakar Sheoratan Singh ...	500 „
43	Bharat Samachar* ...	Rawalpindi ...	...	Badr-ud-din ...	...
44	Brahman* ...	Lahore ...	Pt. Charanjit Lal ...	Pt. Charanjit Lal ...	1,000 copie
45	Civil and Military News ...	Ludhiana ...	Mishba-ul-Haq, B.A. ...	Abdul Aziz ...	900 „
46	Desh Upkarak ...	Lahore ...	Thakar Das, Sharma ...	Thakar Das, Sharma ...	...
47	Durbar* ...	Do. ...	Karm Chand, Hateshi ...	Karam Chand, Hateshi ...	600 copie
48	Falah ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	...
49	Ganga ...	Do. ...	Hari Lal, Sharma ...	Hari Lal, Sharma ...	...
50	Fazal ...	Qadian (Gurdaspur) ...	Mirza Mahmud Ahmad ...	Mirza Mahmud Ahmad ...	...
51	Hakam ...	Do. ...	Yaqub Ali ...	Yakub Ali ...	800 copie
52	Haq Pasand ...	Amritsar ...	Labh Singh ...	Ram Nath ...	750 „
53	Himala ...	Lahore ...	Dina Nath ...	Dina Nath ...	...
54	Hindustan ...	Do. ...	Ram Rachpal Singh ...	Karam Chand Hateshi ...	15,000 copie
55	Hunter† ...	Do. ...	Taj-ud-din ...	Mulla Muhammad Bakhsh	...
56	Jhang Sial ...	Do. ...	Prabh Dyal ...	Sarb Dyal ...	...
57	Jiwan Tat ...	Do. ...	Dev Rattan ...	Dev Rattan ...	375 copie
58	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Hussain ...	Hamid Husain ...	150 „
59	Kashmiri Magazine ...	Lahore ...	Muhammad Din, Fauq ...	Muhammad Din, Fauq ...	1,300 „
60	Khalsa Akhbar ...	Lyallpur ...	Lal Singh, B.Sc. ...	Harchand Singh ...	...
61	Loyal Gazette ...	Lahore ...	Amar Singh ...	Amar Singh ...	„
62	Millat ...	Do. ...	M. Shuja Ullah ...	Shuja Ulla ...	0copies 7 1,00 „
63	Mukhbir ...	Amritsar ...	Lakhmi Das ...	Lakhmi Das ...	300 „
64	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 „
65	Munir ...	Jhang ...	M. Ghulam Hussain ...	M. Ghulam Hussain ...	1,200 „
66	Musalman* ...	Amritsar ...	Ilm Din ...	Ilm Din ...	425 „
67	Nasim-i-Hind* ...	Rawalpindi ...	Qalandar Khan ...	Kishan Chand, Mohan ...	...
68	Nur ...	Qadian (Gurdaspur) ...	Muhammad Yusaf ...	Muhammad Yusaf ...	1,000 copie

* Not received during the week
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH JULY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
69	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	400 copies.
70	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
71	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
72	Philosopher	Do.	Sham Lal	Amin Chand	...
73	Punjab	Do.	Kishen Chand	Kishen Chand	...
74	Punjab Samachar	Do.	Hira Lal	Hira Lal	1,700 copies.
75	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,284 „
76	Rishi	Do.	...	Amar Nath	...
77	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	450 copies.
78	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	250 „
79	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
80	Shamsher-i-Qalam*	Lahore	Nur Ahmad	Nur Ahmad	...
81	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,200 copies.
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	500 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	250 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	750 „
85	Sulahkul†	Jhang	Raj Narain	Raj Narain	...
86	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
87	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	...
88	Victoria Paper	Sialkot	Brij Lal	R. S. Lala Gian Chand and L. Brij Lal.	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	3,900 „
	FORTNIGHTLY.				
91	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	700 copies.
92	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
93	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „
94	Mohyal Gazette*	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	150 „
95	Mohyal Mittar*	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	...
	MONTHLY.				
99	Adab	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	...
100	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	...
101	Ahluwalia Magazine	Lahore	Labh Singh	Basant Ram	...
102	Al Burhan	Do.	S. Mohd. Sibtain	S. Mohd. Sibtain	...
103	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Hisam-ud-Din	1,200 copies.
104	Arya Musafir	Jullundur	P. Vishnu Datt	L. Amar Nath	750 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH JULY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
105	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	...
106	Brahman Rai Patrika	Do.	...	Diwan Chand	...
107	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	...
108	Indar†	Lahore	Dharm Pal, B.A.	Dharm Pal, B.A.	1,200 copie
109	Iqbal	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
110	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
111	Jauhar*	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies
112	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	2,000 „
113	Martand	Do.	Gauri Shankar Lal	Kanhaya Lal	300 „
114	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
115	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	...
116	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
117	Prem Bilas	Gujranwala	Mitar Sen	Mela Ram	...
118	Safir	Lahore	...	Lachmin Narain	...
119	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	...
120	Shauq*	Lahore	...	Shauq Muhammad	...
121	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	8,000 copies
122	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	...
123	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	...
124	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Feroz Shah	Ch. Abdul Salam	...
125	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copie
126	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
127	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copie
	GURMUKHI.				
	DAILY.				
128	Bir	Amritsar	Mahtab Singh	Mahtab Singh	1,000 copie
	TRI-WEEKLY.				
129	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
130	Bir	Amritsar	Mahtab Singh	Mahtab Singh	500 copie
131	Khalsa Samachar	Amritsar	Bahadur Singh	Bahadur Singh	3,000 „
132	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
133	Nauratan	Do.	Teja Singh	Lahora Singh	600 „
134	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	...
	MONTHLY.				
135	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...
136	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
137	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...

* Not received during the week.
† Temporarily ceased to exist.

I.—Politics.

(a)—Foreign.

Indians and the English Press.

1. The *Bir* (Amritsar), of the 5th July 1914, discusses the attitude taken up by the Press in England with regard to the prohibition of Indian immigration into Canada. It first condemns the *Daily News* and *Leader* for advising the British Government not to bring pressure to bear on the Canadian Government on the ground that such action would only cause Canada to follow the example of the United States and throw off her allegiance to the British Government. The *Daily News* seems to have lost sight of the fact that the Sikhs were largely instrumental in subjecting many proud nations to the British Crown; and that the Sikhs could also humble the pride of Canada if the British Government would only permit them to do so. What could the white men of Canada do when not only three million Sikhs but three hundred million Indians are ready to shed their blood for their Government? It is only reasonable to ask whether the *Daily News* would have given the same advice to the British Government, if it had been white men and not Indians who were prevented by the Canadian Government from landing in Canada.

The *Bir* next takes the *Times* to task for stating that Indians are inferior to white men, and asks whether Government means to disregard the provisions of the proclamation of 1858 now that its promises have won them the allegiance of the Indian people. But this is impossible so long as India is under a kind and merciful Emperor. If the country had been governed by men like the Editor of the *Times*, a paper which considers that the long time that has elapsed since the proclamation was made renders it unnecessary any longer to act upon it, such rulers would have been driven out long ago.

Mr. Zafar Ali Khan in London.

2. The *Paisa Akhbar* (Lahore), of the 14th June 1914, asks how Mr. Zafar Ali Khan obtained the necessary money for the At Home he gave at the Caxton Hall in honour of Mr. Mazhar-ul-Haque's visit to London as a member of the Congress Deputation, and how he can afford to give feasts and hold meetings in such an expensive city as London. The *Zamindar* was started by Zafar Ali's father on borrowed money, and the securities furnished by it have been repeatedly forfeited. During his stay in Egypt, too, he lived in the most fashionable and expensive hotel; and the only conclusion to be drawn from these facts is that he receives help from some unknown quarter. Certainly the profits to be got from a cheap newspaper like the *Zamindar* would never cover all the sums Mr. Zafar Ali Khan must have spent in London.

Indians in Canada.

3. The *Hindu* (Lahore), of the 29th June 1914, denounces the conduct of the Canadian Government as disgusting and the devices adopted by it to shut out Indians from Canada as unstatesmanlike and a disgrace to a civilised Government. Indians have not done their duty in the matter; they should have held protest meetings and brought pressure to bear upon the Government of India and the Imperial Government. They must retrieve their honour by representing to Government that they are British subjects and entitled as such to go to every part of the British Empire, by holding meetings all over the country and by sending pecuniary aid to Sardar Gurdit Singh to enable him to engage well-known lawyers to conduct his case. They should also direct the Congress Deputation and the London Branch of the Muslim League with the help of sympathetic members of Parliament to carry the matter up to the House of Commons, which is sure to decide in their favour.

The following is from the *Tribune* (Lahore), of the 5th July 1914:—

> "The *Times* correspondent writing from Toronto (Canada) on the 5th June says that 'two or three journals express sympathy with the Hindus and suggest that the Empire cannot exist if there is not free movement for British subjects throughout all British Dominions.'

"It is certainly reasonable that the 'Pacific Coast must be protected against a general invasion of Asiatics' as the *Times* correspondent describes the Canadian opinion. The Hindus would be the first to admit that no country in the world would allow anything like an invasion for people of other lands. But a fair and reasonable influx of population, determined according to their usefulness and the scope there is for settlement, must be allowed. A wholesale and rigid exclusion of Indians cannot be tolerated, and we are sure that any reasonable understanding on this subject would be welcome on both sides."

In its issue of the 8th July 1914 the same paper remarks :—

"One of the objections raised against the free admission of Indians to Canada is given in a most expressive, though inappropriate, form by the Winnipeg *Free Press*. It says that Orientals are 'a non-fusing human material in this country' and they are not assimilable and therefore not wanted. It would be unreasonable not to recognise the prejudice created by the charge of unassimilable qualities under certain circumstances. But it is, from our standpoint, not a very necessary quality that people should always be able to mix with one another in the way suggested to be able to form good citizens of a State. Moreover, it is not a problem affecting the formation of a new ideal State, but the acceptance of a fact that exists already. It is too late to suggest that India and Indians are not wanted in the British Empire and among British citizens as being 'non-fusing materials.' The Overseas Club promoters have admitted the necessity of bringing together in common social fellowship men of all races and nationalities in the Empire. In India we do not know the theory of 'fusing and non-fusing human elements' and even in Canada, there are too many nationalities drawn from every part of Europe and America to establish any new theory of racial purity now. In city states, as of ancient Greece, and even in limited provinces with small populations separated from the wide world, rigid exclusion of outside nationalities may be tried perhaps. But Canada with its extensive areas of land waiting to be populated—and Canada, a part of the big Empire—cannot exclude the people of India, if it knew the importance of India to the Empire and the advantages of cultivating fellowship with all British subjects."

The India Council Bill.

4. The following is from the *Tribune* (Lahore), of the 7th July 1914 :—

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"Influences are at work, however, in quite an opposite direction. What the official element is feeling about the Bill may be gathered from Sir Bampfylde Fuller's letter in the *Times* on Tuesday. His complaint is that the Bill will have the effect of weakening the influence of British authority by diminishing the power of the Councillors who have knowledge and experience, *i.e.*, the official element. He tries to make out that as the Secretary of State only represents a majority of British voters—mainly of the working class -India is thereby subjected to racial domination pure and simple. The logic of this is not very apparent.

"Of course, Sir Bampfylde is dead against the election of two Indian members as provided by the Bill. He says they will only be politicians, not practical men of affairs. What is a politician but a man who deals with practical affairs common to the people as a whole? Judging by the record of certain Lieutenant-Governors their method of dealing with practical affairs would not appear to be worth much, and yet it is from this class that the bureaucrats would like to see the Council exclusively recruited.

"Sir Bampfylde Fuller professes to be in favour of admitting Indians gradually to a larger share in the government of their country. One can only ask in amazement—how gradually? If the conditions under which Indians are to be admitted to the Council at Whitehall are not gradual enough, I should like to known the meaning which is to be attached to that word. If hostile critics of this sort are listened to it will be a thousand years before Indians secure any adequate voice in the direction of their affairs."

The India Council Bill and the Congress Delegates.

5. The following is from the *Panjabee* (Lahore), of the 7th July 1914 :—

"A Reuter telegram states that the delegates from the Indian National Congress have issued a statement expressing regret at the motion to reject the new India Council Bill. They consider, the telegram adds, that rejection would create a very unfortunate impression in India and weaken, if not paralyse, the constitutional party. We doubt if the telegram accurately represents the position of the Indian delegates. They do not want the rejection of the Bill, it is true; no Indian does. If there were any prospect of having a measure which would either abolish the Council altogether or modify it according to India's desire, there would be sense in asking for the rejection of the Bill. As it is, the demand for the rejection of the measure proceeds not from men who would have the views of the Indian community given effect to, but from the sworn enemies of Indian aspirations. These men do not want a better Council than what the Bill proposes to create, but a worse: in fact they want no reform of the present Council, no change in its constitution, So far as the most important of the provisions of the Bill is concerned, that relating to the strength and manner of recruitment of the Indian element, they condemn the Bill not because it does not go far enough, but because it goes too far. If it had not been for the existence of this provision, we have a shrewd suspicion that the Bill would not have met with the sort or degree of opposition at the hands of Lord Curzon and the 'Times' in England and of the Anglo-Indian Press in India that it has actually encountered. To say that the Bill is opposed in these quarters because it would make the Secretary of State more irresponsible than he is is to talk nonsense. Irresponsibility is exactly the sort of thing they want in India, though perhaps all of them do not want the head-quarters of this irresponsibility to be in England. The real motive for the vehemence with which the Bill is being opposed has been carefully hidden, but it is nevertheless apparent. When the Indian delegates say that they have no part or lot in the demand for the rejection of the Bill, they are thinking less of the demand itself, than of the motive underlying it; and when they say that the rejection of the Bill would create an unfortunate impression in India what they mean is that India would at once conclude that the Bill was rejected not because of the many evil things in it, but because of its only redeeming feature, the statutory provision for two Indian members. It is in this sense and in no other that the motion for the rejection of the Bill can be regretted. It is in this sense and in no other that the rejection of the Bill would weaken the hands of the constitutional party. For the rest it goes without saying that public opinion in India neither wants the present Council to continue, nor wants Lord Crewe's Bill to pass in its present form."

India Council Bill and Lord Curzon.

6. The following is from the *Panjabee* (Lahore), of the 4th July 1914 :—

"Lord Curzon moved the rejection of the Bill. The Bill, said His Lordship, was a bad Bill, radically unsound in principle. It affected, if it did not destroy, some of the principal constitutional safeguards hitherto surrounding the Secretary of State. As we have said, these safeguards have never been very real or effective, still they are of some value and in the absence of better ones we are not prepared to let them disappear. We are likewise in agreement with His Lordship in his condemnation of the provision for extending the category of secret orders and of the conversion of the Council into a semi-administrative body. But here we must part company. Indian opinion is distinctly opposed to His Lordship's view that the reduction in the number of members is an evil. Lord Curzon made no secret of the ground on which he condemned this feature of the Bill. 'After deducting two Indian members, one soldier, one financial expert and one lawyer from the Council of seven, there would be only two left to represent the interests of the Indian Civil Service.' But why should the interests of the Indian Civil Service be represented on the Secretary of State's Council at all? If there is any room in the Secretary of State's Council for Civilian members, it is not surely because the interests of the Civil Service have to be represented, but because in the determination of the questions that come up for decision before the Secretary of State the advice of men with administrative experience of India is believed to be useful. And from this point of view two Civilian members in a Council of seven would by no means be inadequate. Lord Curzon reaches the climax of absurdity when he says that the reduction in the number of Civilian members would be altogether intolerable *in the interests of India*. Such a plea is entirely worthy of Lord Curzon, the keynote of whose Indian career was the belief that the efficiency of the Services was the same thing as the good of the people. Even more worthy of him is his condemnation of the partial recognition of the principle of election in the matter of the recruitment of Indian members. Others have condemned the partial recognition because it is not fuller. Lord Curzon condemns it because 'the Secretary of State will not find in the electoral college or panel members with experience of administrative work.' In other words administrative experience is everything and knowledge of the country and the people and the enjoyment of the people's confidence nothing. We wonder if any importance will be attached even in the House of Lords to so worthless a plea."

The following is from the *Tribune* (Lahore), of the 5th July 1914 :—

"It speaks volumes for the intolerance and antiquated prejudice of Lord Curzon and those who support him that he moved the rejection of the India Council Bill and made a lengthy speech suggesting that India and her voice should be ignored and the Bureaucracy should govern India with an iron rod. Lord Curzon should have been born in the fifteenth century in order that his talent for unbending autocracy might be shown to its best advantage. At the present day he can only succeed because Englishmen with democratic instincts refuse to hear anything sensible about India and treat India as an undesirable burden to the Empire. We hope that Lord Curzon will find that he has misjudged his aristocratic countrymen and that he will not succeed in getting the Bill rejected. His opposition to the Bill is based on the 'perilous method of appointing Indian members' and on the supposed clipping of the wings of the Indian Civil Service. His other objections are minor matters and are of no particular value. Now in regard to the Indian members, he has failed to note the fact that we are not at all satisfied with two members selected from an elected panel, but our minimum demand is for three to be directly elected in India. If Lord Curzon and his autocratic supporters are not prepared to admit three Indians in a Council of nine to guide the policy of Indian Government, we may well ask how we are to welcome a larger number of Anglo-Indian members representing purely official interests. India is governed for the welfare and contentment of Indians primarily. It is admitted that Indians at the present day are far from contented and there are many administrative reforms that are obstructed by those of autocratic temperament. Above all every one would like to see a policy of trust and mutual co-operation established in India instead of one of distrust and mutual estrangement. If the Bill is rejected, would Lord Curzon be responsible for the effect it would produce in India? Lord Courtney was quite right in asking for a consideration of the Bill in a Select Committee. If the expectations which had been held out were, he said, reduced to nothing, the Indian deputation would return to India as messengers of evil omen for the future contentment, welfare and good government of India. There was grave unrest at present, he continued, and 'the only serious and effective way of dealing with it was to consider, as exhaustively as possible, all possible ways of introducing the co-operation of Indians.' The Indian people are not only willing, but also anxious to co-operate with good and progressive Government of India. They have only asked for a most modest share, not of actual government, but of expressing the wants of the people in a responsible and useful manner. Even if this modest claim is insultingly rejected, as Lord Curzon and his intolerant forces do, it is apparent that their action can bring no good to India. The *Morning Post* admits that the India Council needs reforms. Lord Curzon himself has admitted that there are inordinate delays. The necessity for reform being admitted, the only sensible course to adopt is to discuss the Bill in Committee and consider in what directions the co-operation and contentment of the millions of Indian subjects can be obtained. There could be nothing more irritating and foolish than the attitude of Lord Curzon who, on the eve of giving Home Rule for Ireland, advocates that the voice of India should be ignored and that a handful of officials should have everything in their own way. Of all men Lord Curzon by his colossal mistakes and failures in India, should be considered least competent to advise about India to-day. The problem of the hour is to bring about co-operation between the bureaucracy and the people. Lord Curzon and his erring spirits would rely on repressive enactments to rule India with an iron hand rather than secure the love and co-operation of the people. He and his forces had their chance and they, having failed, have left a heritage of troubles for their successors. It is surely annoying to see them obstruct good work even now. British indifference to India alone is responsible for this. Yet we hope that wiser counsels will prevail and that our minimum wants will be secured and that the progressive of India ensured under more happy auspices."

The *Times* on the India Council Bill.

7. The following is from the ***Panjabee*** (Lahore), of the 2nd July 1914:—

"Lord Crewe, if he is gifted with a sense of humour, cannot fail to congratulate himself on the marvel he has wrought. He has succeeded in producing a measure which has arrayed all sections of opinion in India, Indian and Anglo-Indian, and even the London *Times*, in opposition to it. Such a spectacle has never been seen within living memory in connection with any other legislative measure. What is still more remarkable is that there is at least one ground common to all those who condemn the measure. It is that the Bill will increase the autocratic power of the Secretary of State. The real meaning of the Bill, says the *Times*, is that the Secretary of State aspires to rule India on his own responsibility from Whitehall. That may be so; but what is the *Times*' remedy? In what sense is a Secretary of State's responsibility to his colleagues in the India Council, some of whom at least owe their appointment to him, more real and more effective than his responsibility to himself? The only way to make the Secretary of State really responsible is to make him responsible either to the democracy in England or to the people of India. The first of these is impossible, because the British democracy will not and cannot possibly take the requisite measure of interest in India. The second, therefore, is the only alternative left. Is the *Times* prepared to support us in the demand that the Secretary of State should be made responsible to India? If not, the ground on which it condemns the Bill is meaningless and hypocritical. It is not a little astonishing that in the very article in which the *Times* expresses the opinion that the Secretary of State should not rule on his own responsibility it objects to the only provision of the Bill which is calculated, however slightly, to make his responsibility more real than it is. The election of Indian members, it says, is at variance with the whole original conception of the Council. This is absolutely untrue, as every one conversant with the controversy culminating in the passage of the India Council Bill of 1858 knows. Both the illustrious statesmen who were in charge of the measure in the two Houses of Parliament made it perfectly clear that the introduction of an elective Indian element had been the very first thought in their minds and that if the idea had been abandoned it was only because it had been found impracticable in the circumstances of the time—circumstances which, as every one knows, have now radically changed. But apart from this well-known and well-established historical fact, how can the

Times deny that if the responsibility of the Secretary of State to his Council is to have any meaning, it is absolutely essential that there should be in the Council an adequate independent element in whose appointment neither he nor any other official has any voice? From this point of view the fault that one has to find with the Bill is not, as the *Times* seems to think, that it does something which is at variance with the whole original conception of the Bill, but that the provision it makes for the introduction of an elective element is almost wholly illusory."

The rejection of the India Council Bill.

8. The following is from the *Tribune* (Lahore), of the 10th July 1914 :—

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"This is indication enough of the interest evinced in the affairs of this country by Tories who profess to value India. The meagreness of their attendance during the debate, the disinclination to discuss the merits of the measure, the choice of the easier course of a summary rejection should also serve to impress Indians of the absolute indifference of the Tories to our happiness and contentment. On the contrary, they seem by their attitude to be more concerned with the contentment of the European caucus which is uniformly opposed to all measures likely to loosen its own grip on the affairs of this country. The debate has only served to strengthen the opinion in India that Tories do not want to know the real state of the country, that they have no disposition to enter into the feelings of the people and that they would far rather avoid discussion likely to embarrass the men on the spot. That is the only construction we can put on the summary rejection of the Bill by the House of Lords."

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"Lord Ampthill is reported to have said that Indian opinion would not be disappointed if the Bill were not passed. His Lordship must have totally misjudged Indian opinion when he made this unqualified statement in support of the motion for the rejection of the Bill on the grounds urged by Lord Curzon. From the Indian point of view the question is not what the public sentiment is on the merits of the Bill, but what it might have been made by the House of Lords by a frank recognition of the principle of the right of election which was conceded by Tories over fifty years ago. Lord Curzon and his supporters have made themselves responsible for the rejection of this principle and for the discontent which it is bound to occasion in this country. If Liberals do not remain long enough in power to bring in another Bill, incalculable harm will have been done to India by this summary rejection by the Lords. Whether Lord Curzon and his short-sighted supporters will ever lay this lesson to heart the fact remains that they by their unfriendly and unsympathetic attitude have finally shattered India's hope in Tory good will. From now onwards in India as in Ireland every question of reform and reconstruction must proceed from Liberal statesmen. We hope Lord Crewe has now perceived the futility of a compromise with Tories on questions of principle."

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Mr. Gandhi on the Indian Relief Bill.

9. The following is from the *Panjabee* (Lahore), of the 2nd July 1914 :—

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"Mr. Gandhi is reported to have said that the Indians knew which was the governing race and did not aspire to social equality with Europeans and that they were prepared to let questions like the franchise wait indefinitely. As a statement of the present position of the Indian community this may be true, though perhaps it is permissible to us to say that between the equality for which our countrymen have been so heroically struggling and the equality to which they are said not to aspire the difference is only one of degree. But the great question is about the future. Can any one say that in the future, as in the past, the Indian in South Africa will be satisfied merely with legal equality? The theory of one race governing another is not surely a theory which can command acceptance for all time. It is being challenged everywhere to-day, and not to speak of the Indian in South Africa, it is sure to be challenged in course of time even by the native inhabitants of the continent. So far as the Indian is concerned the problem of political and social equality is to him a part of the vital national problem and it is in that spirit that he is everywhere addressing himself to its solution. It is no mere accident that the Indian in Canada has begun the fight almost exactly at the point where the Indian in South Africa has so far been content to leave it."

British interest in India.

10. The *Tribune* (Lahore), of the 7th July 1914, publishes the following :—

"We regret to learn from *India* of mail week that the great London newspapers took little or no notice of Mrs. Besant's lecture at Queen's Hall. 'No mention was made' writes our contemporary, 'of the meeting—one of the most remarkable of its kind for many years—in the 'Times,' the 'Morning Post,' the 'Daily Telegraph,' the 'Standard,' the 'Daily News and Leader,' or the 'Pall Mall Gazette'— of course, none in the 'Daily Mail' and 'Daily Express.' A quarter-column report appeared in the 'Daily Chronicle' and a half column in the 'Manchester Guardian' and 'Westminister Gazette.' There was a little irony in the circumstance that all the papers of the day contained notices, most of them lengthy, of a new comedy produced at a West End theatre on the preceding evening, with the appropriate title of 'An Indian Summer.' Our popular papers have plenty of room for such things. It is for expositions of the winter of India's discontent that our able editors have no use.'"

Lord Gladstone on the South African Settlement.

11. The following is from the *Panjabee* (Lahore), of the 7th July 1914 :—

"If Lord Gladstone committed a blunder in assenting to the earlier policy of the South African Government in dealing with the Indian grievances, he has certainly made some amends for it. The first sign of repentance was afforded by the remarkable speech which His Lordship made at the meeting at which Mr. Andrews spoke on Rabindrath Tagore. There have been other signs since.

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"Everyone is liable to err, but when statesmen who have made a mistake proceed to rectify it as General Botha, General Smuts and Lord Gladstone have done in this case, they show a species of courage which is commendable in the highest degree."

Mrs. Besant and the National Party.

12. The following is from the *Panjabee* (Lahore), of the 7th July 1914 :—

"An Indian contemporary recently contrasted Mrs. Annie Besant's active and strenuous work in England on behalf of India with the comparatively little that has been heard of the Congress deputation. The comparison is scarcely just either to Mrs. Besant herself or to the gentlemen composing the deputation. If India had been able to send to England one of her first class men there would have been something to be said for it. A Surendranath Banerjea, a Pherozeshah Mehta or a G. K. Gokhale would have given just cause for complaint if, having been sent by their countrymen to plead their cause in England, they had failed to take advantage of their opportunities or to secure the requisite measure of attention. As a matter of fact none of these gentlemen or others like them have ever failed to utilise their opportunities or to obtain a hearing. But the present deputation stands on a very different footing. It is not its fault that with the exception of one or two of its members it contains no All-India man and even these one or two are not so widely known in England as some others one could easily name. On the other hand, Mrs. Besant is one of the most remarkable personalities of her time and generation. Whatever we may think of some of her peculiar views, no one can fail to admire her intellectual pre-eminence, her great oratorical gifts, her strength of conviction, her dominating will, her passionate pursuit of all causes she believes to be right and just. Mr. Bernard Shaw thus summed up her position in a recent speech :—'She is the greatest orator in England, in Europe, perhaps in the world; she is perhaps the greatest woman in the world.' It is indeed a fortunate circumstance that the cause of political advancement in India should have been strengthened by the accession to the national party of so powerful a speaker and writer. The circumstance is all the more gratifying, because until a few months ago no one could have foreseen it. There was, indeed, a time, and that not very long ago, when Mrs. Besant was believed, we hope wrongly, to be not a friend but an enemy of the national movement. It is at least true that until a year ago she had not said or done anything to encourage the hope which for the last couple of months or so she has been so abundantly fulfilling."

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(b)—Home.

European and Indian soldiers in the Army.

13. The question of the relative positions of Indian and British soldiers, says the *Jhang Sial* (Lahore), of the 30th June 1914, is an important one and one which deserves the consideration both of the people and of the Government. Ever since the Mutiny the Indian soldier has shed blood while the Englishman has merely perspired; and this will always be the case. It is, therefore, difficult to say why discouraging ideas like those in question are expressed regardless of all consequences. There can be no denying the fact that there are some persons in the country who are opposed to Government; still it must be allowed that the majority of Indians do not share these views. The expression of ideas of this sort at a time when unrest of various kinds is prevalent in the country is highly deplorable. Educated Indians used to be distrusted by Englishmen; even Lord Morley expressed this idea. Now Indian soldiers are beginning to be distrusted too. This is by no means a commendable state of affairs, and as this distrust is likely injuriously to affect both people and Government, it behoves them to check the evil before it has time to attain serious proportions.

Anglo-Indian newspapers and the Viceroy.

14. The *Dipak* (Lahore), of the 29th June 1914, publishes an article headed "Is it not a crime to insult the Viceroy?" The paper says that one of the reasons which led the Chief Court to dismiss the *Zamindar's* appeal was that the *Zamindar* had published articles containing insults to Sir James Meston. This means that it constitutes a crime to insult a high official. And yet Anglo-Indian newspapers in India insult not only Lieutenant-Governors but the Viceroy himself with impunity! Will Government take any notice of the conduct of the *Englishman* in calling the Viceroy, His Majesty's representative in the country, a "fool"? Indians now-a-days are between Scylla and Charybdis; if they criticise an officer they are called rebels, while if they praise him they are put down as flatterers.

Hindus and their future.

15. The *Ganga* (Lahore), of the 2nd July 1914, publishes a communication headed "Are Indians uncivilised or savages?" The writer—Mr. Sagar Chand, residing in England—says that the old rulers of India never opposed the original immigration of Christians, but now that Hindus are going to Christian countries and colonies they are not only not as hospitably received as the Christians were in this country, but are expelled or refused admittance. Next the writer refers to Miss Cornelia Surabji's letter to the *Times* attacking the Hindus, and asserts that the real fact is that, being a Christian herself, Cornelia is a puppet in the hands of Christian missionaries and does not wish Hindus to go and preach their religion in foreign countries because the income of Christian missionaries thereby suffers. This is the real reason for her objection to Hindu immigration into new countries. It is remarkable, says the writer, that Hindus still cling to such a worthless thing as the Queen's Proclamation of 1858, for has not the *Times* said that Hindus, though British subjects, cannot stand on a footing of equality with the Colonies, and has not Lord Curzon argued that it is not necessary to act upon a proclamation published so long ago. All English newspapers agree that Indians should not be allowed an entrance to British Colonies. The Medical students of London, he adds, are of opinion that Indians, as members of a subject race, should not be allowed to come to London. And now the students at Oxford also have passed resolutions against their Indian *confrères*. Continuing, the writer appeals to Hindus to see that their nation is treated with respect in India; for if Hindus are respected in India, they will be respected abroad. They should bear in mind that beggars are detested by every one. The English are ridiculing the Congress deputation which has come over to England. They say "why do these people trouble us by begging day and night? Are they lame or blind that they can do nothing for themselves? We have no time to hear your troubles. We have provided you with Railways, tele-

graphs, post offices and other benefits of civilisation and have sent Christian missionaries to India at the cost of thousands of pounds; but yet you are not pleased. Trouble us no more. We despise slaves." The writer goes on to say that Hindus should now give up begging and should learn the secret of progress from Japan: their ancestors Ram, Arjun and others never went about begging. Let Hindus bestir themselves and educate their children; let them liberate their women, and send students to Japan for education. They should also, he suggests, translate all useful European books into Urdu and Hindi, and devote their entire energy to the service of their community.

Muhammadans and politics.

16. The *Paisa Akhbar* (Lahore), of the 27th June and 1st July 1914, publishes a communication headed "Politics and Indian Muhammadans." Of late, says the writer, who employs the *nom de plume* of "Political A. B. C.," a new political school has sprung up among Muhammadans which considers that the system of laying the requirements of Muhammadans before Government through representative political leaders, leagues and associations is utterly useless and advises the Muslim community to use the methods which it calls agitation. This party probably wishes the community to employ the means which Hindus intended to use for securing *Swaraj* but subsequently gave up in spite of their numerical superiority, wealth, education and political strength, on finding that the use of such methods was calculated to lead to injurious consequences. Fortunately for the Muhammadan community this new party is very small, but nevertheless the improper bitterness of their speeches and writings has considerably damaged the interests of Muhammadans; and as their interests are likely to be still more seriously injured by this new school, the community should follow the line of conduct in politics that the devoted and true leader of Muhammadan progress, Sir Saiyid Ahmad Khan, marked out for them. The writer goes on to condemn Maulvi Shibli Nomani's conduct in participating in politics, advising him to adhere to his *rôle* of propagating Islam to which he is naturally adapted.

In its issue dated the 4th July 1914, the same paper publishes another communication from "Political A. B. C." He says that to the best of his knowledge the leaders of the new political school are the youthful editors of the *Zamindar* and the *Comrade*, whose pungent writings have a widespread and injurious effect upon the political interests of the country and especially of the Muhammadans in it. There is a world of difference between what these people say and what they do; for their actions are open to the very objections which they raise against the conduct of the old Muhammadan leaders. The writer, therefore, urges Indian Muhammadans and their leaders and particularly Doctor Iqbal, whose name, according to the writer, is commonly associated with the supporters of the new political school, publicly to condemn the philosophy of these neo-Muslims; otherwise the consequences of their policy are likely to prove highly detrimental to the interests of the community.

Lord Hardinge and Sikhs.

17. The *Khalsa Akhbar* (Lyallpur), of the 3rd July 1914, refers to the movement which has been set on foot in India with a view to requesting His Majesty the King Emperor to extend the present Viceroy's term of office by a further period of two years, and says that during the present Viceroy's stay in India the grievances of the Sikhs have not been redressed. For example, the walls of the Rikabganj *Gurdwara* have been demolished, an act which has permanently hurt the feelings of thousands of Sikhs. Moreover, a deputation of the Sikh residents of Canada recently waited upon His Excellency to represent the hardships of the passengers of the *Komagata Maru* to him, but the matter has not yet been decided to the satisfaction of the Sikhs. Probably the reason why His Excellency does not think that the grievances of the Sikhs are worthy of consideration is because the Sikhs are not numerically important. It was a remarkable thing that in spite of the announcement that the Sikhs were to be allowed to take part in the Jullundur conference, not a single Sikh sepoy or officer was seen to take any share in it. Lord Hardinge is a progressive and freedom-loving officer, but it is a pity that, whether

accidentally or intentionally, the Sikhs have so far scarcely received any benefit from His Excellency's administration. Nevertheless, the paper hopes that His Excellency will receive an extension to his term of office.

Lord Hardinge.

18. The following is from the *Observer* (Lahore), of the 8th July 1914 :—

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"The Press Act has filled the apologists of England with the deepest disappointment. While, on the one hand, it marks the huge and monumental failure of the Civil Service to administer India on the approved lines of, and in conformity with, the best traditions of British statesmanship, it is, on the other, the severest blow to the Indian's faith in the capacities of the Englishman, and perpetuates a condition of things in this country which cannot be tolerated for a moment. The restrictions on the liberty of Free Speech and Free Writing which it imposes are the most galling, and the pretexts on which its crushing instrumentality can be wielded into motion, the flimsiest. It is of the utmost importance, therefore, that at a time like the present, when gloom and disappointment are settling on the land, the presence at the helm of the administration of a universally loved and widely revered Viceroy should be assured. India looks with firm faith to Lord Hardinge for the removal of those fetters which have reduced the liberty of the Press to a despicable farce in India, and it is that this faith which lurked at the bottom of that prayer, which has been repeated from every nook and corner of this vast country, for the extension of his Viceroyalty."

The Bengal Provincial Congress Committee.

19. The following is from the *Panjabee* (Lahore), of the 4th July 1914 :—

"The Executive Committee of the Bengal Provincial Congress Committee have done a very appropriate thing in offering its sincere congratulations to Mr. Bal Gangadhar Tilak on his release from imprisonment. The prosecution of Mr. Tilak followed so closely in the heels of the Surat disaster that there has ever since been an unfortunate, and, we believe, altogether unfounded, impression that the moderate party as a party did not sympathise with Mr. Tilak in his sufferings. The action of the Bengal Provincial Congress Committee, which, we hope, will be followed up by similar action on the part of other Congress Committees, will not only remove this impression, but will go some way towards effacing the memory of a most unfortunate episode in the history of the national movement and preparing the way for a much-needed reconciliation between the two wings of the constitutional party."

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Provincial Autonomy.

20. The following is from the *Panjabee* (Lahore), of the 4th July 1914 :—

"If it was a tactical mistake to give an opportunity to the Government of India of going back upon the pledge of provincial autonomy given in the Delhi despatch, it betrays a singular lack of political insight, if not also of patriotism, in any Indian journal which asks the country to forget the despatch or treat the pledge as if it had never been given. Whatever the Government of India may now say or do, the pledge is there and the people of India are determined, so far as in them lies, to see that it is given effect to, and that as speedily as possible. It is not in the power of the Government of India to unsay a thing they have already said. It goes without saying that even if the Government of India had given no pledge, the national movement for securing the right of self-government would have gone on as earnestly as it now does. But it is the distinctive function of a self-conscious organism to utilise all available forces in the world around it for purposes of its progressive well-being; and self-conscious India cannot fail to take the fullest advantage of so momentous an assurance as that contained in paragraph 3 of the Delhi despatch."

Indian Nationalism.

21. The following is from the *Panjabee* (Lahore), of the 2nd July 1914 :—

"The need for occasional rest is as vital in the case of a nation as of an individual and so is the need for periodical stock-taking. These needs become specially urgent where the foregoing activities have been unusually arduous and have represented a more or less radical departure from the past. How strenuous the activities of the country during the eventful years 1905-1908 were and to what a large extent they marked a departure from the life of contemplative ease which the country had been living for years, every student of contemporary history knows. Little wonder that after a short space of time the country felt the need for rest, as it had not felt it for years, although its actual achievement had been little by the side of what remained to be accomplished. On the other hand, the sinister activities of a handful of impatient and misguided young men had led short-sighted officials to adopt measures of repression, intended doubtless to punish only crime and criminals, but calculated in their actual operation to strike at the root of nationalism itself. It thus became necessary for the more thoughtful and more patriotic section of the community to stop for a while in their career, both to take a measure of their own strength and the strength of the forces opposed to them, as well as to subject the national movement itself to a searching criticism and see if it had anything in common with that exotic growth—the anarchical movement—with which the enemies of the country so often and so persistently confounded it, and which was so repugnant to the instincts and feelings of the genuine Indian.

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"Now that the nationalist is more sure of his ground and of the righteousness of his cause than ever, he will doubtless address himself to his life's work—the building of a United India and a strong and organised public opinion—with even greater vigour and enthusiasm than before. In doing so he will not fail to take note of certain new factors that have arisen during the last six years. The first and foremost is the growth of a party of Muhammadans who are as much and as intensely nationalistic in their aspirations as any section of the Hindu community. It is as yet a small party—a party for the most part of young men, but a growing party—a party who have the whole of the future with them. It is true that this party is also most imbued with the spirit of Pan-Islamism, which in politics is a sinister, a retarding influence. But as time passes, Pan-Islamism is sure, by the very necessities of the case, to be divested of its political features, and the only politics of the Muhammadan, like the only politics of the Hindu, will be Indian nationalism. The second is the more or less complete effacement of the difference between the moderate and extremist wings of the nationalist party, so far as activities go. The difference between the two, it is true, was always largely a difference of emphasis, but it was so magnified by both sides as to lead to the terrible disaster at Surat from the effects of which the national movement has not yet recovered. The restrictive measures of Government, so clearly an evil, have incidentally done one good. They have brought the two parties nearer to each other, because they have revealed to each the limitations and the onesidedness of its own particular view. The parties can now work together in peace and harmony as they could not do in 1907, and if we are not very much mistaken a united Congress of both parties is a certainty of the immediate future. Our hope in this regard has received a new impetus from the return to his country, and the all but certain return to public life, of Mr. Tilak, the undisputed leader of the extreme wing of the Nationalist party, a man who combines with unselfish patriotism of a high order a shrewd political insight and a fine sense of the fitness and the probabilities of things. Such a man cannot fail to see that the difference between the ideas and methods of the moderate party and those of his own party are as nothing to-day compared with the ground common to both and that in the campaign against the forces of darkness on the one hand, and those of ignorance, prejudice and selfishness on the other, the parties have nothing to lose, every thing to gain, by joining their forces. Nor can we fail to notice a third factor. The reformed Councils, in spite of their glaring defects, and the changed policy and mood of which they were the outcome, the Royal visit and the boons associated with it, particularly the modification of the partition of Bengal and the impetus given to primary education, have heralded a new epoch in the history of the country, an epoch of which the distinctive characteristic is a marked deference to public opinion and a more or less definite desire to conciliate the people. Look at the thing from whatever point of view we may, the hopes of the nationalist are brighter than ever, if he only knows how to utilise his opportunities. To begin with he must have a strong faith—a faith that moves mountains and is proof against disappointment and defeat. But something more than mere faith is needed—and that something is the intelligence to grasp the essentials of the problem and to adopt right methods for its solution, the readiness to incur the necessary sacrifice and face the necessary trials, and the patience to work and wait."

Government servants and public meetings.

22. The following is from the *Tribune* (Lahore), of the 8th July 1914:—

"At the Bengal Legislative Council held at Dacca on Thursday last the Hon'ble Mr. Surendranath Banerji asked if it was true that Mr. Emerson, Magistrate of Tipperah, expressed the opinion that it was undesirable for Government servants to attend the meeting of the Social Conference held at Comilla. The Hon'ble Mr. Cumming replied that Mr. Emerson, on the contrary, informed several of his officers who consulted him that personally he had no objection to their attendance at both the Provincial and Social Conference and that they should be guided by the rules of the Government. These rules are, it is complained, not very clear and they leave much to be desired in their correct interpretation. The procedure in England and other countries is that Government servants do not take an active part in political meetings, but there is no sort of objection to their attending the same. Indeed it would be unthinkable to prevent Government servants from exercising their lawful rights as ordinary citizens taking an intelligent interest in the political debates and questions of the day. It is only in India that political meetings, however free from objectionable effects, are regarded as undesirable and Government servants dare not attend the same. In this way the people are discouraged from taking a healthy interest in the politics of the country and the natural effect is that either they become dunces quite ignorant of their political rights and privileges or imbibe unhealthy and dangerous doctrines circulated by secret agencies at work. Government, we think, ought to permit a healthy discussion and even welcome it."

III.—NATIVE STATES.

Patiala affairs.

23. The ***Desh*** (Lahore), of the 30th June 1914, publishes a communication from Babu Ram, Gupta, Ludhiana, on the question of the prosecution of Raunaq Ram. The writer says that this case does not affect Raunaq Ram alone but is one in which the whole Arya Samaj is concerned; it remains to be seen whether the Arya Defence Committee will justify its existence and whether any Arya graduate will come forward to take up the case on Raunaq Ram's behalf.

The *Dipak* (Lahore), of the 5th July 1914, includes a leader headed "Aryas and Sikhs in the lists: The wrestling should not be held in Patiala." This paper maintains that there is no real case against Master Raunaq Ram. In the first place his book was a rejoinder to some very insulting works published by the Sikhs; and secondly, Raunaq Ram has nowhere attacked Mother Ganga or any of the Sikh *gurus*. The Aryas do not consider the doctrine of *Niyog* to be in any way vicious; on the contrary, they place it on as high a level as marriage. Raunaq Ram, therefore, was not moved by any criminal motive in making the remarks he did make, and a criminal motive is an essential ingredient in every offence. Apart from all this, it is certainly highly unjust that the case should be heard in Patiala, a state which is managed by Sikhs and which is notoriously antagonistic to the Arya Samaj. If the Sikhs really think they have a genuine grievance against Raunaq Ram they should have the case tried by a British Court. The case is causing great excitement, the paper says, among both communities, and young Aryas are collecting funds to help Raunaq Ram.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Karachi film affair.

24. The ***Paisa Akhbar*** (Lahore), of the 2nd July 1914, criticises an article which appeared in the *Hindu* regretting the decision of the magistrate in the Karachi film affair and advising Muhammadans to take the case up to a higher court and to send a memorial to Government on the subject. The *Paisa Akhbar* condemns the *Hindu* for suggesting that a community to which it does not itself belong should adopt a policy of agitation. The whole case was due to a misapprehension as to the real significance of the film. The magistrate decided that it was unobjectionable and had nothing to do with the life of Muhammad; and his opinion has been corroborated by a responsible Muhammadan barrister. The paper comments that it is a pity that the *Hindu*, for the sake of gaining a little popularity, has adopted such tactics as to advise the Muhammadans to carry on an entirely unnecessary agitation.

The *Hindu* (Lahore), answers this attack in its issue of the 3rd July 1914. The paper is an organ of Hindus, but of Hindus in the sense that Europeans and Americans use the word, that is, of Indians; and as an Indian newspaper it expressed its sympathy with Muhammadan grievances and its dissatisfaction at the decision of the Karachi magistrate. But there are some papers which besides being indifferent to any insult offered to their own community do not hesitate to prejudice Government against those who put forward perfectly legitimate complaints and suggestions. No unbiassed reader of the article in the *Hindu* could say that the object with which it was written was to incite the Muhammadans to carry on an agitation. Not that every kind of agitation is to be condemned ; no law or religion prohibits constitutional agitation. But there are some ultra-loyalists who consider that agitation necessarily includes the spreading of rebellious ideas. It was a pity, however, that the *Paisa Akhbar* said that the magistrate's decision had been received with general satisfaction by the Muhammadans. As a matter of fact, the paper is unpopular among its own co-religionists, who realise that it is indifferent to their interests. The *Paisa Akhbar's* wish to bring the *Hindu* into disgrace with Government is obvious, but Government will realise that the *Hindu* has been guilty of no crime in advising the Muhammadans to seek legal redress for their grievances.

Hindus and Sikhs in Peshawar.

25. A communication in the *Khalsa Sewak* (Amritsar), of the 25th (received on the 29th) June 1914, deplores the slackness prevailing among the Sikhs of Peshawar, who are allowing their *Gurdwaras* to fall into the hands of the Hindus and their *Gurus* to be insulted. Now the time has come for them to rise and dispossess these Hindu jackals lest their *Gurdwaras* become the home of the *hukka* and the wine-bibber. The matter deserves the attention of the Guru Singh Sabha, Peshawar, which should suggest at the next Diwan that a committee be organized to protect the *Gurdwaras*. Such lethargy if allowed to continue is bound ultimately to result in the loss of every Sikh *Gurdwara*.

The Rikabganj *Gurdwara* affair.

26. The *Hindu* (Lahore), of the 27th June 1914, in an article headed "The final decision in the Rikabganj affair : A palpable insult to public opinion," comments unfavourably on the orders passed by Government on the question of the Rikabganj *Gurdwara*. The walls are to be demolished and some of the land taken over by Government. A piece of land of equal size near the river is to be granted to the Sikhs in compensation. Government, whether to preserve its prestige or for some other reason, has in this as in other cases refused to grant a favour asked for by thousands of its subjects. As a matter of fact the beauty of Government House would have been in no way marred had the *Gurdwara* been left exactly as it was.

Working of the Chief Khalsa Diwan.

27. The following is from the *Khalsa Advocate* (Amritsar), of the 4th July 1914 :—

"There are certain points in connection with the Chief Khalsa Diwan which some of the people do not understand. They consider that the Diwan is constructed on the Mahanti system where the Head of the organization is all in all and can do whatever he is pleased to do. But this is not the case with the Chief Khalsa Diwan which is a constitutional body. The President and other office bearers of the Diwan are to do their work according to constitutional rules. The members of the Diwan are mostly elected by the various Singh Sabhas which are the units of its composition. These elected members have then to elect certain number of graduates Gurdawarias, men of note, &c , &c., In short by one way or the other the whole organization is not the creation of any single individual. Again there are rules concerning the qualifications of the members who are expected to be elected and again there are rules concerning the period for which the members are elected. The meetings are held under certain rules, and the proceedings are carried on under a set of rules. In short in every little thing there are rules to be observed. In such a machinery can there be any independent individual who can do the work according to his sweet will ? The Diwan is divided into two main sections, *i.e.*, the General Committee and the Executive Committee. The former has to elect the members and the office bearers of the latter. This shows that every one in the Executive Committee is an elected member. The Executive Committee has to meet almost every month while the General Committee is expected to meet six times a year if possible, in different localities. Every member in the General Committee has a right of interpellation ; hence every Singh Sabha or any other unit which is represented in the Chief Khalsa Diwan has a right to enquire what it feels necessary to find out. This shows that nothing is withheld from the Panth except, for a short time, some confidential information, the disclosure of which is considered injurious for the success of any pending case. When such a case occurs, which is very rare, the Secretary has the power to refuse to give information for the time being. This is done in every organization of the world. We have explained all the above in reply to the absurd theorists who give birth to ugly rumours over and over that the work of the Diwan is done by a Trio or Charyari. The opponent of the Diwan however never point out any particular case in which the rules of the organization are not observed.

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Lord Sydenham on the prospects of Christianity in India.

28. The following is from the *Panjabee* (Lahore), of the 7th July 1914 :—

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"Lord Sydenham is not the first European, nor, we fancy, is he the last, who has fallen into the egregious error of thinking that a growing number of Indian institutions are the direct result of Christian influence working upon Indian minds and leavening Indian thought. There is no need to deny the indebtedness of the East to the West. No cultured Oriental denies it, any more than a truly cultured Westerner denies the debt of the West to the East. But it is sheer blindness to assert that any of the greater movements in modern India are the result, direct or otherwise, of Christian influence. What are called Western civilisation and Western institutions are the products of many forces, of which Christianity is only one, and is not always the most important one; and it is mere fatuity to trace to Christian influence institutions in India which owe their origin to contact with what is admittedly the secular side of Western life. So far as religion goes India has much to teach and but little to learn from other countries. And the man who says that Indian regeneration must wait upon a wide diffusion of the spirit of Christianity not only preaches a gospel of despair which is dangerous, but talks utter and unadulterated nonsense."

VII.—General Administration.

(*a*)—*Judicial.*

The Delhi Conspiracy Case.

29. The *Paisa Akhbar* (Lahore), of the 30th June 1914, comments on a rumour that has been going the round of the Press on the authority of the *Zamindar* to the effect that the undertrial prisoners in the Delhi Conspiracy Case are not properly treated. In order to disprove this rumour the paper publishes a communication from its Delhi correspondent which shows that the food supplied to the prisoners is good and plentiful and that a reasonable degree of liberty is allowed to them. Government, says the paper, is granting every concession it can be reasonably expected to grant to the prisoners under trial.

A question of policy.

30. The following is from the *Tribune* (Lahore), of the 9th July 1914 :—

"The Hon'ble Mr. Surendranth Banerji put an important question to the Government of Bengal at the meeting of the local Council held at Dacca last week. It referred to the part taken by Government in defending a bailiff who was accused with having assaulted a ~~woman and who was convicted finally by the Magistrate.~~ To the various questions put by Mr. Banerji, the Hon'ble Mr. Cumming replied: 'The total amount spent in defending the case (Sanjivani Dasi *vs.* Mr. Meredith) has been Rs. 42,129. Mr. Meredith was charged with voluntarily causing hurt to Sanjivani Dasi by dragging her and throwing her down, also kicking her on the 31st January, 1913, at Juggernath Soor's Lane in Calcutta.' The Bengal Government took an unusual interest in the case in defending Mr. Meredith and spent nearly half a lakh of rupees in trying to prove its employee innocent, but without success. Obviously the question that is raised now whether this waste of public funds is justifiable and whether this policy of employing public funds against the injured parties is to be continued unchecked. And, what is the effect, that the attitude of the Government produces on the minds of the people in regard to such cases? Surely the Government of Bengal cannot remain unmoved and unrelenting in this matter. If the principle that the 'king can do no wrong' is applied to every servant of the king and the servants' servant, it would clearly show that the Government is extending the protection only meant for those who exercise lawful authority to those who misuse it. Surely there must be proper discrimination between the lawful exercise of official powers and a misuse of it. The extent to which Government supported the accused in the case cited does not show that this discretion was properly exercised. The public cannot but view such instances with considerable pain and regret, and we hope that this policy will be discontinued.'

(*d*)—*Education.*

The colour line at Patna College.

31. The following is from the *Panjabee* (Lahore), of the 7th July 1914 :—

"On another page will be found an interesting letter contributed by a correspondent to the *Bengalee*, in which the comparative merits of Professor Jadu Nath Sarkar and of the European gentleman who has superseded him as senior Professor of History at Patna College, are set forth at some length. The letter makes it absolutely clear that the academic career of Professor Sarkar was at least as brilliant as that of his successor, while as regards proved capacity for conducting original research, so essential in a senior Professor of History, he is incomparably superior to the latter. The *Bengalee* is perfectly right in the comment that the action of the Behar Government can only be defended on the theory—

(1) that a Cambridge B.A., *second* in the whole University' is necessarily superior to 'a Calcutta M.A., and P.R.S. *first* in the whole University ;'

(2) that an Indian Professor with 21 years' College experience and 16 years' standing in Government service is inferior to a European with only 5 years' experience ;

(3) that a European potential research scholar is superior to an Indian research scholar of proved capacity and fame.

" We can only hope the great wrong done to Professor Sarkar, and through him to his people, will yet be righted, and that if it is absolutely necessary to provide Mr. Smith with the senior Professorship of History at Patna College, Professor Sarkar will be transferred to a charge of, at least equal responsibility and value at some other College."

(*h*)—*Miscellaneous.*

Officials and public receptions.

32. The following is from the *Panjabee* (Lahore), of the 2nd July 1914 :—

"The circular letter addressed by the Punjab Government to all Heads of Departments, Commissioners and Deputy Commissioners and Settlement Officers in the Punjab and to the Private Secretary to His Honour the Lieutenant-Governor, deprecating the practice on the part of some officials in mofussil stations of encouraging or participating in arrangements made for decorations and receptions in connection with the visit of high officials is undoubtedly a step in the right direction. Unfortunately the condemnation of the practice is not sufficiently strong and unequivocal to be effective. It is not quite clear, for instance, if the participation of officials in the collection or disbursement of funds for receptions or decorations is objected to merely because 'it gives rise to misconceptions on the part of people who do not discriminate between the public and private aspects of the acts of Government officials.' Could not the practice have been condemned in such terms as to make it clear that apart altogether from what people might or might not think, the Government, at any rate, did not like and would not tolerate it ? As it is, the probable effect of the circular would be to substitute for direct official pressure and official action, official pressure and action of an indirect kind. There are enough obliging men in the country, only too ready to worship power, whose services can be utilised for such purposes by officials, if they so choose, and there is nothing in the circular to prevent them from doing so. Nor do we see why the Government should not, as a contemporary points out, have specified the high officials on the occasion of whose visits to towns decorations 'within reasonable limits'—whatever that phrase may mean—would not be objectionable. A 'high official' may mean anything, and it is a notorious fact that the lower down one goes the more impure the atmosphere becomes. Not that we do not recognise that the matter here is essentially one for the exercise of a healthy public opinion. If public opinion were in a sound state decorations and receptions, not only in honour of the average high official, but even of provincial satraps would be the exception rather than the rule. How many provincial rulers has the Punjab had, how many Viceroys has India had, who were entitled to the hearty homage of the people—to the spontaneous offering of their gratitude ? Yet we can think of no Lieutenant-Governor or Viceroy who has not been the recipient of these marks of gratitude. Nothing could be more deplorable, but we have to take things as they are; and a Local Government which is inspired by the laudable desire of discouraging these demoralising demonstrations—demoralising both to the officials and the people, should take sufficient note of the realities of the situation to see that no mere prohibition of direct official action or pressure will have the intended effect. Similarly as regards *dalis* to officials and gratuities to orderlies and private servants of officials, the circular might have been more uncompromising in its condemnation of the practice. If the acceptance of everything else is prohibited, why not also the acceptance of fruits and flowers ? Whether or not the fruits and flowers are sometimes the cover under which other and more valuable things are hidden, as the journal already referred to suggests, the exception made in their favour does not seem to have any real justification. It certainly leaves a loop-hole of which the more unscrupulous, whether among officials or the public, may easily take advantage. Lastly, the practice of giving gratuities to *chaprasis* or others is a great nuisance and ought to be put down with a firm hand. We earnestly hope the spirit and not the letter of the circular will be given effect to and that the objectionable practices will speedily die a natural death."

An insinuation from the Upper Mall.

33. The following is from the *Tribune* (Lahore), of the 4th July 1914 :—

"When the weather is oppressive and the temper sullen we suppose abnormal minds perceive only distorted visions. Otherwise it is difficult to account for the insinuation against 'high officials' which the *Civil and Military Gazette* imports into a perfectly justifiable mode of illustrating how the accursed system of *dalis* may sometimes lead young and inexperienced officials to undesirable paths. We never wrote and certainly never suggested, directly or indirectly, that 'high officials are in the habit of accepting bribes of gold coins, brooches, diamond rings or pearl necklaces,' and the attempt of the '*Civil and Military Gazette* to read this meaning to our illustration of *dalis* of trifling value becoming possible covers for the presentation of valuable articles is certainly not creditable to a journal which professes to love fair play. What we wrote was this :—

> "'A bunch of plantains is not worth much, and yet each single plantain may have thrust into it ten shining gold coins. A basketful of bouquets is certainly of trifling value, but underneath may lie hidden a gold brooch, a pearl necklace, or a diamond ring. These *dalis* are twice cursed. They lead one from vice to vice and complete one's demoralisation. It is the innocent practice of receiving *dalis* of trifling value that is responsible for the ultimate moral ruin of some young and promising officials. In some cases it proved to be the royal road for speedy fortune, and accordingly tempted other guileless youths to sinful ways. We think the Government should not have hesitated to abolish *dalis* as the true source of official and unofficial corruption.'

"Now, it is really difficult for us to say what led our contemporary to think that the meaning of this passage is that 'high officials are in the habit of accepting bribes of gold coins, brooches, diamond or pearl necklaces.' Is it not clear from the language that we only illustrate the possibility of trifling articles being made the cover for the presentation of articles of value by that class of persons who are in the habit of thrusting their *dalis* on officials? Our illustration is not an altogether imaginary one and the older officials will recollect that some twenty years ago in Gaya, which is famous for tobacco, gold mohars were offered to a sub-judge under cover of that article. Is it not also clear that this mode of thrusting *dalis* is liable to mislead 'some young and promising officials'? Is not the *Civil and Military Gazette* aware of some officials having been successfully prosecuted by Government for bribery and corruption? Did those officials begin their careers openly negotiating bribes through the medium of third parties? Then there is the Multan case of 1912 in which a public prosecutor while giving evidence for prosecution said that 'presents are sometimes made,' and in which Mr. Forbes, I.C.S., mentioned in the course of his evidence that the accused who offered a 'small *dali*' explained that 'it was only Rs. 1,000.' Throughout the paragraph we have confined our remarks to 'young and promising officials' and towards the close we pointedly refer to the necessity of society co-operating with the Government in its laudable efforts to purify service. This at least should have reminded the *Civil and Military Gazette* of the society which we address and of the class of officials which we have in mind. It is really disappointing that the *Civil and Military Gazette*, instead of giving its support to the eradication of the roots of this evil, manages to misread plain writing and wilfully introduces into it a meaning which it does not convey, *viz.*, the conduct of 'high officials,' 'habitual' or otherwise. As a matter of fact we know that it is the high official that has invariably detected the temptation to err in young and promising men to whom our remarks apply. In fairness to itself and in the interest of official and unofficial morality we expect the Upper Mall paper to withdraw its unworthy insinuation against us and lend its support for a reform which we believe it has at heart equally with ourselves."

Why *Dalis* should go.

34. The following is from the *Tribune* (Lahore), of the 4th July 1914 :—

"Whether the habitual *dali*-giver does or does not make his fruits and flowers a cover for the presentation of articles of value is immaterial. The system ought to be condemned absolutely and unreservedly. In the circular letter lately addressed to heads of departments, Government itself says: 'His Honour understands that most officers would be glad to see the practice totally prohibited as a troublesome nuisance and as affording opportunities for the objectional practices apparent in the present case.' That shows that the high officials have nothing but contempt for the system, and their feeling in this respect can be easily analysed when the *dali*-giver publishes forth to the world the number of *dalis* he has distributed among them. The Hoti Mardan case, for instance, was utilized for the publication of letters acknowledging the receipt of *dalis* which were thrust on some high officials. If the *Civil and Military Gazette* is not aware of those letters, we append them to this note for its information :—

Snow View, Nathia Gali,
July 15th, 1905.

"SIR,—Very many thanks for the lovely box of mangoes you so kindly sent me and also the box of peaches, plums and grapes, all of which I received safely.

Yours truly,
(Sd.) H. WILSON JOHNSTON.

[Several similar letters here followed.]

"MRS. A. L. TUCKER thanks Khan Bahadur Khwaja Mahomed Khan of Hoti very much for his kine presents of melons and peaches that he has sent her and Mr. Tucker. Mr. Tucker is now up here and they ard both much enjoying of the fruit from Hoti which the Khan has so kindly sent them.—Parliamentary Blue Book, Cd. 6366, 1912, pp. 32 *et seq.*"

Now, we ask is not the *dali* a nuisance as the circular letter of the Government truly describes it, when it is thrust on high officials and when a formal and courteous acknowledgment is paraded in a court of law as 'evidence' and is enshrined in a Parliamentary

Blue Book? Is the *Civil and Military Gazette* aware of the practice of a certain class of people, especially among men of the older generation, of preserving every scrap of letter received from European officials as an heirloom and bequeathing it to one's son and successor by which to ingratiate himself to official favours? Has that paper no regard for the feelings of high officials whose courteous letters are exhibited by designing men who trade on the credulity of officials as proof of one's own influence with high officials who if they know the truth would never allow them inside their compounds? Has that paper heard of instances of *dali*-givers thrusting cows on officials stating that they had many cows to spare? Has it heard of an instance in which a well-known colonizing officer brought to the notice of Government the offer of 200 or 300 maunds of gram as *dali*? Further, is the Upper Mall oracle aware that the *dali*-giver sometimes does not scruple to utter an untruth in order to overcome the objections of high officials and that he protests that the fruits he purchased in the bazar were actually grown in his own garden which he himself cultivates? Sometimes the *dali*-giver goes to the chaprassi without the knowledge of the high officials. He asks him whether he might bring fruits but is told that fish or sugar would be more acceptable. And what impression does this create on the *dali*-giver?"

Dalis.

35. The following is from the *Observer* (Lahore), of the 8th July 1914:—

"We are afraid, we cannot agree with the view taken of *Dalis* in this Circular. The taking of steps for limiting and discouraging the practice as far as possible is a very mild method of dealing with the admitted evil. It may perhaps not be known to the higher officers of Government, but the truth is that *Dalis* are, but akin to corruption, and that those who present them are fully cognisant of the fact that their *Dalis* would go a long way in effectively securing them their private or personal ends. The presenter of a *Dali* does at times represent in a mealy-mouthed fashion as if the *Dali* were, but the expression of his esteem and regard; but who does not know that after the *Dali* has been accepted, he comes back and curses the pernicious practice under which official preferments and promotions are largely determined by *Dalis*? It is time that the true nature and significance of *Dalis* is grasped and both the acceptor and the presenter are made liable to punishment under the Penal Code. There can be no other method of checking this evil. The proportions which this evil practice has attained in some districts constitute a regular scandal, and it will be a boon indeed to the self-respecting servants of Government if the Government stamps out the evil with an iron hand. As a matter of fact, the public generally and rightly believes that the presenting of *Dalis* and indulgence in corruption on the part of the person presenting the *Dali* go hand in hand, and that the general immunity from punishment enjoyed by those who are notoriously corrupt is really attributable to the huge *Dalis* with which they stuff the stomachs and stop-gap the mouths of those who are placed in positions of control over them. While many an innocent man has been chucked off for nothing, the notoriously corrupt, regular as a machine in presenting *Dalis* and acting on that score as a *Confidante* of the District Officer, stalks proudly across the land, carrying his head high to the utter mortification and disappointment of those for whom a conscienscious discharge of duty is above all considerations of riches, authority or flattery. We have every hope that, in the light of the frank and direct statements of facts made above, the Government will make strenuous efforts to stamp out the evil, and, as the best and most effective mode of achieving that end, declare the accepting and receiving of *Dalis*, howsoever trival, as tantamount to the acceptance or offer of an 'illegal gratification' under the Penal Code."

Mr. Tilak's first public pronouncement.

36. The following is from the *Panjabee* (Lahore), of the 4th July 1914:—

"Mr. Tilak's first public pronouncement after his release, which will be found in another column, is chiefly remarkable for the note of caution which characterises it. The only definite statement one can discover in it is that Mr. Tilak is 'willing and ready to serve the people in the same manner, in the same relation and in the same capacity as belonged to him six years since.' For the rest he has settled nothing. 'He would have to consider affairs from many points of view,' he added, 'before he took any step. He might have properly to consider whether the way for him was or was not as purified as it ought to be, and that would explain and justify why he preferred for a time to remain silent.' One thing is certain. The statement to which publicity was given by a correspondent that Mr. Tilak intended to go to Germany and devote himself entirely to the writing of books is not correct. Mr. Tilak himself characterised it as a product of the correspondent's imagination."

"The King's friend."

37. The following is from the *Arya Patrika* (Lahore), of the 4th July 1914:—

"The somnolent atmosphere in a Calcutta Police Court was agreeably disturbed the other day by the appearance of a typical 'Badshah Ka Dost' in the person of Mr. Sheridan, Assistant Commissioner of Police, in consequence of a collision of his motor car with another motor car belonging to an Indian gentleman of the city. In the course of cross-examination Mr. Sheridan admitted that his motor car had exceeded the speed limit prescribed by the law. But more :

" *Defence Counsel.*—' Can one drive a motor car without a license ?'

" *Mr. Sheridan.*—' No.'

" *Defence Counsel.*—' Have you got a license ?'

" *Mr. Sheridan.*—' No.'

" *Defence Counsel.*—' Then you are acting against the law ?'

" *Mr. Sheridan.*—' Yes ; but it is I who issue licenses to motor drivers. What need have I for a license for myself ?'

" That is, he who makes a law or administers it has no need to obey it. This was bluntly said by a responsible European Officer in broad daylight in a court of justice and under the shadow of the British flag. Unfortunately Mr. Sheridan is not the first and the last of that interesting class of men, lovingly called by Lord Morley ' bounders ' who set foot on one end of this country without doubting in the least that the other end will flop up in the air !"

The late Mr. Joseph Chamberlain.

38. The following is from the *Tribune* (Lahore), of the 7th July 1914 :—

* * * * * *

" The *Westminster Gazette* truly says that ' he leaves a great gap in the ranks of our statesmen.' When even in Great Britain such a feeling is expressed at the death of its great men, it probably shows the want of those characteristics of the age which gave men of intelligence and talent opportunities for distinction. India is undoubtedly endowed with men whose ability is in no way inferior to that of the most distinguished statesmen of Europe. But we have no opportunities for similar distinction and consequently we too feel in India that the passing away of our elderly leaders has, since the time of Messrs. Ranade, Telang, W. C. Banerji, Dutt, T. Madhava Rao, and Seshadri Iyer, left a blank seldom filled by the younger generation. For the opportunities in public life that bring out the best of our qualities for distinction are absent and a cold wave of repression and discouragement is suppressing talent in men made for public work. How rich would the British Empire be if free opportunities were offered for all men of natural talents to rise to the full height of their ambition and do what they can to make the lives of the people in the Empire happier !"

The following is from the *Panjabee* (Lahore), of the 7th July 1914 :—

" While there is no excuse for the hyperbole in which some Anglo-Indian journals have been indulging and which places the late member for West Birmingham by the side of Gladstone and Disraeli, no one is likely to quarrel with the view of the *Westminster Gazette* that the death of Mr. Chamberlain ' leaves a great gap in the ranks of our statesmen.' Whether Mr. Chamberlain was possessed of statesmanship of the highest order is open to doubt, but there is no question that he possessed some of the elements of greatness in a very remarkable degree.

* * * * * * * *

" There remains but one remark to make and we are sorry to have to make it. India has no reason to be grateful to the memory of the Tory statesman. Not only had she no place in his scheme of Imperial unity—unless it was a place of subordination, the place of a hewer of wood and drawer of water,—but she had little to gain from the success of his general ideas. He was not a believer in th expansion of self-government and his idea of Empire is not the idea of the Indian patriot. So far as we remember, he never put in a good word for India."

Lala Hansraj's bereavement.

39. The following is from the *Tribune* (Lahore), of the 9th July 1914 :—

" Although Lala Hansraj's urgent telegram to the special Sessions Judge, Delhi, requesting permission for Balraj to visit his mother on her death-bed, had prepared every one for the worst, it is evident that Mrs. Hansraj's death came as a profound shock to people of all classes and shades of opinion. The attendance at the deceased lady's bier and the notices in the press, which will be found reproduced elsewhere, alike testify to the high esteem in which Lala Hansraj is held and the deep sympathy which is felt with him by people of all classes. It is regarded as a bitter irony of fate that Lala Hansraj who has devoted his life and all to the educational and religious progress of his country should have suffered so severe a blow at this time of his life. It is universally deplored that Mrs. Hansraj who had all her life been the helpmate of her husband in the cause of education and religion should have succumbed to her troubles. It is considered a pity that her dying wish to see her son Balraj, an under-trial prisoner in the Delhi conspiracy case, could not be fulfilled, especially when the special Sessions Judge had in the first instance granted the application. It would be idle to conceal that there is a considerable amount of indignation, suppressed, that the police declined to take a responsibility, which they take every day of their lives, of taking under-trial prisoners from place to place. The responsibility involved was no greater, so far as the public can see, than what they would have to take when several of the accused in the Delhi case have to be brought to Lahore to take their trial at the Lahore sessions. It may be urged on behalf of the police that they were not bound to carry out the wishes of the accused or his relatives. That is no doubt so, but surely nothing is lost in straining a point in favour of the accused, while under-trial, under such tragic circumstances as were clearly those of Mrs. Hansraj, particularly when the Judge had graciously acceded to the request of the dying mother. And the feeling is widespread that the police should not have failed to rise to the occasion in a matter of such grave import to the parties concerned through inability to enter into the feelings of others."

Lala Lajpat Rai.

40. The following is from the *Tribune* (Lahore), of the 7th July 1914 :—

" Lala Lajpat Rai is another prominent figure on the Indian stage in England just now. He presided on Monday at the Foundation Day Dinner of the Dayanand Anglo-Vedic College, Lahore. This function was held at the Holborn Restaurant and was attended by about fifty Indians and a dozen Europeans. The most interesting personalities at the main table were Mr. Keir Hardie, M. P., Sir K. G. Gupta, Mr. Sydney Webb, and Mrs. Sarojini Naidu, none of whom have any special connection with the Arya Samaj.

'The chief feature of the proceedings was a long and eloquent speech from the chairman, in reply to the toast of his health which was proposed by Mr. S. Sinha. There was just a tinge of veiled sarcasm in Lala Lajpat Rai's references to the action of the Governing Body of the D. A.-V. College in preferring to be without his services under present circumstances. His temporary severance from the institution, however, does not affect his keen interest in its welfare as he showed by his fervent protestations on Monday. His eulogy of Swami Dayanand Saraswati left nothing to be desired by the most fervent admirers of that devoted man, and the account of the establishment and history of the College was exceedingly graphic.

* * * * * *

P. C. VICKERY,

Second Asst. to the Deputy Inspector General of Police,
C. I. D. and Railways, Punjab.

Punjab Government Branch Press, Simla.—16-7-14—No. 28—175—H. L. S.

[**Confidential.**]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	
	DAILY.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
22	Desh	Do.	Dina Nath	Girdhari Lal	3,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
27	Shamsher-i-Qalam†	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 „

† Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
35	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
37	Arjuna	Do.	Raj Narain. Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
40	Azzia	Do.	Abdul Karim	Abdul Karim	...
41	Badr†	Qadian (Gurdaspur)	Muhammad Sadiq	Miraj-ud-din	1,100 copies.
42	Bharat	Jullundur	Sham Lal	Bindraban	500 „
43	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
44	Brahman*	Lahore	Pt Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Civil and Military News	Ludhiana	Mishba-ul-Haq. B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 „
48	Falah	Do.	Abdul Rahman	Abdul Rahman	...
49	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
50	Ganga	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	...
51	Hakam	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 copies.
52	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
53	Himala*	Lahore	Dina Nath	Dina Nath	...
54	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
55	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
56	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
57	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
58	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
59	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
60	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
61	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
62	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
63	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
65	Musalman*	Amritsar	Ilm Din	Ilm Din	500 „
66	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
67	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH JULY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
68	Nur Afshan	Ludhiana	Rev. Dr. E M. Wherry	P. Wyllie	450 copies.
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
70	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
71	Philosopher	Do.	Sham Lal	Amin Chand	...
72	Punjab*	Do.	Kishen Chand	Kishen Chand	...
73	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
74	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
75	Rishi	Do.	...	Amar Nath	...
76	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
77	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
78	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
79	Shamsher i-Qalam†	Lahore	Nur Ahmad	Nur Ahmad	...
80	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 copies.
81	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
84	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 „
86	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 „
87	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
88	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
89	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies
90	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
91	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 „
92	Mohyal Gazette*	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
93	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
94	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
95	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
96	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
97	Adab	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
98	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
99	Al Aziz*	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
100	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
101	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 „
102	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH JULY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.				
	MONTHLY—*concluded.*				
103	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 copi
104	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
105	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 „
106	Iqbal*	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
107	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
108	Jauhar*	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copi
109	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
110	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
111	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
112	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copi
113	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
114	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copi
115	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
116	Safir	Do.	...	Lachmin Narain	...
117	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copi
118	Shauq*	Lahore	...	Shauq Muhammad	...
119	Sufi	Pindi Baha-ud-din (Gujrat)	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copi
120	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	550 „
121	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
122	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
123	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copi
124	Temperance Magazine*	Do.	Sant Singh	Sant Singh	...
125	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copi
	GURMUKHI.				
	DAILY.				
126	Bir*	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copi
	TRI-WEEKLY.				
127	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
128	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	500 copi
129	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
130	Khalsa Sewak*	Do.	Jiwan Singh	Jiwan Singh	1,600 „
131	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
132	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 „
	MONTHLY.				
133	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...
134	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
135	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...

* Not received during the week.

† Temporarily ceased to exist.

I.—POLITICS.

(a)—Foreign.

Indians in America.

1. The *Dipak* (Lahore), of the 7th July 1914, publishes a letter from an Indian in America, in which the writer declares that India can only be served by educating the people; young Indians should be sent to foreign countries to study politics as well as modern science, and especially to America, the country which has raised China and Japan to their present positions. At present the majority of Indians are too occupied with religious questions and fail to realise the poverty and disease prevalent in the country; religious bigotry is preventing any feeling of unity among Indians and effectually retarding their progress.

Indians in Canada.

2. The *Bir* (Amritsar), of the 12th July 1914, dwells on the pride of the Canadians and says that it is a pity that though Indians respectfully and earnestly ask to be allowed to land in Canada the Canadians refuse to grant their request, because they are black, wear *pagris*, keep beards and are the inhabitants of India. But there is an old proverb which says that "pride goes before a fall." The paper then goes on to say that the disgraces to which Indians are subjected in foreign countries are entirely due to the internal dissensions among the people, who are perpetually quarrelling among themselves about the superiority of one caste over another. They cannot expect good treatment from the Canadians and other foreigners unless they give up these internecine feuds.

The Canadian question.

3. The following is from the *Panjabee* (Lahore), of the 14th July 1914:—

"A good deal of nonsense has been written by certain Anglo-Indian journals in India and by the *Times* in England about the inherent right of a component part of the Empire to exclude citizens from other parts. If this right is inherent, India ought always to have had it and ought to have it now. The very fact that neither India, which is the most populous part of the Empire, nor England which is the most important, claims this right shows that it is not an inherent right. It is equally idle to assert that Canada claims the right to exclude not merely Indians but Englishmen, and that as a matter of fact she has excluded more Englishmen than Indians during the last few years. The plea is utterly hypocritical. Those who put it forward know as well as we do that no Englishman has ever been excluded because he was an Englishman. The fact that Indians are excluded not for the reasons for which Englishmen or other European are excluded, but because they are Indians, is the crux of the question. And to treat the Canadian law and regulations, supported by the latest decision of the Court of appeal, as final and decisive, is to declare that this question shall remain where it is, which means, among other things, that the Indian subjects of the King shall not have even the same rights of entry into Canada that are enjoyed by foreigners from China and Japan Could anything show more conclusively that so far as it rests with the self-governing Colonies they are determined to show that the Empire is not a reality? The Indians on board the *Komagata Maru* are said to have declared that they are willing to return to Hong-Kong. Perhaps they have no other choice left. But the question which their return to Hong-Kong will close, so far as they are concerned, ought to be re-opened without a moment's delay by the Imperial and Indian Governments. After all only one or two things can make an Empire a reality. Either absolute equality of Imperial citizenship, involving identical citizenship for all who are subjects of the same King, no matter where they may choose to reside, or equal reciprocity and preference. If a part of an Empire will not treat citizens from another part as it treats its own citizens, it must at least accord a preferential treatment to them as compared with people from outside the Empire, in return for similar preferential treatment of its own citizens in other parts of the Empire. On no other basis can the reality of Empire be established.

Mrs. Besant on British Imperialism.

4. The following is from the *Tribune* (Lahore), of the 12th July 1914:—

"On her arrival at Bombay on Friday morning by the mail steamer Mrs. Annie Besant was accorded an enthusiastic reception by the Indian section of the Theosophical Society. She was also the recipient of an address, presumably from the same body, in recognition of her services to the Society and to the country generally. In reply Mrs. Besant is reported to have made an eloquent speech, which, judging from the telegraphic summary, seems to be one of the most important announcements that was ever made by a friendly and sympathetic European as regards the future status of Indians. Mrs. Besant urged India's claims for full citizenship of Empire and said that a party was being formed in Parliament which would do for India what the Irish party had done for Ireland. This party, she explained, would be neither Liberal nor Conservative, but Imperial. She proposed to make an extensive tour next year through the great cities of England to speak on India's behalf and meetings would be held during the coming winter to interest the English masses. Indians are grateful to Mrs. Besant for the strenuous efforts she has been making on their behalf. By the intimate knowledge she has gained of the people and the country she is in a position to voice the feelings and aspirations of the people; and during her recent visit to England she has done this in a manner which should win for her the same confidence which this country had reposed in her life-long friend and associate the late lamented Charles Bradlaugh. Indians will not fail to note that, undaunted by the *Komagata* decision, Mrs. Besant urges India's claims for the full citizenship of the Empire. The *Komagata* decision has created a new situation in the country and the question is what British citizenship signifies to an Indian. To Sir Harry Johnstone and others of his way of thinking it signifies no more than a right to colonize the mountain wastes of India. But His Majesty's Indian subjects give a more liberal interpretation, and they think they have a right to claim equality of treatment with the white subjects. Mrs. Besant supports this view and says that there are broad-minded Englishmen both among Conservatives and Liberals who are willing to assist us in obtaining our just rights. Considering the uncompromising opposition of the Unionists to Irish Home Rule, what such a composite party may be expected to give India is at least doubtful; and while co-operation should be welcomed from all quarters Indians would be making a fatal mistake if they continue to follow the antiquated and utterly unsuitable policy of pleasing all parties. It is no longer possible to expect any tangible reform from Tories. The Tory interpretation of the India Council Bill and the Tory view that the election of a panel is a revolution make the position abundantly clear. India like Ireland must become a party question and the party that can be trusted to further the cause of reform is not the so-called Imperialist party."

The India Council Bill.

5. The following is from the *Tribune* (Lahore), of the 11th July 1914:—

"Lord Morley's reply to the demand for consultation with the Government of India as regards the constitution of the Secretary of State's Council was crushing and none of the several apologists of the Government of India here or in England can ever meet it. His Lordship said: 'If there has been an important change in the constitution of the Council of India it is the change made by me involving the introduction of two Indians. That change was made not without consultation with Lord Minto, but independent of the judgment of the Government of India. The latter was affected undoubtedly, but to give the Government of India authority over the constitution and procedure of the Council in Whitehall, which was created to control the Government of India, would be contrary to the Act of 1858.' None of the howlers who professed indignation at the alleged supersession of the Government of India has yet attempted a reply. Nor is any convincing reply possible as long as the appellate functions of the Secretary of State's Council are retained unimpaired. If the claim of the Government of India to judge any new constitution and procedure of the Council at Whitehall is admissible, a similar claim of the Provincial Governments in India to judge the constitution and procedure of the Governor-General's Executive Council cannot well be disputed. That is not a very safe or desirable innovation in the principles which ought to govern the administration of the country. Lord Morley would seem to have conceded the value of the private and informal consultation with the Viceroy and that is a course which might or might not be acceptable to all who happen to fill the high office of the Secretary of State."

The following is from the *Panjabee* (Lahore), of the 11th July 1914:—

* * * * * * * *

"The real reason for its rejection, however, is very different. It has been carefully kept in the background, but it is none the less apparent. It is because the Bill sought to place the appointment of the two Indian members of the Council on a statutory basis, and partially accepted the suggestion of the Congress regarding the manner of their appointment that it evoked such vehement opposition and was ultimately wrecked. The Anglo-Indian Press was the first to sound the note of alarm. It was immediately taken up by the London *Times* and other Tory organs and was faithfully reproduced in the House of Lords by Lord Curzon. In the speech actually made by him in the House Lord Curzon was careful to treat the question of the partial election of the Indian members as more or less subsidiary. But no one conversant with Lord Curzon's general ideas could fail to see where the shoe pinched. And what is true of Lord Curzon is equally true of most of the Anglo-Indian opponents of the Bill. The most important of the indirect lessons of the rejection of the Bill is to disclose the rotten and utterly hypocritical character of the plea that India should be kept outside party warfare. It is the Tories who oftenest make this plea. They have now shown conclusively what it means with them. It means neither more nor less than that India should be perpetually governed according to Tory ideas. It is on that condition and no other that they are prepared to keep India out of party politics. The moment there is a deviation from this rule they bring the spirit of party to bear upon the discussion. What a pity that so clear-headed and so far-sighted a statesman as Lord Morley should have swallowed the Tory bait in this matter."

The same paper in its issue of the 16th July 1914 says :—

"Now that the India Council Bill has been thrown out by the House of Lords, the question which all who are interested in India are asking is what the Government will do to revive the measure. The *Pall Mall Gazette* suggests that the two parties should put their heads together and produce an improved measure that might satisfy every one. The same suggestion was made in different words during the debate on the Bill by some of those who opposed the measure. The plea that all who were interested in the matter should have been consulted before the Bill was drafted was in effect tantamount to the assertion that the Tories should have been consulted. We cannot say we have the same faith in the two parties putting their heads together in a matter of this kind that the *Pall Mall Gazette* seems to have. Far less do we think it practicable to produce a measure which will satisfy every one. But neither can we shut our eyes to the fact that the Tories have a standing majority in the House of Lords, and that with Lord Crewe as Secretary of State the prospect of the Parliament Act being requisitioned to pass an Indian Bill is somewhat remote. For one thing no one could read Reuter's summary of the debate without being struck by the fact that there was no enthusiasm or vigour in Lord Crewe's defence of the Bill. In the circumstances if the Bill were to be revived a prior consultation with the leaders of the Tory party would perhaps be something more than a needless formality. In our opinion, it was a great mistake to have first introduced the Bill into the House of Lords. The House of Lords might have hesitated to deal as drastically with the Bill as they did if it had been already adopted by a majority of the House of Commons. If the Bill is revived in an improved form, as public opinion in India will insist it should be, we hope the mistake will not be repeated."

The Phillipines.

6. The following is from the *Panjabee* (Lahore), of the 16th July 1914 :—

"According to a Washington telegram, 'the Administration has introduced a Bill in the House of Representatives granting a measure of self-government to the Phillipine Islands. The Bill proposes to abolish the Phillipines Commission and substitute for it a Senate and House of Representatives, the members of which will be elected for the Christian portion of the islands.' The representatives of the non-Christian parts, the telegram adds, will be appointed by the Governor-General.

. . . .

"Exact parellels are rare in history, but surely even the worst detractor of Indians will not deny that they are far more advanced, judged by every possible standard, than the Phillipines. On the other hand even her bitterest enemy will not assert that England loves either liberty or justice less than America or any other portion of the human family. Indian self-government, therefore, is a certainty of the near future. All that is necessary is for the people to keep on agitating—agitating on constitutional lines by all means—other lines are as suicidal as they are unthinkable—but with a resolute determination to bring the pressure of a united public opinion so to bear upon the British democracy as to ensure the speedy fulfilment of those aspirations which England herself has aroused in India and which events both in India and in the outside world are every day making more and more irresistible."

Lajpat Rai and Indian emigration.

7. The following is from the *Tribune* (Lahore), of the 16th July 1914 :—

"Lala Lajpat Rai recently addressed a letter to the London *Times* pointing out the erroneous statements made by Miss Cornelia Sorabji in her letter about Indian emigration. Miss Sorabji insinuated that the emigration problem arose from those Indians who forsook their traditional ideals in their struggle for place, power, wealth and aggrandisement. Lala Lajpat Rai combats this idea and points out that the Indian struggle is not to be mistaken for unrighteous greed or gain and it was not true that Indian ideals ignored those problems and activities which led to the happiness and contented life of the people. But the *Times* did not publish his letter, which, however, appeared in the *Christian Commonwealth* of June 17th. Mr. Lajpat Rai points out the importance attached by ancient Rishis of India to questions of 'power, place, wealth and aggrandisement,' in the following terms :—

"In fact, the chief glory of the ancient Rishis consisted in their having so comprehensively dealt with all the problems of life and death and the questions that arise of them. The whole body of *Dharma Sutras and Smritis* deals with politics. The Rishis concerned themselves with the affairs of the world quite as much, if not more, than with the life hereafter. Are we to understand that they were unconcerned with the troubles, misfortunes and miseries of life and took no notice of what happened to men, women and children around them, and did not care as to who regulated and controlled and guided the lives of the people in the affairs of the world and how ? To my mind that would be a great libel on the progenitors of our race, and, if that were true, they would not be deserving of that respect and admiration which Miss Sorabji has for them. The truth is that there is no department of life about which the Rishis have not left thoughts which are worthy of consideration and study at the hands of best and the greatest of men in all times and in all ages. It is equally true that the ruling note of their teaching is that 'struggle for place, power, and wealth, and temporal aggrandisement' should always be subordinated to and carried on in accordance with the dictates of *Dharma* that it will not do for man to gain the sovereignty of the world if he thereby stand to lose his soul.

Mr. Lajpat Rai has explained the Indian ideal as it is really understood by the people, and it is singular that Miss Sorabji should have committed the mistake which some ignorant outsiders make. The partisanship of the London *Times*, which prints the letters of those who caricature, misrepresent and annoy Indians, but refuses those sent by men who know India intimately, deserves strong condemnation.

The "Right of Citizenship."

8. The following is from the *Panjabee* (Lahore), of the 16th July 1914 :—

"The *Nation* had the following in a recent issue :—

> "The question whether there exists any general right of citizenship throughout the Empire has been forced to an issue by the venture of the Indian immigrants at Vancouver. The shipful of Indians who have sailed to Canada to test their status as British subjects, are still lying isolated in the harbour. . . . . Attention is fixed for the moment on Vancouver, but far more serious is the question what reaction the attitude of Canada will have in India. To deny the citizen rights of Indians is to cancel the grounds on which the Empire has hitherto claimed their loyalty.

"All this the enemies of Indian aspirations know quite as well as the *Nation*, though they may not have the straightforwardness to say it as the *Nation* does. What they do, therefore, is not to deny the citizens' rights of Indians, but to define those rights in a way so as to make them no rights. The Indians have the rights of citizenship as well as any other class of the King's subjects, they say in effect, but the rights of citizenship in one part of the Empire do not include the right of entry into another. The absurdity of the position is perfectly obvious. But it is the last refuge of men who would deprive the Indian of his birthright. Nor will it ever be possible to dislodge them from the position so long as the Government of India does not claim and assert the right of excluding citizens from those parts of the Empire where the Indian is treated as an alien. Will not the Government of India and the Imperial Goverment rise to the occasion and do their duty by India ?"

(*b*)—*Home.*

The death of Balraj's mother.

9. The *Dipak* (Lahore), of the 9th July 1914, says that all Lahore is commenting on the fact that the last wish of Lala Hans Raj's wife before her death, that her son might be allowed to come to see her, was not gratified, and is of opinion that her death was largely caused by grief at her son's present condition. The case for and against Balraj is not at present the topic of conversation ; everyone agrees that he must be punished if proved guilty. But people feel that it would not have been difficult or dangerous to have made arrangements for him to come to Lahore in police custody.

[Remarks of a similar nature were made in practically every Indian newspaper.]

Lady Hardinge's death.

10. The following is from the *Tribune* (Lahore), of the 14th July 1914 :—

> "The death of Lady Hardinge is sudden, unexpected and almost tragic. It has cast a great gloom over the country. She was quite unlike most others who had been called to the exalted position she had occupied in India. The first glimpses of the many noble qualities with which she had been richly endowed were seen on the occasion of her greatest trial, when she displayed an amount of coolness, courage and strength of will which men have failed to show under less trying circumstances. All the great womanly virtues showed themselves to advantage in her scheme of children's day; and all her actions and all her thoughts had been influenced by her motherly instinct. We see this noble influence of that noble woman in the memorable message which His Excellency Lord Hardinge sent to Indians from his bed of pain and suffering. We see it in the little Simla incident of two years ago when she had a poor Indian child, a daughter of Professor Ram Deva of Gurukula, examined by His Excellency's physicians on hearing of the non-success of other medical men's treatment. We see it in her great schemes of sick-nursing and the Woman's Medical College. In her death India has lost a great moral force at the time of the greatest need. We were all hoping and wishing for her return to this country in renewed health and strength to share in some way the burdens of her noble-minded spouse for another period. But the unexpected has happened and her earthly career has been suddenly cut off. This is a blow to Indians as well as to His Excellency the Viceroy."

In its issue of the 15th July 1914, the same paper observes :—

> "Those of us who may be superstitious cannot perhaps help recalling to mind how on the 3rd November 1910 His Excellency, having started for Bombay, narrowly escaped missing his train at Victoria and the train moved off when he was still bidding farewell to his

friends. From a Hindu point of view it was not a good omen; and an astrologer would probably say that the hour of starting was inauspicious. In any case subsequent happenings, first, an attempt on the lives of Their Excellencies and secondly, the most unexpected demise of Her Excellency, lend support to astrological calculations. These thoughts add to the grief of the superstitiously inclined even as the recounting of the loss of precious lives due to climatic influences add to the regret of the scientifically minded Englishman."

Referring to the death of Her Excellency Lady Hardinge, the *Zamindar* (Lahore), of the 14th July 1914, says that her personality was especially beneficial for the Muhammadan community, for she started a Turkish Relief Fund and secured contributions from Indian princes and wealthy men who would never have given a penny if Her Excellency had not interested herself in the matter. The paper also speaks of the way she won the gratitude of Indian women by securing the establishment of a Medical College for Women at Delhi, and of her keen interest in the education and discipline of children and in everything that had to do with the subject people. Indians, especially Muhammadans, will ever cherish her memory. A general meeting of Lahore Muhammadans will be held in the near future to express sorrow at Her Excellency's death and sympathy with His Excellency the Viceroy in his bereavement.

The following is from the *Observer* (Lahore), of the 15th July 1914 :—

"Beyond doubt, India will mourn to a man the disaster that has befallen its generally loved and universally respected Viceroy. Lady Hardinge had been the main prop and support of His Excellency on the occasion of the abominable attempt on his life, while the remarkable fortitude and courage with which she bore up that great calamity won for her universal praise and admiration. The affectionate enthusiasm with which she organised the Children's Fête to mark the auspicious recovery of her husband from the effects of that foul and sacrilegious attempt on his life which cast a gloom over all India best reveals the true womanly instincts which inspired her, and as we think of the rising hopes and the heaving breast with which she must have been looking forward to meet her daughter and her husband in November next in Rangoon, the surging tide of grief in our heart assumes the stormiest proportions and really makes our faculties numb and cold. The shock of her death is certainly too deep for words, and while we extend to His Excellency our sincerest condolence in his great bereavement, we nevertheless feel the poignant sensation that our message of sympathy can unfortunately do but little. We pray, and we are sure all India will join with us in the prayer, that the Almighty may grant His Excellency and the survivors of the deceased patience of mind and strength of soul to endure the great grief that has befallen them, and may also take the soul of her who has passed away amidst universal lamentation under His special care and protection."

Government and the *Zamindar* newspaper.

11. The *Zamindar* (Lahore), of the 8th July 1914, publishes a paragraph entitled "Unjust treatment accorded to an editor: How the Indian Government sows the seed of sedition." The paper reproduces the remarks published by the *Daily Herald* in its issue of the 16th June 1914 on the question of the confiscation of the press and the security of the *Zamindar*, with the comment that these remarks show that criticism which is thought reasonable and useful in England is considered extremely mischievous in India. This is opposed to the principles of the British administration. Moreover, criticisms similar to those in the *Zamindar* are made by the Anglo-Indian newspapers. The paper considers it necessary to tell the *Daily Herald* that although the treatment the *Zamindar* has received is unique in the Indian world of journalism and although it is rumoured that the security recently furnished by it is likely to be confiscated, still the *Zamindar* will not budge an inch but will adhere to the policy which it considers best serves the Government and the Muhammadan community. It is owing to this attitude that even after all these confiscations the managers of the *Zamindar* cannot harbour the unholy feelings of sedition. The ideal of the proprietors is to enjoy all those rights under British Government which the British laws have conferred on them. They are the subjects of a magnificent and mighty Government, and it is natural that they should desire to acquire strength in every walk of life in the same proportion.

Muhammadans and politics.

12. A writer in the *Paisa Akhbar* (Lahore), of the 14th July 1914, compares the partition of Bengal by Lord Curzon with the new administrative changes

announced on the occasion of the last Coronation Darbar, and endeavours to show that the introduction of these changes cannot be due to Bengali agitation, because these very changes practically imply a new partition of Bengal. This in itself is sufficient to make Indian Muhammadans adhere to their policy of moderation in politics. The writer, therefore, appeals to the supporters of the new political school calmly to consider his remarks on the subject and to lead the community which they profess to love and serve in the right path; as, otherwise, the day cannot be far off when their improper haste will prove fatal, and then repentance will come too late.

Commenting on this communication, the *Paisa Akhbar* says that the writer has removed the mistakes and misunderstandings of the nationalist party; and his original ideas on the subject will interest every one who reads them.

Mr. Tilak and the Congress.

13. The *Akhbar-i-'Am* (Lahore), of the 9th July 1914, suggests that Mr. Tilak should be elected president of the coming Indian National Congress and expresses the opinion that it would be difficult to find any one better fitted for the presidential chair. By the grace of God he has now been set at liberty, and he thoroughly deserves this honour.

A new Moslem Association in Behar.

14. The following is from the *Panjabee* (Lahore), of the 11th July 1914:—

"As our readers are aware, a new Moslem Association has been started in Behar in opposition to the Moslem League movement. The head and front of the Moslem League's offending is that it has virtually adopted the ideal of the Congress and partially also the Congress programme. This, it seems, is too much for the loyalists of Behar, just as we know it is too much for some of our Muhammadan friends in this Province, though the latter have not gone quite so far as their friends in Behar. What the Behar loyalists want, it seems, is an Association which, in the words of the *Comrade*, 'would ask for only that which the officials want it to ask for, and that too where and when and as it pleases the benign officials.' It is, of course, impossible for a body like the Moslem League, which, in spite of its mistaken ideals and methods in some respects, is a representative organ of a very large section of the Muhammadan community and which includes so many highly intelligent, educated and patriotic Muhammadans, permanently to make itself a mere gramophone of official ideas and views. Those among the Muhammadans, therefore, who think it either a sin or a crime or both to go against official views, even when those views are wrong, or to look forward to a time when the Indian subjects of His Majesty shall be their own masters in internal affairs just as the people of Great Britain and the self-governing colonies are in theirs, have no choice but to cut themselves off from the League. We are quite sure the League will survive the amputation."

Discontented India.

15. The following is from the *Tribune* (Lahore), of the 17th July 1914:—

"The rejection of the India Council Bill has been the triumph of one section of the Press in India. It was not whole-heartedly welcomed by the Indians as the concession it made was shadowy. But Lord Crewe knew that if the Bill were rejected now, something more tangible should be passed at no distant time to satisfy Indian opinion. This thought has caused no small distress to the section of the Press referred to and one of them reminds the Secretary of State that it is futile to suppress sedition or agitation by concessions. The India Council Bill made no concession to any party or class. It only attempted to do justice to India by recognising its voice in the direction of affairs. Our contemporary says:—'If conciliation could have arrested disaffection and discontent India would by this time have been the most contented country on the face of the globe. The history of the past thirty years has been one of a continuous and rapid succession of popular measures which have often gone more than half way towards meeting the popular demand.' It would be interesting to know what these are. We must ask the writer to contrast the American treatment of the Phillippines with the English treatment of India. If every concession is met with intolerance and opposition of the bureaucracy, how can there be a contented India?

II.—AFGHANISTAN AND TRANS-FRONTIER.

Kabul affairs.

16. The *Punjab Samachar* (Lahore), of the 11th July 1914, publishes an article headed "The Amir of Kabul is unfit to rule; The Government of India should not be

unmindful." People who have been in Kabul recently complain of the gross mal-administration in Afghanistan. The state of affairs is even worse than a recent article in the *Times* on the subject showed, and is due, the paper says, in the first place to the present Amir's lack of administrative capacity, and secondly to the moral corruption prevailing among the Afghan authorities. Indeed, the state of affairs in Afghanistan is so serious that there is a grave danger of Russia occupying a portion of the country; and by removing the barriers that are interposed between Russia and this country, she might be able to carry out her wish of invading India. The British Government must therefore adopt some means to ward off this danger and to protect the lives and property both of the people of Afghanistan and of merchants trading with that country.

III.—NATIVE STATES.

Faridkot State.

17. The following is from the *Panjabee* (Lahore), of the 11th July 1914:—

"The cases of alleged embezzlement in the Faridkot State bring into prominent relief the fact that the public knows little or nothing of the manner in which the affairs of the State are being administered by the Council of Regency. So far as we are aware, no Punjab State has ever issued an Administration Report. In these days of progress and enlightenment, it is clearly an anomaly that the administration of a State should be conducted behind the *purdah*. Whatever excuse there may be for States administered by their own rulers for not issuing Administration Reports, it is clearly incumbent upon Councils of Regency to give a regular and methodical account of their stewardship.

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"It was time that officials in these States realised that occasional self-laudatory paragraphs are not the method of taking the public into confidence or inspiring public confidence. The new President of the Council of Regency of Faridkot State, Rai Ganga Sahai, M. A., is a gentleman of culture and administrative experience. Is it too much to hope that he will make a departure from antiquated and stereotyped methods?"

The Patiala prosecution.

18 The following is from the *Panjabee* (Lahore), of the 16th July 1914:—

* * * * *

"As a matter of general principle we are opposed to the interference of the British Government in the internal affairs of Indian States. But the Suzerain Power has also its duty, especially in cases where alleged action on the part of officials in a State creates a sensation among any section of its own subjects. The present is exactly a case of that kind. While we are not without hope that the personal intervention of His Highness will yet set things right, we cannot help thinking that if matters are not set right the public will be justified in appealing to the Supreme Government. Let it be borne in mind in this connection that there is no disposition in any quarter to prejudge the case, that what the community have been asking for is nothing more than that the accused should be speedily put on their trial and that the trial should take place under conditions which would not only ensure justice being done, but the accused and their people being convinced that justice had been done That is a perfectly fair demand and we trust the Maharaja's advisers will yet accede to it."

Patiala affairs.

19. The *Philosopher* (Lahore), of the 7th (received on the 11th) July 1914, publishes an article headed "Is the Maharaja of Patiala a ruler of Sikhs only?" The paper attacks the editor of the *Loyal Gazette* for characterising Master Raunaq Ram as an "accursed person," and for commending the Maharaja of Patiala's action in prosecuting Raunaq Ram for a book written against the Maharaja's co-religionists. The higher authorities of Government have to consider whether the Maharaja of Patiala prosecuted Raunaq Ram merely because he himself was a Sikh. In view of the fact that the Maharaja supports his own co-religionists to the extent of prosecuting the writer of a book based on facts and written in answer to obscene attacks made by the Sikhs on another religion, it is only natural to ask what moral right His Highness has to rule over members of creeds other than his own. In short, the Maharaja is not impartial, and it is the duty of Government to protect the interest of the non-Sikhs in Patiala State.

The *Purkash* (Lahore), of the 12th July 1914, criticises the action of the Maharaja of Patiala in arresting Master Raunaq Ram. No action was taken against the author of the original book which gave offence to the Aryas and which caused Raunaq Ram to write this rejoinder, or against Mr. Candler, a Principal of the Mohinder College, Patiala, who wrote *Siri Ram, Revolutionist*, a book which roused a storm of protest not only from the Aryas but from the whole Hindu community. In the latter case it is true that the State authorities were hardly likely to prosecute an Englishman, but they might at least have dismissed him. The paper then refers to another book, entitled *Vedic Shadi ki Fazilat*, which though printed in Amritsar, was published and is on sale in Patiala State.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The *Zamindar* and the Cawnpore fund.

20. The *Millat* (Lahore), of the 10th July 1914, declares that the rejection of the *Zamindar's* appeal in the Chief Court must convince every Muhammadan of the objectionable policy which that paper has followed. The *Millat* refers to the subscriptions which the *Zamindar* collected for the sufferers in the riots at Cawnpore; attempts were made when these were collected to inflame the feelings of the Muhammadans, and it was given out that the money was urgently needed. When the subscriptions came in, however, months passed away without anything being done, and it was only the timely help of Mr. Tyler, Sir James Meston and others which prevented scores of women and children from being sacrificed to the tyranny of those who had organised the funds. If this kind of thing went on so near home, it is reasonable to ask how the funds collected by the *Zamindar* for the sufferers in the Balkan War were administered.

The Cawnpore Mosque.

21. The *Zamindar* (Lahore), of the 12th July 1914, says that as some doubt seems to be entertained in certain Islamic quarters about the Cawnpore Fund, it hastens to reassure the Muhammadans that the money is in the hands of the hero of Cawnpore, Mr. Mazhar-ul-Haque, Barrister-at-Law, Bankipore, who has deposited it in a bank. The question as to how the money should be spent will be decided by a majority of votes on Mr. Mazhar-ul-Haque's return to India. It is, however, to be regretted that the Muhammadans have not paid attention to the present condition of the Cawnpore mosque, in connection with which the fund was raised. If the mosque is in the same demolished and dilapidated condition, are the leaders of the Muslim community to remain silent? If, which God forbid, the community has decided to keep silent over the matter, they should publicly announce their decision. The paper asks the Raja of Mahmudabad and Maulvi Abdul Bari to express their opinion on the question. The paper then refers to the *Tribune's* remark that the *mutwallis* have submitted a plan for effecting certain alterations and additions to the mosque, with the comment that it is difficult to understand what reason has led the *mutwallis* to keep the matter secret; for so far they have given the public and the *Ulemas* no opportunity of expressing their opinions on this plan.

Raunaq Ram's troubles.

22. The *Desh* (Lahore), of the 9th July 1914, includes a communication from Prabh Dial of Amritsar. The writer says that while as an Arya he feels heartfelt sympathy for the troubles of Lala Raunaq Ram, he is nevertheless not prepared to sacrifice truth for the Lala's sake. Lala Raunaq Ram endeavours to show in his books that Guru Arjan sent his wife Gangaji to Baba Budha for the purpose of *niyog*. The Lala would have been perfectly justified in writing a book in support of the doctrine of *niyog*. But as it is, his suggestion that a particular man and woman entered into *niyog* constitutes a personal attack. Lala Raunaq Ram made this attack simply and solely to injure the feelings of the Sikhs; for he must have been aware that the lady he attacked is highly honoured by that community. It is very regretable that the Aryas are making efforts to help Lala Raunaq Ram without paying the slightest heed to the fact that his writings have wounded the feelings of a very large section of the people.

The Arya-Sikh controversy.

23. The following is from the *Khalsa Advocate* (Amritsar), of the 11th July 1914 :—

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"Though the casual attention of the Panth was devoted to defending itself against the Samaj, still the Sikhs never took any offensive measure to oppose the Arya movement. Our Arya brothers have taken this attitude of the Panth as timidness of the Sikhs and finding the field open to them some of them have gone so far that they have tried seriously to injure the feelings of the Sikhs by attacking the chastity of Mata Gangaji, the wife of our Fifth Guru. It was pointed out in the columns of this paper that should the Arya leaders come forward to suppress the book and to make the authors send in their apologies the matter could have been settled. It appears that our reasonable remarks have not been even taken in consideration. We hear on the contrary that the Samaj is prepared to devote a considerable sum of money in the defence of the accused authors. If this is correct we understand there can be no more serious mistake on the part of the Samaj than what it has been doing before.

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"When such cases cannot be amicably settled among ourselves, then what have the Panjabees to say about the local self-government which some leaders of the Hindu community are anxious to obtain?

"It is a known fact that not only Sikhism but all other creeds and religious systems of the Hindu, Muslem and Christian communities have been attacked invariably by the Arya Preachers and Arya writers either through the Press or in the pulpit, that nobody believes that under the circumstances there can be any concordance in the future generation of upper India. Men of the same soil, same country and same climate are so much divided that the society in this country is greatly disorganised.

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"Under the circumstances we think the day of political regeneration of the country is far distant at least in the Punjab when we can say that we are fit for such measures. Let the Arya Samaj, the Progressive Party in the Punjab, ponder over the matter and find out for themselves whether any good will result from their offending attitude. If no good is to result from it, the sooner the Samaj amends its propaganda the better."

The following is from the *Tribune* (Lahore), of the 17th July 1914 :—

"We have carefully refrained from entering into the merits of the dispute over the Urdu publication which forms the basis of the arrest of two Arya Samajist writers in Patiala State. But, apart from the merits of the case itself, there is one aspect of the angry and at times acrimonious controversy which has been raging for some time which can no longer be ignored, *viz.*, the effect on the masses of the two sections of the same community, as regards whose enthusiasm, energy or public spirit there can be no doubt whatsoever. The spectacle of two such progressive and go-ahead sections drifting more and more apart with no love lost for each other is one which must make all well-wishers of the community shudder. At this juncture Mahatma Munshi Ram, Governor of the Gurukul, Kangri, has published an opportune and friendly call to the leaders of the Khalsa Panth inviting their urgent attention to the desirability of taking measures to stem the tide of inter-communal bitterness. He says he has always believed that the main ideal of the Arya Samaj and the Khalsa Panth is one and the same, though there may be differences of opinion in details. He has always honoured the *gurus* of the Khalsa Panth as the defenders of the Vedic Dharma and if ever any unthinking Hindu or Arya Samajist has, in the heat of recrimination, attacked their holy personality, he has looked down on such a person and raised his voice against it. When the Khalsa Panth can, at the present day, boast of a just, sympathetic and patriotic ruler like His Highness the Maharaja Sahib of Nabha, philanthropic and self-denying workers like Bhai Takht Singh and high-minded and dispassionate scholars like Sardar Jogendra Singh, it behoves the Panth, says the Mahatmaji, to restrain the younger spirits, as it behoves the Arya Samajic journals to refuse to make room for writings which might cause pain to such high-minded men. Mahatma Munshi Ram enquires whether it is not the duty of both the Khalsa Diwan and the Arya Samaj not only to extinguish the smouldering fire now, but also by means of mutual love to prevent it from bursting out in future as well. With this end in view, Mahatma Munshi Ram proposes the establishment of a Board of seven Arya Samaj and seven Khalsa representatives with a non-partisan President. The Board shall go over all the controversial tracts extant which are regarded by either party as offensive, and pronounce on them, as well as form a permanent standing Board, which, while permitting decent controversy and legitimate criticism, will condemn all such publications as trespass beyond those limits. We heartily welcome

Mahatma Munshi Ram's proposal as showing a way out of the serious *impasse* towards which matters are drifting. We have no doubt but that the leaders of the Khalsa Panth will rise to the occasion and take up the olive branch offered in the spirit in which it is done. Mutual bickerings and recriminations retard the country's progress and a truce should be proclaimed to them. Mahatma Munshi Ram further proposes that Sardar Jogendra Singh may be elected President of the Board. The suggestion would doubtless be welcome to the Khalsa Panth, as the Sardar Sahib, besides being an accomplished scholar, is an acknowledged leader of the Panth, having been twice elected President of the Sikh Educational Conference. Whatever might be the exact constitution, however, or whatever shape the Board might ultimately take, Mahatma Munshi Ram's proposal is as valuable as it is opportune and no time should be lost in taking practical steps in the direction."

The following is from the *Panjabee* (Lahore), of the 16th July 1914 :—

"While on this subject we are glad to find that Mahatma Munshi Ram has addressed a very important letter to the vernacular press dealing with the existing tension of feeling between the Arya Samaj and the Khalsa Panth :—

"In my capacity as a humble servant of the Arya Samaj and not as a leader, says Mahatma Munshi Ram, I beg to assure my Khalsa brethren that if some leading members of the Arya Samaj and an equal number of Khalsa leaders assemble in a conference and after examining all the objectionable literature that has been published on both sides return a unanimous verdict I undertake to have their decision acted upon by the Arya Samaj.

"The efforts of the joint committee of the Khalsa Panth and the Arya Samaj should not, however, be limited to the examining of the tracts already in existence, but the committee might after making allowance for honest criticism and fair discussion appoint a Board for the future also, whose decision with regard to the propriety or otherwise of literature of both parties shall be looked upon with respect.

"The suggestion is admirable and will, we feel sure, command the support of all reasonable men. We hope the Khalsa Panth will have no hesitation in accepting the suggestion of Mahatma Munshi Ram, and that a joint conference of both parties will soon assemble at a suitable place. If both parties will bring to the discussion of the matter a spirit of give and take, a final settlement is sure to be arrived at to their mutual and lasting advantage. Mahatma Munshi Ram proposes Sirdar Jogendra Singh, late Home Minister, Patiala State, for the presidentship of the conference. No better name could have been proposed."

Muhammadans and their religious institutions.

24. The *Vakil* (Amritsar), of the 8th July 1914, has an article deploring the apathy of Indian Muhammadans in religious matters : Indian Muhammadans are very unfortunate, seeing that even under the British Government, a government which is well-known for its justice and under which other communities enjoy religious freedom, the religious feelings of Muhammadans are openly insulted and wounded. The leaders of the community should have learnt a lesson from the Cawnpore affair and immediately after the settlement should have introduced a bill in the Viceregal Council to secure efficient protection for their religious buildings in the future and the proper observance of the terms of the Queen's proclamation. Instead of this the Muhammadan leaders did nothing in the matter. Muhammadans are as usual sound asleep, with the result that unpleasant occurrences like the above are continually taking place.

Indians and their religion.

25. The *Hindu* (Lahore), of the 9th July 1914, reports that during his cold weather tour in Burma Lord Hardinge is to pay a visit to Mandalay and will there perform the ceremony of placing the remains of Gautam Buddha, found in the ruins near Peshawar, in a new temple which has been specially built to receive them. This announcement has caused not surprise so much as regret ; for it reveals the full extent of moral weakness in the country. Indians are entirely dependent on the Government and the authorities in politics and to a large extent in industrial, commercial and educational matters ; and for some time past the laws of Government have begun to encroach on social questions too. Religion was the only thing in which we enjoyed freedom. And now the moral weakness of the Indian people is going to offer this freedom also on the altar of flattery. The day is not far distant when the authorities will lay the foundation stones of temples and mosques and perform the inaugurating ceremonies ; and this too in spite of the fact that they themselves have no wish to do so.

VII.—General Administration.

(d)—Education.

The spread of English education.

26. The following is from the *Tribune* (Lahore), of the 12th July 1914 :—

"His Excellency the Governor of Bengal made an interesting and appreciative speech on the spread of English education when he opened the new buildings of the Calcutta Cathedral Mission College on Saturday week last. 'Many people think,' said His Excellency, 'that education in Bengal is at present passing through a critical and crucial stage. There are some, a small minority, who apparently would gladly set back the clock. They trace our political troubles and economic discontent to the rash injudicious spread of English education, and they think that if the rulers of India would offer education to the people with a more niggardly hand, our difficulties could perhaps be not so acute as they are at present.' There is no doubt that this opinion is held by some educationists and others in India. And what is more, they are putting it into operation, so far as they can individually, by discouraging education, and withholding facilities for education. We are thankful that His Excellency has clearly exposed the falsity of this opinion. English education can not be a bad thing in itself. What is admitted is the necessity to remove defects and to improve educational facilities. His Excellency pointed out how defects may be removed and improvements effected. It is hoped that the mistaken notions of the danger of widespread education will be removed and that sound and solid education will be encouraged"

(h) Miscellaneous.

The Burmah Oil Company.

27. The following is from the *Tribune* (Lahore), of the 16th July 1914 :—

"In connection with the debate on the Persian oil deal in the House of Commons some interesting disclosures have been made in the British newspapers. The following criticism by the *Economist* is sufficiently effective :—'The Burmah Oil Company appears to have almost the same directorate as the Anglo-Persian, there being seven directors with seats on each board, but Lord Strathcona was only on the Anglo-Persian board. Mr. Joynson Hicks extracted from Mr. Winston Churchill the information that the Burmah Company holds 970,000 ordinary shares in the Anglo-Persian, which it received as to one-half in payment for its share in the original concession, and as to the other half in exchange for its shares to "a current cash value of more than £1,000,000" given to the original concessionaire. The Burmah Company has already advanced £144,800 to pay the Anglo-Persian preference dividend. From Mr. C. Roberts the House learnt some more facts about the Burmah Company, which appears, by the way, to have influential shareholders. Under a tariff "for revenue only" it enjoys a preference in the Indian market to the extent of 1½ annas per gallon. Sir Hugh Barnes, K.C.S.I., now a director of both companies, was formerly Lieutenant-Governor of Burmah, and on retiring in 1905 was appointed a member of the Council of India. When the Anglo-Persian Company was formed in 1909 he was allowed to accept a seat on the board of the new company, and retain his membership of the Council. But he resigned from the Council last year, in view of the possibility of the present contract. Is not this another instance of a perilously thin partition between the head of a Government Department and the director of a company which contracts with the Government?'"

Indians and their spleens.

28. The *Akhbar-i-'Am* (Lahore), of the 11th July 1914, says that it is a most remarkable thing that the lightest blow on any part of the body is sufficient to rupture the spleen of an Indian. Either Indians are quite different in their internal constitution to the people of other countries, or else the persons who kick them must be giants of phenomenal strength. It is certainly curious that a kick is quite enough to rupture an Indian's spleen though no such injury ever results from their own quarrels with one another.

A recent Government circular.

29. The *Zamindar* (Lahore), of the 11th July 1914, discusses the question of *dalis* and the recent Government circular regulating their acceptance by officials. Bribe-giving, says the *Zamindar*, is exceptionally difficult to detect owing to the great cleverness of those who offer the *dalis*. Bribes sometimes take the form of cash, valuable gold, silver or other articles, horses, cows and fruit. But there are

other forms of bribery; flattery is equally pernicious, as it demoralises the flatterer and takes away his self-respect. Moreover, bribes are frequently unwillingly given; as in the case of zamindars who are compelled to supply officials with money, grain and fodder, because they know that these men have it in their power utterly to ruin them.

Bribes and Government officials.

30. In a note entitled "All Government officers do not take bribes," the *Zamindar* (Lahore), of the 12th July 1914, says that although there is certainly a considerable number of Government officers who consider bribetaking to be a moral sin, still there are some among them who render their departments impure by their contemptible doings; and it is on this ground that the section of the public which is given to superficial observation considers the conduct of all Government officers suspicious. The paper, however, hopes that if a real attempt is made to comply with the provisions of the circular recently issued by His Honour the Lieutenant-Governor, then it will not be long before the less scrupulous men are removed from Government service. If, moreover, this circular serves to protect the interests of the zamindar—a dumb section of the population—it will undoutedly form a golden memorial of His Honour Sir Michael O'Dwyer's *régime*.

An apology.

31. The following is from the *Tribune* (Lahore), of the 11th July 1914:—

"In the issues of the *Tribune* of the 1st July and 4th July 1914, we commented on a circular issued by the Punjab Government regarding the acceptance of *dalis* by Government officials. It has been brought to our notice that the remarks we made implied that Government officials not infrequently receive gratuities under the cover of *dalis*. On consideration we now admit that the insinuations arising out of our comments are unfounded, and we take an early opportunity of withdrawing our remarks and expressing regret for having made them and thereby cast an undeserved slur on the general body of Government officials."

Dalis and corruption.

32. The following is from the *Panjbaee* (Lahore), of the 14th July 1914:—

"In connection with the recent *dali* circular, a local contemporary suggests that *dali*-giving should be classed under illegal gratification and both the giver and taker should be made liable to punishment. This to our mind, is taking a somewhat drastic view of the matter. While we strongly condemn the practice of giving and taking *dalis* and while circumstances are doubtless conceivable where the giving and taking of *dalis* would partake of the nature of illegal gratification, we must distinguish between ordinary cases of *dali*-giving and the more sinister forms of making presents. There can be no doubt that in spite of recent instances of successful enquiries into cases of corruption, official venality in certain subordinate branches of the public service is by no means dead. The best way to suppress it is by making it incumbent upon every village headman or other rural officer to give information to the District Magistrate of every case of corruption within his village, and Section 45 of the Criminal Procedure Code may be amended accordingly. The law should also be amended in order to make givers of bribes approvers, who may be granted a pardon on condition of their speaking the whole truth. At present it is only in Sessions cases that such pardon can be granted. The power to grant pardon should be extended to cases of illegal gratification. Lastly, there should be a peripatetic commission, headed by a vigilant officer like, say, the Hon'ble Mr. Maynard, with other equally energetic officers as members, ready to enquire at once into every case of official corruption. We do not mean that the members of this commission should not do their ordinary duties. What we mean is that the mere existence of such a commission will act as a valuable safeguard and deterrent. There is every reason to believe that Sir Michael O'Dwyer is as anxious to put down corruption, wherever it exists, as the best elements in the community. Is it too much to hope that His Honour will give the above suggestion the consideration it deserves?

The genesis of commercialism in the Punjab.

33. The following is from the *Panjabee* (Lahore), of the 14th July 1914:—

"The world is apt to be singularly unfair at times. Nothing is easier than to point the finger of scorn at the collapse of banking and industrial concerns in the Punjab and make it a peg on which to hang a long-drawn homily on the incompetence of the Punjabi and the depravity of his character. We have no desire to minimise, far less gloss over, the causes of the recent disaster. The published judgments of the courts of justice and the Liquidators' reports reveal only too clearly the dark and sinister aspects of the era of commercialism during the last decade in our province. What we want to point out is the fact that commercialism with the Punjab Hindus was not a matter of accident or of preference, but of stern necessity. In the Punjab, more than elsewhere, banking and industries on indigenous lines became the mainstay of a section of the people. Commercialism was imposed upon this province, not in imitation of the methods of the hustling west, but by the instinct of self-preservation inherent in man. This imposition, however, was too sudden; it dated from the passing of the Punjab Land Alienation Act by the Government of that brilliant but erratic Viceroy, Lord Curzon. That Act was a signal to the Punjab Hindus that henceforth they must turn their energies to channels other than agriculture which would be a close preserve for certain scheduled tribes. Commercialism in the Punjab was thus born in a hurry, though out of painful necessity, and no wonder it partook of some of the characteristics of a hurried innovation. Apart from the existence and activities of individuals distinguished neither for an excess of unselfishness nor an excess of scruples, but whom their general abilities pushed to the front, it is these peculiar circumstances of the birth of commercialism which largely explain the weakness of the links composing the chain of commercialism in the Province and its snapping at the jerk of a sudden crisis.

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"We have already said that the beginning of the craze for commercialism synchronised with the passing of stringent land laws to the prejudice of non-agricultural tribes. The truth of this statement is borne out by the fact that the birth of by far the largest number of limited companies dates from the passings of the Punjab Pre-emption Act, 1905, and the Amending Act of 1907 abolishing the so-called statutory agriculturist of the original Act. The effect of these measures was that the middle class Hindu, even though he had been hereditary occupier of land from times prior to the advent of British rule in the province, was disqualified from acquiring agricultural land in his ancestral villages from his neighbours, who happened to belong to the notified tribes. The saving grace of the original Act was thus taken away and all arguments of ancestral holding and hereditary agricultural holding and hereditary agricultural avocation were of no avail. A *bania* (this was the generic term for all Hindus) did not cease to be a *bania*, merely because he happened to own ancestral land—this was the accepted official argument. The cogent and well-reasoned plea for Hindu hereditary agriculturists put forward by Sir Mackworth Young was thrown to the winds. The policy has been going apace and it behoves both the Government and the leaders of public opinion to consider the effect of the operation of the Punjab Land Alienation Act with a view to finding a *modus vivendi* which, while amply securing the object of the Government, might relax some of the unnecessarily stringent provisions against the Hindus. Such an enquiry is all the more necessary at the present time in view of the partial closing of commercial and industrial avenues in the Province."

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5. Mrs. Besant and the Dean (*Panjabee*) 739

(b) *Home*—

6. India and self-government (*Zamindar*) 739
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8. Indians and their leaders (*Hindu*) ... ... *ib.*
9. Mrs. Besant's daily paper (*Panjabee*) 741
10. Conciliation and discontent (*Panjabee*) ... ... *ib.*
11. The duty of the Press (*Panjabee*) ... ... *ib.*
12. High prices of food (*Tribune*) 742

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

13. Patiala affairs (*Philosopher*, *Khalsa Samachar* and *Arya Patrika*) 742

IV.—KINE-KILLING.

Nil.

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14. Hindus and Hindu *Pujaris* (*Hindu*) 742
15. The *Rikabganj* Gurdwara affair (*Khalsa Akhbar*) 743
16. Government and the Sikhs (*Khalsa Akhbar*) ... 744
17. The Arya-Sikh controversy (*Khalsa Advocate* and *Khalsa Akhbar*) ... ... *ib.*

VI.—LEGISLATION.

Nil.

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VII.—GENERAL ADMINISTRATION.

(a) *Judicial*—

Nil.

(b) *Police*—

Nil.

(c) *Municipal and Cantonment affairs*—

18. The Cawnpore municipality and Hindus (*Akhbar-i-'Am*) 744

(d) *Education*—

19. His Honour on education (*Panjabee*) 745
20. Indians and educational service (*Tribune*) ... *ib.*
21. The supersession of Professor Sarkar (*Panjabee*) ... *ib.*
22. Indian students in England (*Jhang Sial*) ... *ib.*
23. The Hindu University (*Panjabee*) 746
24. Indians and their education (*Hindu*) ... ... *ib.*

(e) *Agriculture and questions affecting the land*—

Nil.

(f) *Railways and Communications*—

Nil.

(g) *Postal matters*—

Nil.

(h) *Miscellaneous*—

25. The *Paisa Akhbar* (*Observer*) 746
26. The *Dali* circular (*Afghan*) ... ... *ib.*
27. Release of Mr. Tilak (*Prophet*) 747

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH JULY 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 copies.
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
22	Desh	Do.	Dina Nath	Girdhari Lal	3,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
27	Shamsher-i-Qalam†	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 „

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH JULY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
35	Ahluwalia Gazette*	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
37	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
40	Azzia	Do.	Abdul Karim	Abdul Karim	...
41	Badr†	Qadian (Gurdaspur)	Muhammad Sadiq	Miraj-ud-din	1,100 copies.
42	Bharat	Jullundur	Sham Lal	Bindraban	500 „
43	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
44	Brahman*	Lahore	Pt Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 „
48	Falah	Do.	Abdul Rahman	Abdul Rahman	...
49	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
50	Ganga	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	...
51	Hakam	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 copies.
52	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
55	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
56	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
57	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
58	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
59	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
60	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
61	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
62	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
63	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
65	Musalman	Amritsar	Ilm Din	Ilm Din	500 „
66	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
67	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH JULY 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
68	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P, Wyllie	450 copies.
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
70	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
71	Philosopher	Do.	Sham Lal	Amin Chand	...
72	Punjab	Do.	Kishen Chand	Kishen Chand	...
73	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
74	Rajput Gazette	Do,	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
75	Rishi	Do.	...	Amar Nath	...
76	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
77	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
78	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
79	Shamsher-i-Qalam†	Lahore	Nur Ahmad	Nur Ahmad	...
80	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 copies.
81	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
84	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 „
86	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 „
87	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
88	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
89	Brahman Gazette*	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies
90	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
91	Mister Gazette*	Do.	Ali Bakhsh	Ali Bakhsh	100 „
92	Mohyal Gazette*	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
93	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
94	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
95	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
96	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
97	Adab	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies
98	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
99	Al Aziz*	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
100	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
101	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal B.A.	...
102	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 „
103	Arya Musafir*	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
104	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „

* Not received during the week.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH JULY 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED MONTHLY—*concluded.*				
105	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 copies.
106	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 „
107	Iqbal*	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
108	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
109	Jauhar*.	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
110	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
111	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
112	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
113	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copies.
114	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
115	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
116	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
117	Safir	Do.	...	Lachmin Narain	...
118	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
119	Shauq*	Lahore	...	Shauq Muhammad	...
120	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
121	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
122	Sulah Kul*	Montgomery	Fateh Chand	Fateh Chand	550 „
123	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
124	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
125	Temperance Guide*	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
126	Temperance Magazine*	Do.	Sant Singh	Sant Singh	...
127	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
128	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copies.
	TRI-WEEKLY.				
129	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
130	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	500 copies.
131	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
132	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
133	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
134	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 „
	MONTHLY.				
135	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...
136	Temperance Magazine*	Amritsar	Sant Singh	Sant Singh	...
137	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
138	Parbhat	Lahore	Yagya Dat	Charn Das	...

* Not received during the week.
† Temporarily ceased to exist.

I.—POLITICS.

(a)—Foreign.

The India Council Bill.

1. The following is from the *Observer* (Lahore), of the 18th July 1914 :—

"The summary rejection by the House of Lords of the India Council Bill is sure to create the deepest disappointment among all sections of India's thinking people. That Lord Curzon should have moved the rejection of the Bill and characterized the introduction of the elective element in the appointment of Indian members as a perilous and radically unsound innovation, was but expected from a person who, during the days of his Pro-Consulship in India, had created the bitterest resentment against his person and policy amongst all classes of his Indian subjects; but whatever Lord Curzon's justification for this recent anti-Indian coup of his, it would have been better if His Lordship had let the embers of the violent resentment he had created against himself die out. India can perhaps never forget the period of His Lordship's Viceroyalty, but his repeated blows to a people whom he has long left can only serve to keep alive the memory of a most reactionary and retrograde *régime* which were better forgotten.

* * * * * *

"The objection which bulked very largely in the speeches of those who supported the motion for rejection was the so-called autocratic character of the powers which the Secretary of State reserved for himself under the Regulations to be subsequently framed by him and his present Council. A perusal of the provisions of the Bill relating to the framing of Regulations, and the extension of the category of those acts with which the Secretary of State could deal on his own authority as secret matters, left, no doubt, an impression that the Bill as framed left almost a blank cheque in the hands of the Secretary of State, and required to be corrected by the addition of more statutory safeguards. But the fears expressed in regard to this aspect of the Bill by the official spokesmen of India were really imaginary. If any one is hit hard by the absolutism which the Secretary of State reserved unto himself, it is the Indian subjects of His Majesty; and in their interests it was of the utmost importance not only to provide for the effective representation of their voice in the deliberations of the India Council by enacting that at least one-third of the members shall be Indians, but also to stipulate that the constitutional safeguards surrounding the Secretary of State shall be real enough, and that no scuttling of them shall be permitted by the enlargement of the category of those matters which are labelled as 'Secret.' The reason of the opposition extended on this ground to Lord Crewe's India Council Bill by the European Chambers of Commerce in this country as well as by the official classes out here is, therefore, not intelligible, unless it be that the Civilian administrators of India are naturally afraid of the circumstance that a Secretary of State, exercising extensive and wide powers of control over the Government of India, may not perhaps in the present condition of bureaucratic rule in India be a desirable companion.

* * * * * *

"We are afraid that the agitation about the so-called absolutism of Lord Crewe in passing over the Government of India is highly exaggerated and partakes too much of the nature of fictitious overimportance of the Government of India. The latter was not directly or even indirectly affected by the Bill, which, but for the change involving the introduction of two Indian members, a change already inaugurated by Lord Morley, related only to the regulation of the constitution, business and procedure of the Secretary of State in Whitehall. Again, the charge of absolutism is not wholly true. We gather from Lord Morley's speech in the House of Lords that His Excellency Lord Hardinge had been consulted by Lord Crewe by means of private correspondence. The Viceroy of India is ultimately the true representative of the Sovereign in India, and though he is assisted by an Executive Council mainly manned by the members of the Civil Service, he occupies virtually the position of a Judge and arbitrator between the Indian subjects of His Majesty and the officers of the Civil Service who unfortunately have come to be regarded as the most formidable opponents of Indian aspirations and Indian claims. A consultation with the Viceroy was quite enough, and the complaint of the Civil Service of India that its representatives who almost constitute the Government of India were not consulted is, we are afraid, both unfounded as well as imaginary."

Indians in Canada.

2. The *Khalsa Akhbar* (Lyallpur), of the 10th July 1914, remarks that ever since the day when Maharaja Dalip Singh left the Punjab, the Sikhs have been the subjects of England and under the British flag. At the present moment they regard King George as their *Sirkar* and next to His Majesty honour Lord

Hardinge, who safeguards their rights and removes their complaints. If, however, for some reason known only to the Viceroy, the Sikhs are to be deprived of their rights and no heed paid to their complaints, then they can do nothing. Under Maharaja Ranjit Singh they were able to make their ruler act in conformity with their wishes, and if he refused so to act, they could have had him whipped with lashes. The Maharaja loved the Sikhs and his army, and on the field of battle the Sikhs considered him to be the pillar of their strength and the incarnation of victory. Now, however, as subjects of His Majesty the King Emperor they should not be forbidden free access to any part of the British Empire. But as a matter of fact several of the colonies are debarring them, simply because they are Indians. And the deputation that the Sikhs sent to the Secretary of State for India to represent these grievances was not received. When the deputation approached the Viceroy of India, His Excellency assured them that whatever could be done in the matter would be done. Nevertheless, Indians are not welcomed if they go to the British colonies. Even an ordinary merchant from Australia, Canada and New Zealand or even the United States of America is warmly welcomed in England and the authorities are prepared to hear any grievances he has to put forward; but the same consideration is not paid to Indians, whom the Government regards as step-sons. This indeed is only natural; blood is thicker than water. But the indifference shown by the Sikhs to these questions is deplorable in face of the noble efforts that are being made by Mr. Gandhi and Sardar Gurdit Singh.

The same paper in its issue of the 17th (received on the 20th July 1914, publishes an article headed "High-handedness of the Canadians." The Canadians, says this paper, have been putting forward all sorts of pretexts to make Sardar Gurdit Singh return with his ship. Moreover, by their own laws they ought to have paid the return passage of the Indians. They employed an obsolete measure to eject and ruin five hundred Indians and to humiliate India. Surely now it is the duty of the British Government to secure Indians their full rights as citizens of the Empire. The *Khalsa Akhbar* then refers to the present state of unrest in India; every one at the present time is discontented and has some grievance; the zamindars lose what they earn; the educated people in the country are dissatisfied because their educational qualifications are not duly appreciated. Education and honesty are not the only means of securing advancement. Further, the people do not possess the freedom in their own country that foreigners possess; they are treated like low-caste persons and are viewed with suspicion and contempt. It is a pity that while dozens of officers are deputed to report on the difficulties in obtaining recruits for the army no heed at all is paid to the important question of discontent, on which the prosperity of both rulers and ruled depends.

Lord Curzon's new *rôle*.

3. The following is from the *Tribune* (Lahore), of the 18th July 1914:—

"On Wednesday the salary of the Indian members of the Secretary of State's Council was the subject of a question in the House of Lords. An ex-Governor of Bombay seemed interested in the grant of a special allowance of £600 per annum to the Indian members. Lord Crewe was opposed to dealing piecemeal with matters embodied in the rejected Bill. Lord Curzon, while willing to have the salaries restored to their former level, was anxious that Indian public opinion should be considered carefully. It was by no means certain, he added, that the Indian appointees would welcome discrimination. Not long ago he appeared as an advocate of economy, although during his *régime* in India he had rigidly adhered to the policy of heavy taxation and lavish expenditure. Now we have him in the unexpected *rôle* of one who always respects Indian public opinion. Whatever surprises may be in store, none of these professions are likely to be translated into action if in a Conservative Ministry Lord Curzon is installed at Whitehall."

The South African settlement and after.

4. The following is from the *Panjabee* (Lahore), of the 21st July 1914:—

"The recent controversy in South Africa is closed. So far as the issues immediately involved in it went, it has been settled in a manner honourable to both sides. But the question which has been closed for the time being, so far as the Indians in South Africa are concerned, has to be re-opened by the Government of India, supported by the unanimous sense, of the people of India. For one thing the question in its ultimate form is sure to be opened by intending emigrants themselves, whether the Government and the people as a whole like it or not. It has already been opened in Canada, and although for the moment we have sustained a defeat, it is foolish to imagine that the defeat has closed the matter for all time. In South Africa itself the question will assuredly be opened sooner or later. As Mr. Gandhi said, the settlement cannot be final because all the issues have not been gone into. He might have gone further and said that the most important of all issues, that on which all others are based, has yet to be handled. It is the duty of the Government and the people of India to move while there is yet time, and to insist upon the Imperial Government addressing themselves to the solution of the question in circumstances which admit of calm deliberation, instead of waiting till another upheaval has taken place in some other part of the Empire and the real and fundamental issue has been clouded by extraneous circumstances. So far as the people of India are concerned, the question, as we have said, is one of national honour. It is also part of that problem of Indian equality which to the Indian is synonymous with the problem of national existence, and to the solution of which he has now for some time addressed himself with an earnestness and determination which nothing, we hope, will ever conquer."

Mrs. Besant and the Dean.

5. The following is from the *Panjabee* (Lahore), of the 21st July 1914 :—

"As expected, Mrs. Besant has come forward with a reply to the Dean's second letter. In the course of an article under the above heading, her new journal, the *Madras Standard*, writes :—

> 'The *Commonweal* has stated very frankly the admission of one error by its correspondent—the three names mentioned ; these were given to him by a medical student and were given falsely, whether unconsciously or deliberately it is impossible to say. The important part of the report, the opinions expressed, is accurate. This was not written for publication, but was contained in a letter written to a relative, and the writer, as the *Commonweal* pointed out, could have had no object in deceiving him. A gentleman present at the meeting has since confirmed the accuracy of the report. The Dean, who at first tried to slur over the first meeting, admits that the discussion was so heated that he adjourned the meeting, but says that no record was kept of the language used ! Now it is said that the women-patients of the hospital do not like to be attended by Indians, and that their defence found 'considerable support.'

"Between the Dean on the one hand and Mrs. Besant's paper on the other the position of the Indian journalist can scarcely be said to be enviable. He has nothing before him except a set of affirmations on one side and of negations on the other. Mrs. Besant's paper reported a meeting. The Dean first said little or nothing about the meeting, but said a good deal about some other meeting. On being further questioned he regrets that he kept no record of the language used at the first meeting, but he has no hesitation in adding that the report was 'grossly false.' Mrs. Besant rejoins that the most important part of the report, the opinions expressed, is accurate ; and that 'a gentleman present at the meeting has since confirmed the accuracy of the report.' Between these diametrically opposite versions how is the poor Indian journalist to choose ? Is it impossible for either the Dean or Mrs. Besant to publish the authentic statements of some of those who were present at the meeting over their own names ? The Dean, it is true, was himself present at the meeting and has given his own statement, but the accuracy of that statement has been challenged on the authority of 'a gentleman who was present at the meeting.' Surely there were others present at the meeting besides the Dean and 'a gentleman.' What have they got to say ? It ought not to be difficult to get some of them to say what really happened at the meeting."

(*b*)—*Home.*

India and self-government.

6. The *Zamindar* (Lahore), of the 17th July 1914, has a leader entitled "Self-government: Utilise the Municipal Committees." All India, says the paper, really wants self-government. The Congress and the League are unanimous in their demand for it ; and the reason for this is that every one feels that it is the only possible cure for the evils at present rife in the country. Some people profess to be opposed to it, but their demand for internal freedom in religious matters is in reality a plea for self-government. Every Indian, then, at least wishes to see autonomy in India. But how is this end to be attained ? Are Indians able to take the burden of self-government on their shoulders ? In this connection it would be well to look at the Municipal Committees, of which Indians are members and which exercise a certain control over the management of cities. Here a certain degree of self-government has already been granted to the Indians. But the latter have not taken advantage of the powers thus given them. If they had, then the Muhammadans of Lashkarpore and Lahore would never have

been insulted as they have been. When Indians do not utilise the rights which have been granted to them, how can they reasonably demand further concessions? If they cannot rule a city, they will never rule a country. Let them exercise the form of self-government they already possess in the Municipal Committees, and they will find that self-government on a large scale will soon follow.

Political agitation in India.

7. The *Millat* (Lahore), of the 17th July 1914, says that the views expressed by Mrs. Besant in her recent speech in London are likely to prove extremely dangerous both to India and the Indians. Until the enemies of the Press Act succeed in showing that that law has proved detrimental to the interests of the country, no sensible or clear-headed Indian should support them. The only advantage that would be secured by the repeal of the Press Act would be that foul-mouthed newspapers would be left unmuzzled to fill the political atmosphere of India with their poisonous vapourings. Further, when the country is divided as it is by various religious and social differences, the bestowal of self-government can only result in India's being left at the mercy of dakaits like Pindaris, Rohillas, Mahrattas, Afridis and Waziris. Mrs. Besant has also put forward several other demands besides that for self-government, which, if granted, will put the progress of the country back half a century. The *Millat* also takes exception to her remarks about the Arms Act and denies that this law is an indication that the Government has no confidence in the people of the country. For if Government had not trusted the Indians, then Indian soldiers and Indian Government *employés* would not have been allowed to possess arms. A country in which social and moral evils are rampant can scarcely be expected to make political progress. Can the poverty of India be removed by the grant of local self-government or by the repeal of the Press Act and the Arms Act? And yet these questions are constantly put before the people, merely to mislead them. The fact is that the political leaders simply desire to confuse the people by setting before them a disgusting picture of the poverty of the country and by conjuring up a political bogey, with a view to making illiterate people disturb the peace of the country. In reality, the increase in the number of splendid factories, buildings, phaetons, carriages and motor-cars and the enormous land-produce indicates that the country is really prosperous and anything but poverty-stricken. All the present difficulties are due to a number of selfish persons who are making a disturbance under a cloak of constitutional agitation; and this is also likely to be suppressed in the near future.

Indians and their leaders.

8. In its issue of the 17th July 1914, the *Hindu* (Lahore), criticizes the speech delivered by His Honour Sir Michael O'Dwyer in reply to the joint address presented to him by the Ludhiana Municipal Committee and the Local District Board. In this speech His Honour advised the Sikhs of the district to rely on their own "natural" leaders and to have nothing to do with agitators and their views. If His Honour meant by this that the people are to follow *raises*, *jagirdars* and title-holders, it is hardly likely that the people will agree with him, especially at the present time when India is just beginning to stand on its own feet. Those who dishonestly create misunderstandings and feelings of distrust in the minds of the people against the Government are undoubtedly nothing but short-sighted enemies of their country; but nevertheless it is not merely the right, but the duty of every sensible person to expose the weaknesses of their leaders and to make legitimate criticisms on administrative questions. His Honour and the other high authorities have no liking for such critics, and this want of confidence is due to the efforts of the toadies who do all they can to keep the officials in the dark as to the real state of affairs in the country. The *Hindu* also criticizes Sir Michael's suggestion that newspapers should cease to concern themselves with politics. The Press, it says, is the only medium through which the people can gain the political education to which every citizen has a right. In the present state of affairs it is true that the people enjoy peace, and will continue to reap its benefits, but it is doubtful whether under the Press Act they have the freedom of conscience which His Honour declares to be essential to the country's progress.

Mrs. Besant's daily paper.

9. The following is from the *Panjabee* (Lahore), of the 18th July 1914 :—

"According to a Madras telegram, Mrs Besant was on the 14th instant registered as owner, publisher and printer of the *Madras Standard*. Now that Mrs. Besant has decided to devote part of her time and of her great powers systematically to politics, she quite naturally feels the need of a daily paper to ventilate her views. We have no doubt the *Madras Standard* in her hands will become an even more useful organ of public opinion than it has been so far. The transfer of ownership of an Indian paper to an Englishman or Englishwoman would, under ordinary circumstances, have been matter for regret, but the circumstances in the present case are not ordinary, because Mrs. Besant has thoroughly identified herself with the national party. So long as the conduct of the paper is in her hands, it will to all intents and purposes be an Indian paper of advanced political views, just as the *Commonweal* has been for the last few months. We wish our contemporary every success in its new career."

Conciliation and discontent.

10. The following is from the *Panjabee* (Lahore), of the 18th July 1914 :—

"Referring to the rejection of the India Council Bill an Anglo-Indian journal writes as follows :—'If conciliation could have arrested disaffection and discontent, India would by this time have been the most contented country on the face of the globe. The history of the past thirty years has been one of a continuous and rapid succession of popular measures which have often gone more than half way towards meeting the popular demand.' If the writer really believes all this, he has mistaken his vocation. Journalism surely is not for him. The man who can honestly say that the history of the past decade—with its partition of Bengal, its officialisation of Universities, its deportations, its Seditious Meetings Act, its Press Act and Act for the Suppression of Associations, and last but not least, its Conspiracy Act, has been one of a continuous succession of popular measures, is, indeed, either wholly blind or is utterly incapable of distinguishing one thing from another. Doubtless there has now been a change of policy, and we have had a succession of measures of conciliation—especially since the Royal visit. Doubtless the expansion of the Councils which we owe to the genius of Lord Morley and of Lord Minto has, in spite of its drawbacks, been a great step forward. But is it the country's fault that part of the effect of these beneficent measures and of the change of policy has been neutralised by the company they have been made to keep? And can any one honestly say that so far as conciliatory measures have been resorted to they have gone in vain? Did the vetoing of the Punjab Colonisation Bill go in vain? Did the modification of the partition of Bengal go in vain? And coming to latter times, has the settlement of the Cawnpur affair gone in vain? That surely is not the verdict of responsible statesmanship. Nor is it the verdict of the man in the street. There is still a good deal of dissatisfaction, it is true: it must continue in one form or another so long as grievances remain; but the more dangerous forms of discontent have disappeared and in spite of the mad acts of a handful of fanatics the country is peaceful. Hope as well as faith have returned—hope as to the future of the country and faith in British statesmanship. All that is now needed is for the Government to encourage this hope and this faith by a steady development of the policy of conciliation as well as by repealing the restrictive measures which are utterly inconsistent with this policy and with England's mission in India."

The duty of the Press.

11. The following is from the *Panjabee* (Lahore), of the 18th July 1914 :—

"Subject to the above reservation we are in entire agreement with the remarks made by His Honour on the subject of the recent capture of dacoits. The remarks are worth quoting :

> "The success which has attended our efforts is a result of the hearty co-operation of the people with the authorities. A most notable instance is the gallant resistance of the inhabitants of Dhandari Kalan headed by Dhan Singh, Zaildar, to a band of dacoits till the arrival of the police. The village, as a whole, I am glad to announce, is being rewarded by the remission of a year's revenue and cesses amounting to over Rs. 3,000, and in addition to this, liberal rewards to individuals will be distributed hereafter. This, I hope, will make it clear that Government, while swift to strike, is also prompt to reward. I must say I should be glad to see the press, which devotes so much space to petty personalities, to sectarian or political controversies, give more prominence to incidents like that of Dhandari, which illustrate the life of the rural population and bring out the admirable qualities of pluck and perseverance shown by them and by the police."

"The action of the authorities in rewarding the villagers by the remission of a year's revenue and cesses as well as in distributing liberal rewards to individuals is in the highest degree commendable and we have no hesitation in congratulating the Government on it. We only wish His Honour could have avoided coupling political controversies with petty personalities in speaking of the press. Are political considerations less important than even the capture of notorious dacoits? However much one may agree with His Honour in thinking that the press should deal more with local topics which concern the everyday life of the people than it now does, nothing will ever persuade us that the press can with any advantage either to people or the Government give less importance than it does to political subjects."

High prices of food.

12. The following is from the *Tribune* (Lahore), of the 24th July 1914 :—

> "It was officially believed for some time past that the high prices of food was a movement beneficial to the Indians since more than 50 per cent. of them were agriculturists and grew food grains. But the question of the cost of agricultural labour was almost wholly ignored in arriving at this view. We read in a Bombay paper that Mr. Mountford, Collector of Poona, in his official report on the condition of labour, refers to the dearness of labour and the cost of cultivation. He writes :—
>
> "There is little chance of the price of grain ever reaching the low price of former years, and the generar result will be that high prices will prove the rule and not the exception of future years, until, if ever, out labour supply is restored and equals the demand. There is, however, no sign that the industrial activity thas has sprung into life in the last decade will tend to subside. It is likely on the other hand to expand, and a it will draw off labour from the fields crops will cost more to raise.
>
> "The high prices have come to stay and the cost of living, as well as the cost of production and labour, must continue to rise. But what about the income of people whose salaries were fixed at a time when commodities cost from 60 to 100 per cent. less? It can no longer be assumed that the people of India have benefited by the high prices movement. What is true is that it has made the position of clerks and others having a fixed low income under an old scale extremely miserable."

III.—NATIVE STATES.

Patiala affairs.

13. The *Philosopher* (Lahore), of the 14th July 1914, discusses the arrest and trial of Raunaq Ram in Patiala State. It is difficult to see how the British Government can very well refrain from interfering in the affair. It is true that His Highness has been given absolute power over his own subjects, but surely Government will not permit him to make an utterly unjust use of that power. The Maharaja is acting in direct contravention of the religious freedom which is the distinguishing mark of this twentieth century.

The *Khalsa Samachar* (Amritsar), of the 16th July 1914, publishes a communication from Ganesha Singh justifying the prosecution of Lala Raunaq Ram and urging the Sikhs each to contribute what he can towards helping the Chief Khalsa Diwan to conduct the case and to force the Diwan to appoint a sub-committee of capable Sikh gentlemen for the purpose. The Aryas are leaving no stone unturned in their efforts to secure Raunaq Ram's acquittal, and the slightest indication of apathy on the part of the Sikhs will embolden them to publish other books of a similar nature.

The following is from the *Arya Patrika* (Lahore), of the 18th July 1914 :—

> "The British Government has given protection to Rulers of Native States against internal commotion and foreign invasion, and hence the subjects and aristocracy have not the same powers of deposing a cruel and tyrannical ruler as they possessed when the Pax Britannica had not secured peace and security in the country. The inference is that it was never intended that the Indian princes should wield autocratic powers or have absolute authority over the life and property of their subjects; they cannot deprive them of the fundamental rights of civil liberty and religious toleration. The universal principles of good government which the march of civilization has imposed upon all rulers in civilised countries are binding upon the Indian princes, and it is, we submit, the duty of the Suzerain Power to interfere in cases like the present. We therefore respectfully but strongly appeal to the enlightened Head of the Punjab Government and to our sympathetic Viceroy that they be pleased to move the Patiala Darbar to drop the State prosecution and release the accused and leave the *Tat Khalsas* to prosecute them, if so advised, in British Courts which command the confidence of both parties. We may note that the book in question was printed and published in British territory.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindus and Hindu *pujaris*.

14. The *Hindu* (Lahore), of the 13th July 1914, publishes "A letter addressed to the young men of the Punjab" from Lala Sagar Chand, who is at present residing in London.

In England, says the writer, there are schools known as Sunday Schools where the sons and daughters of the poor receive free education. Similar schools could easily be established in India, where there are thousands of temples full of useless idols. Let the Hindus put these idols up to auction and spend the money thus realised on the welfare of the community. The French, who are far ahead of the English now in civilisation, have given up all forms of prayer and have driven their missionaries out of the country, with the result that the latter have gone to America, Japan, China and India where they propagate Christianity. The Hindus should follow this example and expel their *pujaris* (worshippers in temples) out of the country. This will prove beneficial in two ways; in the first place, India will be rid of those who always try to place obstacles in the way of progress, and, secondly, these *pujaris* will then go to propagate Hinduism in foreign countries.

The *Hindu* says that some readers of the paper may very possibly feel offended at the tone of this letter. But the intention of Lala Sagar Chand in thus addressing his countrymen is not to falsify or controvert the views or the religious feelings of the Hindus, but rather to urge them to make progress and to realise their communal needs. The remarks of Lala Sagar Chand need to be reviewed with a calm and dispassionate mind. The suggestion that the *pujaris* of India should be transported was not made in order to ridicule or injure the feelings of the Sanatanists. The Lala's real meaning was that the *pujaris* could do more useful work than they are doing at present, and that arrangements might be made for giving religious instruction in temples.

The Rikabganj *Gurdwara* affair.

15. The *Khalsa Akhbar* (Lyallpur), of the 10th (received on the 14th) July 1914, publishes a telegram sent to the paper by an association of Sikhs in Stockton, California, United States of America, begging that the entire property of the Rikabgang *Gurdwara*, which has been "interfered with," may be restored.

Commenting on this telegram, the *Khalsa Akhbar* says that the announcement made by Government in connection with the *Gurdwara* affair cannot be considered final. Those Sabhas and associations which hold that all agitation should be given up now that the matter has been decided are wrong. The Chief Commissioner has tried to get his own way in the matter by overawing the ~~Sikhs, but it must not be forgotten~~ that silence can never be maintained in religious affairs. The paper reminds the Sikhs that the agitation carried on by the Bengalis in connection with the partition question eventually proved successful.

The same paper in its issue of the 17th (received on the 20th) July 1914, publishes an article headed "The Rikabganj *Gurdwara*: will the Sikhs allow insults to be offered to their community?" Referring to the *communiqué* issued by the Chief Commissioner of Delhi in connection with the above *gurdwara*, the paper says that the so-called extremists among the Sikhs possess sufficient power not to be silenced by *communiqués* and the exasperation of the authorities. The Chief Commissioner's declaration that the wall will not be allowed to remain in its present position is tantamount to opposing the dearest wishes of the Sikhs and to interfering with their religious freedom. A glance at the numerous letters and telegrams received in the Chief Commissioner's office will prove that the Sikhs who do not wish the wall to be demolished are easily in the majority. The meeting held at Amritsar on the 3rd May was convened by two or three persons only and was calculated to land the Sikhs in darkness. The Chief Commissioner has characterised those who are struggling on behalf of their religion as extremists. In these days every one is called an extremist who emphatically expresses his real opinions and feelings in public and who cannot put up with any interference with his religion. Now-a-days people say that the essential part of a religion is to praise the authorities and support them in everything; and those who do not accept these views are put down as extremists. If the Chief Commissioner frowns at people of this sort, they will be torn in pieces by others, with the result that the people will call the extremists traitors and murderers. The so-called extremists, however, only desire that the amicable relations prevailing between Government and the Sikhs may not be compromised. If the Chief Commissioner will make a tour through the villages in the Punjab, he will find that the zamindars grimly talk of Government not acceding to their request in connection with the *gurdwara* wall. The Chief Khalsa Diwan by siding with the authorities has endeavoured to impart a colour of justice and impartiality to what the latter have done, and has attempted to throw a veil over their high-handed action. The paper announces that a big public meeting will be held at Amritsar to prove to the Chief Commissioner and others that thousands of persons do not approve of the Chief Commissioner's *communiqué* and disagree with the opinions expressed by the Chief Khalsa Diwan.

Government and the Sikhs.

16. The *Khalsa Akhbar* (Lyallpur), of the 17th (received on the 20th) July 1914, contrasts the treatment accorded by Government to the Muhammadans with that received by the Sikhs. The authorities have listened to Muhammadan complaints on the subject of the Laskarpore Mosque and seem likely to restore it to its old owners. The Sikhs, however, are not so fortunate; all their complaints are disregarded and the right of making alterations in their religious places reserved for Government. Will not Government deign to listen to the wishes of the Sikhs with regard to the Rikabganj *Gurdwara*?

The Arya-Sikh controversy.

17. The following is from the *Khalsa Advocate* (Amritsar), of the 18th July 1914:—

> "When we had finished this article, we came across a letter published by Mahatma Munshi Ram in the *Parkash* of the 14th instant. We admire the spirit of the article but we know the ideas expressed by the Mahatma are not apparently shared as yet by his friends. If they really share his views let them send a memorial to the Government to suppress the mischievous book called the *Khalsa Panth ki Haqiqat*, and at the same time let them request Raunaq Ram and his companion to send in written apologies. If they succeed in doing so much the Sikhs, we think, will begin to believe them. This indication on their part will secure for them the co-operation of the Sikhs in examining the other tracts of a similar nature. If any of the other tracts are found similarly condemnatory let them be reported to Government for suppression. We will go a step further and suggest that the international board combine to prosecute any author of either community on all similar occasions. But the Sikhs being the aggrieved party in the present case would hesitate to join Mahatma Munshi Ram and his friends till they have seen that the book *Khalsa Panth hi Haqiqat* is really forfeited to Government and that the authors have been punished by the court or have clearly apologized to the Panth."

The *Khalsa Akhbar* (Lyallpur), of the 17th (received on the 20th July) 1914, refers to the split between the Aryas and the Sikhs caused by the publication of Raunaq Ram's *Khalsa Panth ki Haqiqat*. The Aryas are trying to justify their conduct in helping the accused by urging the plea that the Sikhs had written more than one book against the Aryas. If this is really the case, then why do they not prosecute the writers of those books and so put a stop to all similar attempts in the future to wound the feelings of another community? If the publication of the *Khalsa Panth ki Haqiqat* was in any way wrong, then the Aryas have no right blindly to help the authors. Both communities are aware that the dispute can only be settled by the British Government. Probably the latter is awaiting the decision of the case in Patiala State before deciding whether the book is to be confiscated. The paper then condemns the Editor of the *Loyal Gazette* for his gross attacks on the Aryas, which show, it says, that he has never grasped the fundamental teachings of the Sikh religion he professes to support. Aryas are human beings, and such attacks are very insulting; and now that proceedings have been begun against Raunaq Ram, the Sikhs have no reason to complain.

VII.—GENERAL ADMINISTRATION.

(c)—*Municipal and Cantonment affairs.*

The Cawnpore Municipality and Hindus.

18. The *Akhbar-i-'Am* (Lahore), of the 22nd July 1914, announces that the municipal authorities of Cawnpore now propose to demolish the temple of a Hindu goddess in the city. The stir caused by the destruction of the Muhammadan mosque has now died down, and the Cawnpore municipality

has hit on this new plan to injure the feelings of the local public. Hindus now-a-days are very indifferent to their religion, but nevertheless the Cawnpore authorities will be well advised to give up this new idea. It is highly injurious to spread unrest in the country, and the authorities in Cawnpore should avoid acting in a manner that cannot fail to cause widespread dissatisfaction.

(*d*)—*Education.*

His Honour on education.

19. The following is from the *Panjabee* (Lahore), of the 18th July 1914 :—

"We wish we could say the same thing of Sir Michael O'Dwyer's remarks on education. Speaking of the healthy rivalry that exists among the several educational institutions at the place, His Honour said :—'After all in education quality, not quantity, should be your aim.' We wholly differ from this view, and in this matter we claim to speak on behalf of the whole community, both Hindu and Muhammadan. Important as quality is, everybody who is familiar with the actual state of education in the country will attach even greater importance to quantity to-day. To make quality the aim in education would be to do grievous injustice to the ignorant millions who by their taxes maintain the Government and who for the most part produce the wealth that the upper classes consume. The first duty of the Government decidedly is to give the rudiments of education to the general body of the people, and the first duty of the educated community and the so-called upper classes generally is to insist upon the Government doing this."

Indians and educational service.

20. The following is from the *Tribune* (Lahore), of the 21st July 1914 :—

"The grievance of Indians in the matter of the educational service of their own country is by no means new or difficult to realize. It was urged only lately before the Public Service Commission in a clear and convincing manner. Mrs. Annie Besant is the latest to take it up in her inimitable manner. In the course of her remarkable lecture on 'India's plea for justice' delivered in London she referred to the position thus :—

"You find a young man, fresh from the University, a young Englishman, brought over to a college and put over the heads of all the Indian seniors, who remain as assistant professors, while he is made professor over their heads. Do you think they do not feel when they are thus superseded in their own country and among their own people? No post of the higher educational service is open to any Indian unless he comes over here for his education. The Imperial Service must always have England as the door into it for the English and Indian alike. However educated a man may be, however splendid his qualifications, unless he has come over here to one of your Universities he is obliged to remain in the Provincial Service, with smaller pay and different social position."

"The anomaly of old and distinguished Indian educationists being placed, in the matter of position and emoluments, under graduates of British Universities fresh to this country is clearly one deserving of removal, in justice to professors of Indian qualifications. But Mrs. Besant is probably not aware that in the Punjab even Indian graduates of British qualifications are not placed on a par with their British colleagues, and have to rest content with a post in the Provincial Educational Service as distinguished from the Indian Education Service. There is not the slightest reason apparent to the lay public why this should be so, and the sooner Government knocks this curious anomaly on the head, the better for all concerned."

The supersession of Professor Sarkar.

21. The following is from the *Panjabee* (Lahore), of the 23rd July 1914 :—

"A case of graver injustice to Indian talent it would be difficult to think of. And every argument that is employed to defend the injustice only proves it to be more indefensible. We can only hope the Government of India will yet intervene and do that justice to Professor Sarkar and through him to his countrymen to which they are clearly entitled."

Indian students in England.

22. Under the heading "Indian students in England," the *Jhang Sial* (Lahore), of the 21st July 1914, declares that England at least might treat Indians sympathetically even if the western countries shut their doors to them. The medical students of England are complaining more and more against Indian students, and now an article has appeared in the *Commonweal* which cannot but prejudice people against them. The article in question alleged that Indian students are in the habit of leaving England with debts unpaid. There seems to be a class of

persons in Europe who are deliberately trying to stir up hatred against Indians; and responsible people must see that such attempts are frustrated at the very outset.

The Hindu University.

23. The following is from the *Panjabee* (Lahore), of the 23rd July 1914 :—

"At the same time there will be a general feeling of regret that the Lieutenant-Governor and not the Viceroy is to be the Chancellor of the University. It is true that except in Calcutta, the circumstances of which are peculiar, every university in the country has for its Chancellor the head of the Local Government. But the very consideration which justifies a departure from this rule in Calcutta would equally have justified a similar departure in the case of both the Hindu and Moslem Universities. It cannot be denied that both these Universities are all-India institutions. Sir Harcourt Butler himself states that the Hindu University will be 'Imperial' in the sense that it will admit students from all parts of India. It is possible to go further and add that the very name Hindu University as well as the object which its promoters have in view must necessarily make the University anything but a local institution. Nor is this the only objection to the proposal. In the case of a University which, however the fact may be concealed, owes its origin to a sense of the inadequacy of the existing official Universities, nothing is more essential than that it should be free from official control of the ordinary type. With the Lieutenant-Governor, who is usually a member of the Civil Service and is the head of a Government dominated by civilian ideas, as its Chancellor the prospects of such freedom in the case of the Hindu University are indeed remote. Sir James Meston may be a civilian of the new school and may have broad ideas and liberal sympathies. Not all his successors will be like him."

Indians and their education.

24. The *Hindu* (Lahore), of the 22nd July 1914, publishes another "Letter to the young men of the Punjab," from Lala Sagar Chand. The writer is strongly opposed to the sort of education imparted to students in Indian schools. The present system turns them into clerks, shatters their health and ruins their characters. In India the people of the country have no say in educational questions, which are entirely in the hands of Government. The progress of Japan is mainly due to the fact that education in that country is a national affair If Indians were to start schools in London would any Englishman send his boys to be educated in those schools? On the other hand, whenever "the most base-born of the missionaries comes to die in this country, the people promptly lick his boots and send their boys to his school for education." The writer has often heard missionaries remark in their speeches in England that the best way to convert the heathen of India is to teach them from infancy to look askance at their own religion.

(*h*)—*Miscellaneous.*

The *Paisa Akhbar.*

25. The following is from the *Observer* (Lahore), of the 18th July 1914 :—

"It has really pained us to read in the *Paisa Akhbar* that a class of people has arisen in the country who have taken upon themselves the mean task of addressing abusive and insulting communications of an anonymous character to the editors of leading journals in the Punjab. Whatever our personal differences with the Editor of the *Paisa Akhbar*, it can not be denied that Maulvi Mahbub Alam has ever advocated sane counsels of moderation and self control, and that his place among the vernacular journalists of India is by no means an unimportant one. It may be that Maulvi Mahbub Alam has at times failed to catch the spirit of the hour, or to give expression to grievances which are genuine and widespread, or has tenaciously clung to public men from whom the general Muslim public has long since reeled off; but this is no reason why he should be abused and insulted. As a matter of fact being conscious that his paper is losing in popular estimation, he has himself invited suggestions for improvement, and the best way of pointing out to him the defects he labours under would be to draw his attention to them; but to resort to vituperation and calumny is opposed to all good taste, and we appeal to the proverbially good sense of the Muslim community to exert its influence in the direction of putting an end to disgraceful practices of the kind in future."

The *dali* circular.

26. Referring to the circular recently issued by the Punjab Government on the question of the reception of *dalis* by Government officials, the *Afghan* (Peshawar), of the 12th (received on the 20th) July 1914, says that one of the causes

which has led to the estrangement between rulers and ruled in India is that orderlies invariably demand gratuities from gentlemen wishing to call on high officials, and refuse them admittance until the demand is granted. The result is that no one visits an official unless absolutely obliged to do so. This state of things might be rectified if Deputy Commissioners and other officials fixed two or three days in the week on which the people might have free access to them.

Release of Mr. Tilak.

27. The *Prophet* (Lahore), of the 10th (received on the 18th) July 1914, deplores the fact that no meeting has been held in the Punjab, not even in Lahore, to offer a welcome to Mr. Tilak on the occasion of his release. This is probably due to the fact that the Punjab bears no love towards literature. Indeed, a man is likely to be thought guilty of sedition who "takes the lead in serving his country."

P. C. VICKERY,

Second Asst. to the Deputy Inspector General of Police,
C. I. D. and Railways, Punjab.

Panjab Government Branch Press Simla—30-7-14—No. 33—175—H. L. S.

which has led to the estrangement between rulers and ruled in India : th one has invariably demand gratuities from gentlemen wanting to call on officials, and refuse them admittance until the demand is granted. The re is that no one visits an official unless absolutely obliged to do so. Th state of things might be remedied if Deputy Commissioners and other offi fixed two of the 6 days of the week on which the people might have access to them.

Release of Mr. Tilak.

17. The Punjabee (Lahore), of the 19th July, [illegible] from the 15th July [illegible] deplores the fact that no meeting has been held in [illegible] the Punjab, not even in Lahore, to offer a welcome to Mr. Tilak on the occasion of his release. This is probably due to the fact that the Punjab bears no love towards [illegible] is likely to be [illegible] of a [illegible] who [illegible] country."

P. C. [illegible]

Senior Asst. to the Deputy Inspector-General of Police,

C. I. D., Punjab.

[Confidential.]

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PUBLISHED IN THE PUNJAB.

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o.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
22	Desh	Do.	Dina Nath	Girdhari Lal	3,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
27	Shamsher-i-Qalam†	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
30	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 „

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 1st AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
31	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
32	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
33	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
34	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
35	Ahluwalia Gazette*	Do.	Lehna Singh	Lehna Singh	500 „
36	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
37	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
38	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
39	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
40	Azzia	Do.	Abdul Karim	Abdul Karim	...
41	Badr†	Qadian (Gurdaspur)	Muhammad Sadiq	Miraj-ud-din	1,100 copies.
42	Bharat	Jullundur	Sham Lal	Bindraban	500 „
43	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
44	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
47	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 „
48	Falah	Do.	Abdul Rahman	Abdul Rahman	...
49	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
50	Ganga	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	...
51	Hakam	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 copies.
52	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
55	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
56	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
57	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
58	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
59	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
60	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
61	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
62	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
63	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
65	Musalman	Amritsar	Ilm Din	Ilm Din	500 „
66	Nasim-i-Hind	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
67	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 1st AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded*.				
68	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 copies.
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
70	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
71	Philosopher*	Do.	Sham Lal	Amin Chand	...
72	Punjab*	Do.	Kishen Chand	Kishen Chand	...
73	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
74	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
75	Rishi	Do.	...	Amar Nath	...
76	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
77	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
78	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
79	Shamsher i-Qalam†	Lahore	Nur Ahmad	Nur Ahmad	...
80	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 copies.
81	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
84	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 „
86	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 „
87	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
88	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
89	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
90	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
91	Mister Gazette‡	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
92	Mohyal Gazette‡	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
93	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
94	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
95	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
96	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
97	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
98	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
99	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
100	Al Burhan§	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
101	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal B.A.	...
102	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 „
103	Arya Musafir§	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
104	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 1st AUGUST 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded*.				
105	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 copies.
106	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
107	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
108	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
109	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
110	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
111	Jauhar§	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
112	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
113	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
114	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
115	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copies.
116	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
117	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
118	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
119	Safir	Do.	...	Lachmin Narain	...
120	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
121	Shauq§	Lahore	...	Shauq Muhammad	...
122	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
123	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
124	Sulah Kul§	Montgomery	Fateh Chand	Fateh Chand	550 „
125	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
126	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
127	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
128	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
129	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
130	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copies.
	TRI-WEEKLY.				
131	Khalsa Sewak	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
132	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	500 copies.
133	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
134	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
135	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
136	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 „
	MONTHLY.				
137	Punjabi Surma	Lahore	Dharm Dev	Dharm Dev	...
138	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
139	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
140	Parbhat	Lahore	Yagya Dat	Charn Das	...
	MONTHLY.				
141	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—*Foreign.*

The Austro-Servian war.

1. Writing on the subject of the Austro-Servian dispute, the *Zamindar* (Lahore), of the 30th July 1914, remarks that if war is declared it will not be confined to Austria and Servia alone, but will be a universal war in which all the great empires of Europe will be involved; for having partitioned Asia and Africa, they have no hunting grounds left, and will now descend into the arena and hunt each other. The result of it all will be that the giant which has so far been ruining Asia will now be engaged in ruining himself; the materials of war which have so far been used to destroy Orientals will now be employed in the destruction of Europeans. In time to come the world will find that the same causes were at work as in the day when the Babylonian Empire received its death-blow and the glory of Nineveh shone no more.

The Suffragettes.

2. Discussing the suffragette question in England, the July number of the *Zarif* (Lahore), says that the *Illihad* (? *Illahad*, United Provinces) suggests that an Iblisganj (city of devils) should be founded for the suffragettes in the same way that Akbar founded a separate city for prostitutes entitled Shaitanpura (city of Satan). The *Punch* (?), makes another suggestion, namely, that the Kabuli Pathans, who at present live in Calcutta, where they are a great nuisance, should be sent to England "to administer to the suffragettes such a sound cudgelling that all their enthusiasm will escape from their noses." The *Colonel Bahadur* remarks that these hot-headed women might profitably be sent to Rampur, the gay persons of which locality will succeed in bringing them to their senses. But the *Zarif's* own suggestion is that Government should send ships full of these women to India and fix their prices according to their beauty. This will enable Government to make a good deal of money. The paper finally remarks that the best thing for the Government to do in the matter is to call back to London the Sikhs who have gone to Canada but have been forbidden to land there.

Indians in Canada.

3. The *Loyal Gazette* (Lahore), of the 19th (received on the 22nd) July 1914, says that the rejection of the appeal brought by the Hindus on board the *Komagata Maru* before the Supreme Court of Canada has caused great disappointment in India. The result of the appeal makes it clear that the Canadian authorities will never permit Indian immigration until the Government of India and the Imperial Government compel them to do so; and the Government of India must be considered responsible for the widespread disaffection and unrest in India which are bound to be the result of this decision if they adopt an attitude of indifference and fail to act in the matter.

The *Desh* (Lahore), of the 26th July 1914, publishes a poem in Urdu by Lal Chand, *Falak*, entitled "The painful farewell of the Indians." The writer pictures the deported immigrants calling the Canadian Government selfish and tyrannical on account of the severity with which the authorities have treated them in refusing to allow them to land. The Chinese and Japanese are fearlessly landing in Canada, and it is the helpless Indians alone who have been ordered to return to their native country. The poem goes on :—

"O arrogant Canadians ! One day will we humble you,

"Though now we admit defeat and leave your shore.

* * * * * * * *

* * * * * * * *

"Oh tyrant ! Every act of your oppression shall be converted into lightning and fall upon the Indians.

* * * * * * * *

* * * * * * * *

"We go away in grief, because these hardships are being practised on us in the presence of the British Lion."

In a note entitled "The pitiable condition of the passengers on board the *Komagata Maru*," the *Zamindar* (Lahore), of the 23rd July 1914, publishes the purport of Reuter's telegram of the 20th instant from Ottawa, with the comment that it seemed surprising that hungry Indians possessing no arms had ventured to attack the Canadian Police. A later telegram, however, addressed to the *Khalsa Akhbar* from Vancouver, disclosed the true state of affairs. It said :—

"Four hundred armed Police sepoys made an unsuccessful attack on the passengers on board the ship *Komagata Maru* at midnight. The number of Indians killed and wounded is not known. Several thousand armed soldiers were ordered to kill unarmed Indians. No parallel instance of similar cruelty can be found in the history of mankind."

The *Zamindar* also reproduces the telegram sent by the *Khalsa Akhbar* to the Viceroy on the receipt of this news, and expresses the hope that His Excellency will act as he did in the case of South Africa and advise the Canadian Government to abandon their policy of injustice towards Indians.

The same paper in its issue of the 29th July 1914, asserts that the failure of Sardar Gurdit Singh's enterprise shows that the despotic authorities in the Colonies regard the Queen's Proclamation of 1858 as so much waste-paper. Indian journalists are constantly being accused of disseminating unrest and sedition, but a critical examination of the causes of unrest shows that the real responsibility rests on the people who try to deprive Indians of their rights as citizens of the British Empire. The least sign of unrest in India is immediately labelled as sedition, in spite of the fact that India is being influenced by the same economic changes that are at work in England. The dissatisfaction that the failure of Gurdit Singh's enterprise has caused in India can only be removed by just interference on the part of the British Government, and not by any application of the Press Act.

The following is from the *Panjabee* (Lahore), of the 28th July 1914 :—

"The Toronto correspondent of the *Times* is responsible for the statement that seven Hindus belonging to the Indian Colony at Vancouver have taken passages on the *Komagata Maru*, declaring that they are going to India to assist in spreading the revolutionary movement. The statement can only be dismissed as a canard. There is nothing to show that the Indians in Canada do not know what everybody else does, that there is no revolutionary movement in India, and that in this matter of the treatment of Indians in the Colonies, in particular, the Government and the people of India are of the same mind. We are inclined to attach greater importance to the statement made by the *Standard's* Ottawa correspondent, that a Conference of representatives of the Dominions and Home Ministers to deal with the whole problem is likely to take place shortly at Montreal. Such a Conference has long been felt to be needed, though, if it is held, its scope must, we think, be larger. The Indian problem is essentially identical in all the self-governing Colonies, and from other points of view also it is desirable for the Empire as a whole to evolve a common policy in this matter. Such a Conference, moreover, should not be held either at Montreal or any other Canadian or Colonial city, the very atmosphere of which is unsuited to calm and dispassionate deliberation, but at London, and it is absolutely essential that the people of India should be suitably and directly represented at the Conference."

The following is from the *Tribune* (Lahore), of the 25th July 1914 :—

"It is not known what support the Government of India gave to Punjabis in Canada, and we hope they have not been left to be dealt with in any manner that the Canadian Government thought fit. If a party of Japanese or Chinese had gone to Canada under the same circumstances, is it possible that their Government would have left them in the cold without recalling them if they were wrong and without pleading on their behalf if they were right? If the Government of India considered the venture of Gurdit Singh and his party as wrong or foolish, it could at least have told them so openly and recalled them back to India, so that the humiliation of a forced deportation involving considerable loss of prestige to Indians would have been prevented."

The King's speech.

4. The following is from the *Panjabee* (Lahore), of the 25th July 1914 :—

"If the King's action in summoning a Conference of representatives of all parties to meet at Buckingham Palace and discuss the Irish situation took everybody by surprise, his speech in opening the Conference appears to have caused no less surprise. * * *

Both those who are condemning the speech and those who are loud in their approval of it are looking at it from a purely party point of view. The Unionists are elated at the fact that the King has taken Ulster seriously and that he has not dismissed the talk of civil war as a party cry and the war preparations in Ulster as a hoax. The Liberals are disconcerted at the fact that the King has allowed himself to fall into what they had until a few weeks ago affected to regard as a Tory trap. The part of the speech which has particularly annoyed them, says Reuter, is that in which the King says: 'The cry of civil war is on the lips of the most responsible and most sober-minded of my people.' Yet only a little reflection shows that the remark is as expedient as it is true. It would not have been either expedient or true some months ago when the Liberal leaders had for party reasons been affecting to ignore the preparations in Ulster and the Nationalists had not yet thought of raising a counter volunteer corps. But during the last few weeks the situation has entirely changed. The Nationalist volunteers now number only a little less than 150,000, and Mr. Redmond has formally identified himself with the movement. The most responsible Liberal journals have voiced the anxiety and alarm which the growth of the two hostile armies has inspired in them, and even the Prime Minister and his colleagues have given up talking of the Ulster movement in the light manner that was the fashion some time ago. Ulster has in the face of the Government and the country supplied herself with arms and ammunition, and at the time when the King intervened everybody felt that civil war was almost in sight. At such a time for the King to have imitated the language of irresponsible party journals and said that Ulster was indulging in a big hoax would have been extremely unwise. For one thing there would have been no excuse for the royal intervention if the situation had been less desperate. The King was, indeed, bound to speak as a Liberal, so long as the Liberal Government was in power, but this did not surely preclude his taking note of facts within the knowledge of everybody."

Self-government for the Philippines.

5. The following is from the *Observer* (Lahore), of the 25th July 1914 :—

"The Philippines are certainly not as advanced as the Indian subjects of His British Majesty and yet the American Government has thought it expedient to essay the experiment of granting them a measure of self-government. We have every hope that this transmarine analogy will not fail to impress the rulers of India, and that they will also ere long take steps for the realisation of that dream of provincial autonomy foreshadowed in the famous despatch of Lord Crewe The educated classes of the country have been electrified by the new conceptions of 'no taxation without representation' learnt from the West, and the personal domination of a class of Civil Servants, wielding extensive and almost unfettered powers is becoming intolerable. The association of the people of India on a wider scale with the administration of the country is day by day becoming a problem of great moment, and upon its right solution in time will depend the contentment and happiness which have been the boast of the *Pax Britannica*."

The India Council Bill.

6. The following is from the *Tribune* (Lahore), of the 28th July 1914 :—

"It must be conceded that India has not spoken with one voice in this controversy. The opponents of the Bill in the House of Lords were able to quote the *Bengali*, the *Bombay Chronicle*, and even one of the delegates (Mr. Jinnah) as having declare themeselves against the measure as a whole. Mr. Jinnah tells me that it was not his intention in the statement he made to the *Times* some weeks ago to condemn the principle of the Bill, but I must say, after perusing the document again, that he had more to say against it than he had to say for it. Not until Lord Curzon's hostility was openly avowed did the congress delegates declare themselves definitely in favour of the Bill. Probably no one supposed that it was in danger of being thrown out altogether until the ex-Viceroy gave notice of a motion to reject the second reading. So long as there was some chance of the Bill going through, Mr. Jinnah and his colleagues were doubtless justified in discriminating between its good and its bad parts. Their criticism was, of course, based upon exactly opposite reasons to those which actuated Lord Curzon and his friends, but the enemies of the Bill in the House of Lords found quite enough material for their purpose when they wanted to quote Indian opinion as being opposed to the Government proposals."

Gurdit Singh's defeat.

7. The following is from the *Tribune* (Lahore), of the 28th July 1914 :—

"The special cablegram in the *Pioneer* gives some idea of the Canadian and British speculations on the effect in this country of Sardar Gurdit Singh's defeat. It appears that seven Hindus belonging to the Indian Colony at Vancouver have taken passages on the *Komagata Maru* 'declaring that they are going to India to assist in spreading the revolutionary movement.' We cannot say whether the Toronto correspondent of the *Times* has any justification for spreading this alarmist report. But we cannot help asking why, notwithstanding the seriousness of the 'declaration,' Reuter has made no reference to it. Or it may be that the Toronto correspondent of the *Times* merely means to keep the

Government of India forewarned of the possible activities of those Indians who are returning home in great disappointment. The *Montreal Herald* however appears to have been circulating similar reports on the strength of certain statements said to have been made to a press representative by Dr. Sundar Singh, editor of the Sikh paper called the *Sansar*. This last named paper quotes a report of the interview in the *Herald* along with extracts from several other papers on the work of Dr. Sundar Singh. The following cutting shows what interpretation has been put by the Canadian paper on Dr. Sundar Singh's statement as to the effect of the forced deportation in India :—

> "If they are returned to India, they will, he declared, form centres which will foment the already existing unrest in India as they are very angry about being refused admission. He deplored racial discrimination of this character on the part of the Immigration Department, which was calculated, he thought and feared, to act as a goad upon people who have already put up with much. So far the centre of the unrest in India has been Bengal, he said, but many of these passengers are from the Punjab, and it must not be forgotten that it is from that part of India that most of the soldiers for the Indian army are recruited, or have been in the past."

"Notwithstanding the sinister interpretation put upon the influence of the returning passengers by the above writer in reporting the interview it is obvious that there is no suggestion in it that the *Komagata* passengers are 'to assist in spreading the revolutionary movement.' Unrest and discontent consequent on the denial of the rights of common citizenship in the Empire are certainly different from revolutionary propanganda to which the *Times'* correspondent refers; and we consider that his report is most mischievous and is calculated needlessly to prejudice the *Komagata* passengers in the eyes of officials who are not uniformly fair in judging the causes of unrest in this country. The system of surveillance and espionage to which the indiscriminate distrust of the educated classes has given rise has done enough mischief in the country. We hope the alarmist report in the *Times* will not expose the *Komagata* passengers to undeserved distrust at the hands of the police and their informers. They require to be treated with sympathy and deserve to be encouraged in cherishing the high ideals they have formed of the citizenship of a world-wide Empire. In fact it is the consciousness of the pride of being common citizens of the Empire that took the sturdy farmers and ex-soldiers of the Punjab to Canada; and this fact appears to have been repeatedly mentioned by Dr. Sundar Singh in his interviews to the Toronto press. Asked as to whether the unrest in India was serious, he replied 'Yes, I think so. You have come and taught us, you have educated us to look beyond our own country, and now when we act on this teaching, we find the way blocked.' That is just the position of the trustful Punjab peasants who have been trying to settle in British Columbia on the strength of royal assurances that Indians are His Majesty's equal subjects."

Are Punjabis undesirable immigrants?

8. The following is from the *Tribune* (Lahore), of the 29th July 1914 :—

"Many harsh, unjust and cruel accusations have been made against the Punjabis who emigrate to British Columbia; and the Canadian correspondent of the Allahabad *Pioneer* has seldom missed an opportunity to blacken their character. But it has been left to a Canadian paper itself to make an absolutely frank and truthful statement as regards the real reasons which underlie the exclusion of the Punjabis. We are indebted to the *Sansar* for the following quotation from the *Victoria Colonist*: 'The Sikhs who shivered on our docks a few years ago now own farms, town lots, houses, motor cars, horses, engage in dairying, have almost captured one branch of the wood market and are large real estate speculators. Let us be frank about it: the reason we want to keep the Hindu out is in part because he is not of our race, in part because he is not of our religion, although some who object to him on that ground are not themselves overburdened with any religion; lastly, we object in part because he is ready to compete with white people in any sphere of activity in which he can get a foothold and make good.' Here is a most amazing statement of reasons for keeping Punjabi Sikhs, citizens of the same Empire, out of Canada, and these reasons, if upheld, cannot but awaken in Indians identical feelings towards peoples who, though not of our race and religion, are free to compete with us in our country and prosper as well as they can. From time immemorial there has never been the least restriction on foreigners in this country. The manner in which the East India Company was assisted in building its factories and in extending its trade is a matter of history. But is there any instance in our own time of any white man, not to say a subject of the Empire, being denied equal opportunities in this the oldest of countries? Whatever may be Canadian objection to Asiatics who are aliens it is most unreasonable for them to cherish such blind antipathy towards His Majesty's loyal subjects in another part of the Empire; and we hope the Government of India will see to it that the very virtues of our people are not placed under a ban because the colour of our skin is different."

The ignorance of Sir J. D. Rees.

9. The following is from the *Tribune* (Lahore), of the 29th July 1914 :—

"Where ignorance is bliss it is folly to be wise. Sir J. D. Rees is utterly ignorant of Indian conditions beyond Madras. His knowledge even of that Presidency is antediluvian and has often exposed him to ridicule. Still he refuses to learn and plays the

Subjantawala in Parliament on every conceivable question. He lately asked the Under-Secretary of State for India whether in view of the need for Indian labour in Assam and the determination of the authorities not to accept such labour in Canada, the Secretary of State would enquire whether the Government of India was prepared to advise the Government of Madras to withdraw existing restrictions upon migration from that Presidency to Assam. The amazing ignorance betrayed by this blundering M. P. in the above question elicited the apt reply from Mr. Roberts that the Government of Madras had promised to consider the possibility of extending the area in which recruitment for Assam was allowed, but that their decision could not affect or be affected by the refusal of Canada to admit Indian emigrants. Even school boys who have followed the Indian emigration problem must know who are the people that are mainly affected by the action of the Canadian Government. But this ex-civilian from the benighted Presidency would seem to be ignorant of the real issue. Instead of confessing his mistake he put a supplementary question by way of showing his grasp of the labour problem. The following cutting must amuse readers in the Punjab:—

"Sir J. D. Rees.—But is not the Canadian question irrelevant, when labour wanted in Assam is available in India, but is not obtainable by the Planter?

"Mr. Roberts.—Because the Madrasi population of the Agency tracts do not want to go to Canada and the Punjabi Sikhs do not want to go to Assam.

"Sir J. D. Rees.—But are not the hill men ready to go to Assam if not prevented? That is the point.

"Mr Roberts.—The question so far as Madras is concerned is being considered on its merits.

"The 'hill men' to whom this champion of Tea Planters refers may be either those of the Agency tracts in Madras or of the Punjab. But surely the Canadian problem has got to do nothing with either as explained by Mr. Roberts. The veriest tyro knows that the Punjabi Sikh never has been and never will be an indentured coolie on Assam plantations. We are really sorry for the poor figure which the brilliant ex-civilian cut in this manner through lack of knowledge. It is now time that old Sir John retired peacefully into private life to think of the halcyon days when by common consent he was the cleverest of the Madras officials."

(*b*)—*Home.*

His Honour's speech at Ludhiana.

10. The *Bir* (Amritsar), of the 22nd July 1914, regrets that the known loyalty of the Sikhs has not prevented His Honour from suspecting some of the community of an attempt to stir up ill-feeling against the Government. The Muhammadans are continually agitating, and yet their loyalty is never questioned; but as soon as the Sikhs represent their grievances, the Chief Commissioner and the Lieutenant-Governor of the Punjab immediately begin to suspect sedition. If there really is any sedition-monger among the Sikhs, then Government ought to deal with him according to the provisions of the Sedition Act, and not accuse the whole community. Or if the authorities will consent to point out the offender, the community will inflict on him whatever punishment His Honour may think right. But it is a great pity that the honour of the Sikhs as a body should be so impugned.

A leader in the *Zamindar* (Lahore), of the 28th July 1914, discusses Sir Michael O'Dwyer's recent speech at Ludhiana. The paper mainly concerns itself with His Honour's exhortation to the various communities to follow their own "natural leaders." At present, it says, only nominal and self-styled leaders, who are so morally degraded as to be unable to represent the real feelings of the community, can approach the high officials. A natural leader who was really careful of his community's interest would be a man to hold in respect; but he must possess sincerity, moral courage and self-sacrifice. Had the leaders of to-day possessed these qualities the present estrangement between the Government and the people could never have existed. The men whom the Government regards as leaders are in reality in the habit of wilfully deceiving the authorities by mischievously misrepresenting the feelings of the people; and it is these artificial leaders who have led the Government to suspect the existence of a seditious party in the Punjab. There is no unrest in this Province; if there is, then why do not these leaders acquaint the people of the dangerous consequences of sedition, and so perform their duty as loyal subjects? Their inaction in this respect very nearly amounts to the serious offence of betraying both Government and the people.

The *Khalsa Sewak* (Amritsar), of the 21st July 1914, thanks His Honour the Lieutenant-Governor of the Punjab for his appreciation of the military services of the Sikhs, and denies emphatically that there are men among the Sikhs who agitate against the Government. There can be no denying the fact that the Rikabganj *Gurdwara* affair caused a split among the Sikhs, but it does not amount to sedition to give an impartial and bold opinion regarding matters relating to a *Gurdwara* or a College. It is a curious thing that whenever the Sikhs try to get the management of the Khalsa College into their own hands or to obtain rights over their own *Gurdwaras* they are immediately silenced by the threat of sedition. Is there no way of showing loyalty except by giving in to every attempt made by the Government to interfere with the management of the *Gurdwaras*? In spite of all the talk of sedition in the Punjab, not a single Sikh has so far been arrested for sedition; and it is difficult to see what has caused the Government to begin to suspect the Sikhs of seditious ideas.

British Officers and Indians.

11. The *Paisa Akhbar* (Lahore), of the 21st July 1914, publishes a leader headed "Good treatment of Indians by Englishmen." Commissions, says the paper, are continually being appointed to enquire into various questions. Why does not Government appoint a Commission to enquire into the grievances of Indians? If such a Commission were appointed, it is quite certain that the cause of the displeasure which some people feel towards the British Government would be found in the fact that Englishmen, especially English civil and military officers, ill-treat the people of the country. Education and the facility with which it is possible now to travel to Europe have produced a large class of Indians who are in no way inferior in rank, ability and general knowledge to any English officer, and who are at the same time superior to thousands of Englishmen in birth and wealth. But when these people pay a call on an Englishman they are by no means favourably impressed. It is not that all Englishmen conduct themselves with arrogance in their relations with Indians, or that they ought to treat all Indians with familiarity. But Englishmen fail to show amiability of manners and familiarity where they should. The paper then proceeds to describe the various ways in which English officers ill-treat Indians, and says that if English officials will only accord better treatment to their Indian visitors they will not only succeed in removing their grievances but will evoke in their minds a feeling of positive affection towards the British Government.

The Indian Member of the Madras Council.

12. The following is from the *Panjabee* (Lahore), of the 25th July 1914:—

> "The passing over of the Indian Member of the Madras Executive Council in filling the office of Vice-President of the Madras Legislative Council has been adversely commented upon by most Indian journals. It is regarded as 'an act of positive unfairness to the Indian member.' 'We are humiliated to think' says the *Leader*, 'that even the fact of an Indian being a member of the Government is no guarantee against his being treated as if he belonged to an inferior race instead of being regarded as the equal subject of the King.' The *Bengalee* thinks that the members of the Legislative Council should ask the Government for 'an explanation as to the reasons for this extraordinary procedure' and asks whether the Hon. Mr. Iyer ought not to resign. The *Madras Standard* is decidedly of opinion that he ought to do so. So are we."

The Government of India and Native States.

13. The following is from the *Arya Patrika* (Lahore), of the 25th July 1914:—

> "It is a notable fact that the Government of India is being left behind by the more advanced Native States in more than one thing conducive to the welfare and progress of the people. Baroda, as is well known, has already stolen a march over it in the matter of free primary education and also in that of the separation of judicial from executive functions. The latter reform—for which the time has not yet come and Heaven alone knows when it will come in British India—has been effected with considerable success in the little State of Bhavnagar. Indeed, it is said to have given great satisfaction to the overworked officials no less than to the people themselves. We are afraid that after this it cannot be gracefully said that the time has not come for giving at least a trial to the scheme in British India, at any rate in selected areas."

The tame, time-serving Indian.

14. The following is from the *Tribune* (Lahore), of the 25th July 1914:—

"Public life in India, such as is fostered under the conditions now prevailing, has suppressed rather than encouraged the best type of men. The ordinary busybody who usually interposes between Government and people is generally looked upon with no envy. This evil repute of the Indian who manages to make himself a busy man somehow has gone abroad. Referring to the ill-fated India Council Bill and its provision for getting Indian representatives to the Council, the *Nation* writes:—'There is no plan of self-delusion so fatal, so silly and so irritating as to pick out as the spokesmen of India, the tame, semi-official, time-serving Indian who will speak rather to please his official masters than to serve his own people, the type of man whose idea of life is to crown a smooth and profitable career with a decoration and a knighthood. To choose such men as our councillors is to mislead ourselves and to provoke the Indians.' The *Nation* has correctly described the kind of men usually encouraged by officials, but India certainly has men of capacity and independence who would, while safeguarding the interests of the people, be a source of no small support to the Government. It is such men that are worthy of a place of honour and distinction."

III.—NATIVE STATES.

Patiala affairs.

15. The *Desh* (Lahore), of the 25th July 1914, says that a trustworthy correspondent in Patiala announces that the Patiala Darbar has prohibited the introduction of the *Zamindar* into Patiala State. Discussing this report, the paper says that the controversy which has been going on between the Sikh and the Arya newspapers rendered it likely that some Arya newspaper would be punished by the Patiala State; but now, to the surprise of every one, it is the *Zamindar* that has been victimised. The prohibition is still more startling in view of the fact that the Editor of the *Zamindar* was a special guest of Nawab Zulfikar Ali Khan, the Prime Minister of Patiala, on the occasion of the Delhi Darbar, and great sympathy must be felt for the paper thus penalised. The *Prabhat* (Lahore), of the 25th July 1914, remarks that a ruler of an Indian State who abandons the excellent methods of British rule, makes his subjects conform to bad ways instead of trying to improve their conduct and knowingly raises an insurmountable obstacle in the way of civilisation, should not be considered to have any right to sit on his throne under the laws of the British administration. Such rulers should be dethroned and their subjects rescued from the iron chains and bound by the golden chain of the excellent British administration.

The *Dipak* (Lahore), of the 28th July 1914, questions the legality of the Maharaja of Patiala's recent Proclamation in connection with Raunaq Ram and Bishambar Datt. It is quite wrong to pass any comments either for or against a case that is *sub judice*. There is little hope that the case will be justly tried in a court subordinate to the Maharaja who has issued this Proclamation.

The following is from the *Panjabee* (Lahore), of the 28th July 1914:—

"We can scarcely characterise the *communique* as otherwise than unsatisfactory. In so far as it seeks to remove the impression which undoubtedly existed in some quarters that the Patiala State was really prosecuting the Arya Samaj in the person of two of its members, it is certainly welcome. But the two most important questions were why the accused had not been put on their trial yet, and whether the serious allegations which had been made against certain police officers were correct. These were the questions which had deeply stirred the hearts of the Arya community all over the Province, and in regard to both of them the *communique* is strangely silent. What the Durbar ought, in our opinion, to have done was to have explained the delay that has taken place in placing the accused on their trial and stated the result of any enquiry it might have made into the correctness or otherwise of the allegations against certain of its officers. Neither of these things had anything to do with the merits of the case and in regard to them a pronouncement by the Durbar would undoubtedly have had its value. We can only hope such a pronouncement will yet be made."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Arya Samaj and the Patiala State trial.

16. The following is from the ***Arya Patrika*** **(Lahore), of the 25th July 1914 :—**

"Another week has passed and the prisoners are still rotting in the lock-ups at Barnala in Patiala State. Master Raunaq Ram was arrested on the 22nd June; five long weeks have come and gone and he is still in Police custody.

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"His only fault appears to be that he wrote a book in which he criticised some of the teachings of the Sikh religion and their self-contradictions, and quoted an incident in the life of one of their *gurus*, as related in their own authoritative books, in support of a doctrine which he himself as an Arya believes in. The *Tat Khalsas* resented the inference which he drew from the facts related, and raised a hue and cry against the writers. They knew, it appears, that the authors had committed no offence; otherwise they would have prosecuted the authors in a British Court of Justice. They therefore moved heaven and earth to induce the Punjab Government to start a prosecution, but seeing that there was not the remotest chance of their success in British courts, they exercised their influence with the advisers of a Sikh State, and they were by such unfair means able to get the two men who had incurred their displeasure arrested.

"In a case of this nature, which has had its origin in religious intolerance and where bitter feelings have been aroused between the parties, the Aryas could not have much confidence in the impartiality of a court in a Sikh State which is dominated by *Tat Khalsa* influence and manned by officers imbued with their views. But the conduct of the Police, headed by *Tat Khalsa* officials, in insulting and ill-treating the accused under arrest and in searching their houses and damaging their property showed the *animus* which actuates the *Tat Khalsas* against the Aryas.

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"Let the Maharaja learn a lesson from the policy of the Suzerain Power in extending its protection to all sects and creeds; there is still time for him to make amends for the injustice which has been done in his name. Will it redound to his credit as a just ruler if the public come to believe that his co-religionists are so powerful that the followers of other persuasions may be persecuted with impunity? We appeal to His Highness for fair play, but if he will not listen to our voice what are the Aryas to do but to approach His Honour the Lieutenant-Governor and His Excellency the Viceroy to interfere in the matter? It is most painful to an Indian journalist if he has to write so bitterly against the conduct of officials in a Native State, but the dictates of *Dharma* or Moral Law are supreme and, as our Rishis have inculcated, 'destruction reigns wherever *Dharma* is killed.'"

VI.—LEGISLATION.

The Press Act.

17. The *Zamindar* (Lahore), of the 24th July 1914, publishes a leader headed "The necessity of a general deputation of Indians against the Press Act: A direct request must be made to 'the good-natured Hardinge': Public opinion should be represented." The extensiveness, says the paper, of the provisions of the Press Act can be proved by the observations made by Messrs. Kensington and Johnston in connection with the *Zamindar* appeal. The paper reproduces extracts from the judgment they passed to prove this, and declares that the severity of the Press Act is such that the Courts cannot do justice even if they desire to do so, because they possess no means by which they may lessen the severity of the injustice which they themselves feel. The high British Courts, however, can set aside the order if they wish to, but the facts go to show that they do not do so; for no appeal against the Press Act has so far been accepted, nor have the extraordinary powers which the higher authorities possess under section 18 ever been employed. And so if any mistake is committed by the officials who put the Press Act into operation, there is no court in India from which Indians can expect to secure impartial treatment. As a matter of fact the criticisms which the vernacular Press in India make on Indian affairs are extremely moderate in comparison with those of the British Press, and are prompted by excellent motives. Can any one reasonably expect journalists to cease to make legitimate criticism and to talk nonsense in order that the authorities may not misunderstand their motives? No conscientious journalist could so betray his communal interests.

The *Jhang Sial* (Lahore), of the 25th July 1914, declares that the judgment passed by the Calcutta High Court in the *Comrade* case affords sufficient proof of the weakness of the Press Act and gives journalists ground on which to base their efforts to secure its repeal. Journalists must be unanimous in their opposition to the Act, and those of them who through personal friendship with Deputy Commissioners and Criminal Investigation Department officials have hitherto supported it must be won over. The suggestion put forward by the *Zamindar* that a deputation should wait on His Excellency the Viceroy on the subject is a good one, but before it can be put into effect the sympathies and support of everyone connected with journalism must be obtained; and Hindu-Muhammadan feeling must give way to the common interests of all.

The law of interest.

18. The ***Hindu*** (Lahore), of the 27th July 1914, publishes a communication entitled "The law of interest." Government, the paper says, is enacting law after law; but availing itself of the plea of Free Trade, it never does anything to protect Indians against the aliens who, profiting by their ignorance, are ruining them by importing worthless foreign goods into India in exchange for grain and other commodities, with the result that Indians are falling a prey to famine every year. The Alienation of Land Act and the Transfer of Land and Property Act have made it almost impossible for money-lenders to realise their debts from agriculturists, while the Civil Procedure Code places obstacles in the way of attaching a debtor's property. In the face of these restrictions it is difficult to understand why Government has felt it necessary to enact a new law to limit the rate of interest. After referring to the correspondence which is passing between the Government of India and the Local Governments on the subject of the desirability of limiting the rate of interest, the writer criticizes the proposal that a maximum rate of interest should be fixed; for, he says, if the new law limiting the rate of interest is enacted, it will undoubtedly prevent the *Sahukars* from lending money to the people, and the result of this will be that the poor people, being unable any longer to satisfy their wants by borrowing from money-lenders, will be compelled to turn to theft and *dakaiti*, or will be obliged to resort to mendicancy to secure a livelihood.

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

Gora offenders in Indian Courts.

19. The ***Desh*** (Lahore), of the 25th July 1914, publishes an article headed "A new method of rescuing *Gora* offenders from the operation of the law." The paper quotes a case which was heard by the Presidency Magistrate of Madras, in which a European was accused of cheating by some shopkeepers. A subscription was got up to send the accused to Australia, and he was released by the court on his furnishing security for his good conduct until he left the country.

The *Desh* comments that the action of the Presidency Magistrate is open to grave objection, as the case establishes a precedent which will enable all *Gora* offenders to evade the consequences of their misdeeds.

The price of the life of an Indian coolie.

20. In its issue of the 26th July 1914, the ***Parkash*** (Lahore), announces that Mr. Hudson, the manager of the tea plantations in Assam, who was charged with having murderously assaulted a coolie and against whom a case was pending in the Deputy Commissioner's court, has been fined Rs. 500.

The paper says that it is thankful to the court for fixing the value of an Indian coolie's life at Rs. 500.

(d)—*Education.*

The Hindu University.

21. The ***Zamindar*** (Lahore), of the 25th July 1914, declares that in view of the liberal treatment accorded by America to the Philippine Islands and the fact that the Turkish Government has granted the Mission College at Beyrout all the rights

of an independent university, the decision of Government regarding the new Hindu University as conveyed in its letter to the Maharaja of Darbhanga has come to the Indian public as a great surprise. The proposals made in this letter provide that Government shall grant a substantial sum towards the Hindu and Muhammadan Universities. But the question is whether the two communities can thus barter away the freedom of their universities; for if the proposals of Government are accepted in their entirety, then the new universities will be in no way superior to the existing worthless official institutions. The charter will establish a university that will turn out successful candidates for Government appointments, but it will be devoid of life and will fail to promote the communal progress of the people. Instead of these proposals being accepted, therefore, it might be possible to establish a communal university which should give its students a high standard of education, even though it failed to qualify them for Government appointments. Or, if this is not feasible, the money that has been collected might be utilised for founding a number of scholarships to send students to be trained in Europe, America and Japan.

The *Hindu* (Lahore), of the 25th July 1914, believes that the Hindus will eventually accept the proposals of Government regarding the new university. The Hindu leaders are not so bold as the Muhammadans, and will not have the courage to insist that the university be managed on the lines desired by those who have subscribed the greater part of the funds. If Sir Harcourt Butler's conditions are accepted the new university will be nothing more than a replica of the existing Government universities, and utterly useless from the communal point of view. It is to be hoped that the Hindus will carefully consider the question, and not allow the money of the community to be wasted on a worthless university.

The following is from the ***Panjabee*** (Lahore), of the 25th July 1914:—

"There is a very general feeling that the powers proposed to be vested in the Chancellor of the Hindu University will make that University anything but an independent institution such as it ought to be. As the matter is likely to come up before the promoters of the University scheme at an early date, it is perhaps as well for us to express our opinion in greater detail.

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"As regards the first, it is absolutely necessary that the words 'with power if necessary to see that such advice be given effect to' should be eliminated. It would be absurd for the Chancellor in a matter in which the bulk of the Senate differed from him not only to thrust his advice upon the Fellows, but to insist that it should be given effect to, especially when the advice related to such matters as the appointment and removal of staff. No Chancellor, even if he is a member of the versatile Civil Service, can hope to be a specialist in all subjects, and yet there is nothing to prevent a Civilian Chancellor from being dogmatic and opinionative. What would happen if in the matter of, say, the appointment or removal of a professor of Hindu Philosophy the Lieutenant-Governor differed from the Senate and insisted upon his advice being given effect to? Such a case will not occur every day, it is true, but it is by no means inconceivable, and as the country knows to its cost even the Government of India are not above interfering in this unreasonable manner.

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"Lastly, we take strong exception to the view that the financial aid promised by Government should be contingent upon the University accepting these provisions. As the *Bengalee* remarks, what we can and do expect is that the Government should support us in our endeavour to stand on our own legs and work out our salvation on the lines of our particular racial evolution. For the Government to say that it will not pay the piper unless it is allowed to call for the tune, as the Hon'ble Mr. Lyon said some months ago, is entirely to misconceive its real position as the custodian of the people's money.

The following is from the *Tribune* (Lahore), of the 25th July 1914:—

"In any case it is not desirable for the Committee of the Hindu University to decide upon the acceptance or rejection of the conditions offered by Government without reference to the promoters of the Muhammadan University. There are many reasons why the promoters of the two schemes should act in concert in this matter, which vitally affects the future of the nation. Knowing as the Hindus do the prevailing opinion of the Muhammadans, to proceed to negotiate with the Government in disregard of that opinion is deliberately to weaken the position of the promoters of the sister scheme. Both for their own sake and for the sake of future national unity it is obviously the duty of the Hindus to ask the Government to refer the matter to a joint committee of Hindus and Muhammadans and to refuse to act independently of Muhammadans. While preaching unity on the Congress platform, the Hindus cannot with any show of decency throw the Muhammadans over-board on the vital question of national education, fully knowing that they are keen on the retention of such reasonable powers as are conducive to the cultivation of the qualities of self-reliance and self-help. If the conditions now offered by Government are good for Hindus they should also be good for Muhammadans; and in that case Muhammadans should be persuaded to accept them and establish the sister university simultaneously with the Hindu University. If on the contrary they are not good for Muhammadans, they cannot be good for Hindus alone, and therefore the scheme requires the joint efforts of the two communities to secure a reasonable modification of those conditions. We hope the importance of such joint effort will not be lost sight of in the preliminary meeting of the Hindu University Committee."

The same paper in its issue of the 26th July 1914 says :—

"Dr. Rash Behari Ghose emphatically disapproves of the harassing conditions offered by Government for the acceptance of the promoters of the Hindu University. He is equally emphatic in his opinion that he would not have given his munificent donation had he known these conditions. Mrs. Annie Besant, another great authority, criticises Sir Harcourt Butler's letters unsparingly. She says:—'The Hindu University will run in double harness with the Government University and the *raison d'être* of its existence will disappear. Moreover, if we accept these terms we do not know what further disabilities will be imposed in drafting the constitution. Let us reject them while there is time. I for one would never have given over our free and independent Central Hindu College to be ruled by the Lieutenant-Governor, for I feel that to do so is to betray public trust and divert the money obtained on one pretext to a use for which the donors would never have given it. From my standpoint it would be a breach of public duty, and I have telegraphed my refusal to agree. I hope that my colleagues will take a similar view.' In face of such opposition the committee cannot, of course, accept the conditions offered by Government. But if they did, it is obvious they would be inviting complications."

The following is from the *Observer* (Lahore), of the 29th July 1914 :—

"It will be readily conceded that the co-operation and association of Government in this new experiment is of the highest moment. Having regard to the conditions of the country and to the foreign character of the control, it is but essential that Government must reserve to itself powers of superintendence and effective action if necessary. Government will be liberally helping the institution and has certainly a right to call the tune in major and essential matters. The powers mentioned above do not violate this principle and are not much too excessive. Opinions must necessarily vary over a matter of this kind, but mutual confidence and sympathy is the only solvent of such apprehensions as might arise. We would therefore advise our countrymen, our own co-religionists included, to show by their conduct and behaviour that they implicitly place their faith in the benevolent intentions of Government. The latter will have then no occasion to be unnecessarily wary or cautious, and even if it chooses to be so, its caution and wariness will at the best be temporary. The principle that the interests of the Government and the students and their parents in the matter of education are necessarily identical is unreservedly sound and we may feel hopeful of the results if we begin to act upon it ourselves."

Muhammadan students and the *Near East.*

22. The *Zamindar* (Lahore), of the 24th July 1914, says that it is difficult to know on what grounds the Local Governments of the Punjab, the United Provinces and Bengal could justify the dissemination of the *Near East* in the three provinces. From the Islamic point of view the *Near East* is deadly poison, and if its circulation in schools and colleges is really necessary, then Government must be requested to supply an antidote in the form of the *Outlook* and the *Manchester Guardian.*

The *Statesman* and Professor Sarkar.

23. The following is from the *Panjabee* (Lahore), of the 28th July 1914 :—

"The *Bengalee* has now given a crushing reply to the *Statesman's* recent article on the supersession of Professor Jadunath Sarkar. Professor Sarkar, said the *Statesman*, took a first class at the University of Calcutta not in History, but in English. 'Mr. Jadunath Sarkar,' writes the *Bengalee*, 'took first class honours in history (1891) and passed the Premchand

Roychand examination which is considerably stiffer than the M.A.—in History as well as English.' So the *Statesman* is in this instance actually guilty of *suppressio veri*. Again it was said by the *Statesman* that the newly appointed European Professor would be merely the colleague of Professor Sarkar. Here is the *Bengalee's* reply :—'The *Statesman* forgot to consult the Director of Public Instruction of Behar before writing an apologia for him. The Director has ordered Mr. Sarkar to lose his Senior Professorship to accommodate the new European recruit.' And so on every other point. The *Statesman* will perhaps realise the necessity of being more careful about its facts before it next writes on the subject."

(*f*) *Railways and Communications.*

Indians and the Rohilkhand and Kumayun Railway.

24. The following is from the *Panjabee* (Lahore), of the 28th July 1914 :—

"Is it a fact, as a contemporary states, that the authorities of the Rohilkhand and Kumayun Railway have made a new rule prohibiting the use of the station retiring rooms at Kathgodam by Indians? The same journal states that 'ladies of a very respectable Indian family had to cool their heels at the platform for over 20 hours, but were not allowed inside the retiring rooms on account of the new rule.' Even a Raja, it is said, was subjected to the same indignity, although his English wife and her mother were allowed the use of the retiring rooms. If these statements are correct, a more disgraceful state of things could not be imagined. We are quite sure we have only to draw the attention of the Railway Board and the Government of India to the matter for the foolish rule to be abrogated. It is bad enough that certain of the self-governing colonies are at this moment trying to fix upon the Indian the stamp of racial inferiority. Neither the Government nor the people of India will stand the same treatment of Indians in their own country."

(*h*)—*Miscellaneous.*

Security demanded from the *Nirbal Sewak.*

25. In a paragraph headed "The mania for demanding securities," the *Akhbar-i-'Am* (Lahore), of the 24th July 1914, quotes a passage from the *Bharat Mitra* (Calcutta), which says that the Magistrate of Dehra Dun, who a little time ago demanded security from the *Cosmopolitan* newspaper, has now taken the same action with regard to the *Nirbal Sewak*. The editor and proprietor of this paper is a man named Kanwar Muhind Partap, and his loyalty to the British Government is unquestionable. Commenting on this, the *Akhbar-i-'Am* says that perhaps the *Bharat Mitra* does not know that until the Magistrate of a fort (*sic*) has demanded securities from two or three newspapers he is called a "half magistrate." A magistrate who goes through his service peacefully and quietly gains no popularity and his good acts are not brought to the notice of Government. He therefore cannot help demanding securities from the proprietor of presses and newspapers.

Errata.

(1) The serial number of this publication for the week ending the 25th July 1914 should have been "30" and not 29.

(2) The last article in *Selections* for the week ending the 25th July 1914 is taken from the *Prabhat* and not the *Prophet*.

P. C. VICKERY,

Second Asst. to the Deputy Inspector General of Police,
C. I. D. and Railways, Punjab.

Punjab Government Branch Press, Simla,—6-8-14—No. 37—175—H. L. S.

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Nil.

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RECEIVED
4 SEP 1914
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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 8TH AUGUST 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
22	Desh	Do.	Dina Nath	Girdhari Lal	3,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
27	Shamsher-i-Qalam†	Do.	Nur Ahmad	Nur Ahmad	...
28	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
29	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
30	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
31	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 „

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 8TH AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
32	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
33	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
34	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 „
35	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
36	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
37	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
38	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
39	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
40	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
41	Azzia	Do.	Abdul Karim	Abdul Karim	...
42	Badr†	Qadian (Gurdaspur)	Muhammad Sadiq	Miraj-ud-din	1,100 copies.
43	Bharat	Jullundur	Sham Lal	Bindraban	500 „
44	Bharat Samachar*	Rawalpindi	...	Badr-ud-din	...
45	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
46	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
47	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
48	Durbar*	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 „
49	Falah	Do.	Abdul Rahman	Abdul Rahman	...
50	Ganga	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	...
51	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 copies.
52	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
53	Himala*	Lahore	Dina Nath	Dina Nath	...
54	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
55	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
56	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
57	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
58	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
59	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
60	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
61	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
62	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
63	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
65	Musalman*	Amritsar	Ilm Din	Ilm Din	500 „
66	Nasim-i-Hind	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
67	Nur*	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 8TH AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
68	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 copies.
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
70	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
71	Philosopher	Do.	Sham Lal	Amin Chand	...
72	Punjab*	Do.	Kishen Chand	Kishen Chand	...
73	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
74	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
75	Rishi	Do.	...	Amar Nath	...
76	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
77	Ditto	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
78	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
79	Shamsher-i-Qalam†	Lahore	Nur Ahmad	Nur Ahmad	...
80	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 copies.
81	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
84	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 „
86	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 „
87	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
88	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
89	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
90	Khukbrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
91	Mister Gazette‡	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
92	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
93	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
94	Nihang	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
95	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
96	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
97	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
98	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
99	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
100	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
101	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
102	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 copies.
103	Arya Musafir§	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
104	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „

● Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 8TH AUGUST 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED MONTHLY—*concluded.*				
105	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 copi
106	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
107	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copi
108	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
109	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
110	Jain Udhey§	Amritsar	Fattu Ram	Fattu Ram	...
111	Jauhar§	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copi
112	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
113	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
114	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
115	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copi
116	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
117	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copi
118	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
119	Safir	Do.	...	Lachmin Narain	...
120	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copi
121	Shauq	Lahore	...	Shauq Muhammad	...
122	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
123	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copi
124	Sulah Kul§	Montgomery	Fateh Chand	Fateh Chand	550 „
125	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
126	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
127	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copi
128	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
129	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copi
	GURMUKHI. DAILY.				
130	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copi
	TRI-WEEKLY.				
131	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
132	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	500 copi
133	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
131	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
135	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
136	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 „
	MONTHLY.				
137	Punjabi Surma§	Lahore	Dharm Dev	Dharm Dev	...
138	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
139	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
140	Parabhat	Lahore	Yagya Dat	Charn Das	...
	MONTHLY.				
141	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—*Foreign.*

Indians in Canada.

1. The *Dipak* (Lahore), in an article of the 4th August 1914, describes how the English people have sunk all their private differences in order to face the serious difficulties with which they have been confronted. Indians should take a lesson from this and should unite without distinction of race or creed or religion to save the honour of their mother country. The Sikhs especially should not at the present moment commit the mistake of prosecuting Raunaq Ram and Bishambhar Dat, because if they do so, Sikhs and Aryas will be divided by an inseparable gulf.

The *Times* and its policy.

2. The following is from the *Tribune* (Lahore), of the 2nd August 1914 :—

"By way of exposing the lack of fairness, one-sidedness and perversity of the *Times* (London) in matters Indian, the *Madras Standard* (now *New India*) lately published a brilliantly written article in its leading columns on 'The responsibilities of the press.' Well, the *Times* is regarded as an institution signifying almost all that 'British policy' and 'British politics' convey to one's mind, especially to nations of non-British origin. Not a little of the progress of the world is due to the influence of British Liberalism and British love of liberty. Britain is rightly loved and esteemed as the liberator of the economic slaves and saviour of oppressed nations. If the *Times* deviates from the traditionally honoured British policy and teaches politics disagreeable to the nation at large it rests with the latter not to speak highly of that 'institution.' No influential coterie and no support which mere money gives can bolster up an institution which is unjust and unpopular. The Madras paper is rightly indignant at the vicious policy which the *Times* is pursuing with regard to this country. But it is well to remember that there is a section of the British public which applauds that paper when it plays the defender of the *status quo.* However there is also a growing volume of democratic opinion against the perversity of the capitalist coterie that now dominates. Without disregarding the latter's power for mischief we must feel thankful that the heart of the British nation is sound and that it seldom fails to respond when its traditional love of justice is appealed to.

"In this connection the Madras paper describes briefly but truthfully the power of the press. It places before the journalist a high-ideal of duty to country and humanity and offers sound and absolutely disinterested advice to young aspirants to the profession. It is the duty of the journalist to see facts as they are, to represent them to the public as accurately as he can, without exaggerating, minimising, suppressing or colouring arguments. Power is proportioned to responsibility and light hearted writing can never convince thinking men. It may please the unthinking section for the moment, but it is quickly forgotton while its disservice is not forgiven by the thinking section. In the eloquent words of the gifted writer in the *Madras Standard*: 'The press forms public opinion; it creates, reverses, modifies public policy; it makes and unmakes statesmen; it strengthens or shakes thrones; it quickens or retards movements for public good; it crowns public men and women with honour or ignominy; it raises or lowers national ideals; it sharpens or blunts the public sense of honour, delicacy and truth. An honourable press is a nation's great blessing; a low and irresponsible one is a nation's great curse. Freedom is the breath of its lungs; honour the blood in its veins; truth the essence of its strength; intellect the measure of its influence; religion the spirit which vivifies it; the service of the nation the aim of its policy.' The general public, no less than the journalists, must have this conception of the ideals of the profession in order to prevent a deterioration of those ideals. When a paper abdicates its position or when it abuses its vast powers the public should automatically enforce its will and quickly withdraw its support from it. Of course there are various forms of gratuities, subsidies and other extraneous aids to existence. But that is mere existence bereft of the numerous vivifying forces. We have pleasure in commending to the young aspirant to the profession the following excellent advice given by the writer in the *Standard* :—'Let none, then, seek to enter the temple of journalism who has not cultivated his mind, purified his morals, made single-eyed his patriotism. The journalist is the household priest of the Mother, the Nation; he is the educator of the population; he is the Brahmana of Humanity, through whose pure lips must speak the voice of 'God and the People.' To defile this temple with the prostitutes of ignorance, malice, untruth, personal spite, is to commit treason against the Nation. Let the young man examine his capacities and his heart, before he seeks to enter on this most sacred of modern professions. He must not ask to be put into the priest's office only that he may eat a piece of bread."

Lord Sydenham's misrepresentations.

3. The following is from the *Tribune* (Lahore), of the 1st August 1914 :—

"Lord Sydenham, the ex-Governor of Bombay, has naturally joined the ranks of retired Anglo-Indians in England who are eager to throw stones at the people of India, whenever they have an opportunity, in return for what India has done for them. In the House of Lords debate on the ill-fated India Council Bill he did his best to misrepresent India and Indians by saying that the best type of Indians mistrusted the electorates and that the Indian Princes would not view with favour the system of election. The only excuse that Lord Sydenham had for making these statements is that he was Governor for five years during which he earned no little unpopularity for his erratic ways and anti-progressive views. Like Lord Curzon he has a deep-rooted prejudice against those who enjoy the confidence of the people in India. Referring to the Indian Legislative Councils, Lord Sydenham said that he was convinced they had not yet found themselves, and that electoral methods were still distrusted by many of the more patriotic and enlightend Indians. There was, he continued, a large number of Indian gentlemen whose ability and wide knowledge of affairs would bring valuable aid to the task of Government, but who would not submit to the chances and possible indignities of an electoral contest. These statements are clearly misleading and if Lord Sydenham has at all been long enough in Bombay to know the truth, he should have understood that there is not a single leader of Indians who does not trust his people and who is not trusted in return by them. The Council electorates are full of defects and deficiencies and it is conceivable that their operation has been very erratic at times. At the last Bombay elections a man like Mr. Gokhale could not get the majority he should have got. But even with all its faults, so far as the confidence reposed by the people of India in their spokesmen is concerned and wholly ignoring the personal jealousies of the contesting candidates, there is not the smallest room for doubt. Lord Sydenham's Indian prodigies who dare not trust themselves to a popular election are just the type of men whom the country is anxious should be excluded from places of responsibility and advice. They are the time-serving, flattering type of men of tenth rate abilities who swarm round the autocratic officials and mislead them as regards India. It is exactly by way of doing away with this class of advisers that Indians ask for direct election. It is quite wrong to say that the Indian princes are against the proposal, except those who dare not utter their voice and are guided entirely by Political Agents."

Sovereign rights of Canada.

4. The following is from the *Tribune* (Lahore), of the 31st July 1914 :—

"The decision of Chief Justice Macdonald, of the Court of Appeal in British Columbia, in refusing to reverse the decision of the lower Court against granting a writ of *habeas corpus* is based on a particular interpretation of the severeign rights of Canada. The judgment says :—

> "On the threshold of the case is the question of the constitutionality of a Dominion Act. That the King, with the advice and consent of the Imperial Parliament, has power to make laws for the exclusion from British possessions of immigrants, whether they are British subjects or not, has not been questioned, as indeed it could not be doubted. By the terms of the British North America Act the Parliament of Canada is endowed with sovereign power in matters relating to immigration into any part of the Dominion. No residue of authority, except the power of disallowance, is left with the Imperial Parliament, and hence, subject to the power which has not been exercised with respect to the Immigration Act, Canada's authority to admit immigrants of any or every race or nationality on any terms she pleases is complete.

"The question is whether this interpretation is correct. It is impossible, because it renders the Imperial Act granting Indians equal status and rights null and void. Curiously enough no appeal to the Privy Council has been thought of. At this stage it is necessary for the Imperial Government to intervene and put the matter on a proper footing."

Justice in South Africa.

5. The following is from the *Tribune* (Lahore), of the 2nd August 1914 :—

"How far the Indian problem in South Africa may be regarded as 'settled' will be understood from the following incident which has been reported in the 'Indian Opinion.' The driver of a first class motor cab in Johannesburg refused to carry Mr. Hajee Ismail Johari as a fare on the ground that he was not allowed to take a coloured person in a first class cab. Mr. Hajee Ismail belongs to a distinguished family and is on terms of personal friendship with the administrator. He is also a partner of one of the richest business houses in South Africa. His attempt to drive in a first class motor cab is therefore no frivolous one, but the driver was influenced by colour prejudice. There is nothing in the law against Indians and no distinction between Indians and Europeans is permitted. But the driver could not distinguish between a Kaffir and an Indian of the highest respectability. What is most wonderful is the attitude of Mr. A. C. Hadfield, the Magistrate, who tried the accused and acquitted him on the extraordinary plea that the motor cab did not return to a 'stable' and that the accused did not disobey the policemen who are expected to regulate traffic. The *Indian Opinion* says that the Transvaal Attorney-General has been asked that he should bring this case in review before the Supreme Court. We hope this will be done and the injustice of the Johannesburg Magistrate rectified."

The Indian question in South Africa.

6. The following is from the *Tribune* (Lahore), of the 31st July 1914 :—

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"It is unnecessary to discuss the other and less important concessions. However admirable in theory they amount to little or nothing in practice. After all the real question is, 'What is the present position of Indians in South Africa, *i.e.*, after the so-called settlement?' What is the treatment which they receive at the hands of their white fellow subjects? It is well that the people of this country should know that 'colour prejudice' in South Africa, except perhaps in portions of Cape Colony, is intense, and not by any means confined, as many Anglo-Indian papers would have us believe, to Boers. British as well as Boers, and indeed most Europeans are equally inculpated. The Indian is for all practical purposes treated as the Kaffir, *i.e.*, with the utmost contempt. There is, despite the 'settlement,' no equality or anything approaching equality, social, political, economic or religious, between the white and the non-white peoples. The old Boer dictum that there shall be no equality between Church and State, and between the white and coloured races, reigns supreme even under the British flag. 'I have seen,' writes Mr. Pearson, in an able and sympathetic article in the June number of the 'Modern Review,' 'the astonishment on the faces of white people when I have in public places shaken hands with an Indian or a Native.' Here we have the true position of Indians depicted in all its bareness. It is an open secret that it was only because of stringent orders from headquarters that most white officials in South Africa deigned to shake hands with Mr. Gokhale or show him the most ordinary civility during his memorable tour in that country. We also find this spirit in the Commission's report in parts of which Mr. Gandhi's name appears without the usual prefix of 'Mr.' Separate and inferior travelling accommodation, and separate and inferior locations are the rule in most places while in not a few towns riding in trams is absolutely forbidden to Indians.

"Every Indian from South Africa speaks of the constant insult and humiliation to which he and his countrymen are there subjected and for which there is no redress since, as can be readily understood, even-handed justice between white and brown and black simply does not exist. Indians in that country have no political rights, few educational facilities and no municipal representation though they pay rates and taxes. There is taxation without representation, thus constituting a breach of an elemental rule of political science and constitutional history. Non-whites are debarred by law or practice from almost all save menial occupations, and in the Transvaal at least restrictions are placed on the holding of property by Indians in their own names. Trading and other municipal licenses are granted at the sweet will of municipalities on which while Indians have no seats hostile European trading interests are represented. Sad to say even religion is subordinated to prejudice. There are separate churches and separate cemeteries. Christianity having surrendered one of its cardinal principles exists only in a mutilated form. In every walk of life, therefore, colour and not conduct nor capacity is the determining factor. To add to the pathos of the situation Indians are considerably better off in British East Africa, *i.e.*, in a country where the British flag does not fly. Truly this is an appalling state of affairs and one for which the recent 'settlement' is but a poor compensation. He must needs indeed be an optimist who can see any finality in such a 'settlement.' On the contrary, comparison with the huge lee-way that has to be made up makes it appear a thing of 'shreds and patches.' Indians can never be content with the present lot of their brethren in South Africa and their treatment at the hands of British and Boer alike.

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"The Government of India must not procrastinate, nor be content with the 'settlement' effected. They must battle for our just rights remembering that an Empire based on sordid distinctions of colour and race is not worthy of the name. If later on the Colonials show a more reasonable spirit and evince a desire for a real 'settlement' we would suggest the appointment of an Imperial Commission on which both Indians and Colonials would be represented to thrash out the whole question of Indian immigration as well as the position of Indians resident in the Colonies."

Austria and Servia.

7. The following is from the *Observer* (Lahore), of the 1st August 1914 :—

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"Of the Balkan States, Rumania, being on extremely friendly terms with Russia, is sure to side with Servia. Bulgaria, although a foe to Servia at present, is bound ultimately to recognise that her real interests in the Balkan Peninsula are involved with those of Servia, and that she must eventually follow the bidding of Russia, her old patron. Greece, too, though not primarily interested, will probably view with alarm the extension of Austrian economic interests, through a conquered Servia, to her recently acquired Mediterranean territories down to the Aegean. Self interest is thus likely to weld together in support of Servia all the Balkan States, whom petty jealousies and revengefulness for the moment divide, and so, whatever be the outcome of a general war in South Eastern Europe, even if it could be confined to that region, it is clear that a considerable change in the map of the Balkan Peninsula would ensue. Victory for Austria would lead to the gratification of her ambition to control the railways and trade routes on the west of the Peninsula, while victory for Servia and her patron, Russia would herald the consummation of that dream which Russia has been long cherishing, the complete domination over the Balkans and the ultimate and long-desired possession of Constantinople."

The war.

8. The following is from the *Panjabee* (Lahore), of the 4th August 1914 :—

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"Public opinion will, we feel sure, accord the whole weight of its moral support to Servia in the present conflict. Not only does the sympathy of the civilised man go forth to the weaker party, and especially to a party which represents the principle of nationality and may be said to be fighting for its very existence as a nation, but in the present case Austria is clearly the aggressor. Making all the allowance one can for her outraged feeling owing to the assassination of the Archduke, one cannot help feeling that Austria acted in a most high-handed manner in addressing the ultimatum she did to Servia. Would she have dared to address so severe and insulting an ultimatum, if the conspiracy had been hatched in territory under a first-class Power? The thing is unthinkable. The bullying in which Austria indulged was cowardly to a degree, because Austria knew very well that Servia had not the strength to measure swords with her singlehanded; and she probably thought that Russia might, after all, be prevented from siding with Servia by the knowledge that Germany would in such event almost certainly side with Austria. However that may be, now that the war has actually begun and the long-threatened European conflagration may be expected any moment, there is nothing for the world to do except to await the issue, hoping all the while that Servia may retain her independence. As a part of the British Empire India will hope that Great Britain may yet find it possible, without detriment to her vital interests, to avoid being drawn into the war.

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"It cannot, indeed, be denied that in the slow process of transformation of the natural man into the civilised man of to-day, wars, yes, even the worst and most wasteful of them, have not been without their use. In many of the great wars of which history makes mention there has been one side which represented the cause of justice and righteousness, and in every such case in which the necessary material existed war proved a great nationalising force, so far as that side was concerned. It is, perhaps possible to go further and say that nothing has more powerfully influenced the evolution of most of the modern nations, the development of the nobler muscles of their soul, than the danger, threatened or actual, of a conflict with one another. Originally wars may have been undertaken from greed or from a desire for supremacy on the part of one nation or another, but their indirect effect has been to leave the nations stronger in the strength of internal unity. Do we not see the same forces at work to-day before our very eyes? In Austria and Servia the war, as might have been expected, has had a wonderfully unifying effect. In Russia one of the very first effects of the war was to put an end to the revolutionary strikes which were a source of the greatest embarrassment to the Tsar and his Government. Even in England, which has not so far made any warlike preparations, the voice of political controversy has been hushed, so that the nation may present a united front to its possible enemies. It was only yesterday that the several parties were flying at each other's throats and in some cases crying for each other's blood. To-day Liberals and Tories, Nationalists, Ulsterites and Labourites all are united in their desire to support Government. The bellicose *Times* is amongst the first to declare that there can be no question of a change of Government at present. The sight is truly soul-elevating. It shows how the divine in man is ever ready to assert itself—most so, when it is least expected—how in things apparently wholly evil there is always a soul of goodness."

The same paper in its issue of the 8th August 1914 says:—

"War has at last been declared between England and Germany, and the trial of strength for which these Powers have been preparing for years must take place in the course of the next few weeks. As usually happens in such cases, each of these great Powers has been claiming that the sword has been forced into its hands. The Kaiser was the first to make this claim, and now Sir Edward Grey makes it in a speech of great power. When the Kaiser made his already historic speech he had not England in view it is true; and it cannot be denied that Germany had committed no direct act of aggression against England when the latter declared war against her. But as Sir Edward Grey conclusively showed, England could not look on with indifference and see Germany either crush France or violate Belgian neutrality. Those who say that England need not have made the cause of either France or Belgium her own obviously forget the vital interests England has at stake. For one thing the extinction of France as a world-power would be a more serious blow at England's power than anything else that could be thought of except her own defeat. It is idle to recount the old tales of historic animosity between England on the one hand and France and Russia on the other. If that animosity has now been changed into friendship, it is not for nothing. It is not that any of the three powers was really overflowing with an excess of love for the other two. The only determining cause here, as in all international alliances, has been intelligent self-interest. It is the growth of Germany as a great sea-power, while it was perhaps the greatest land-power on the continent of Europe, that made it necessary for all the three Powers to draw nearer to each other. So far as the development of her naval strength was concerned, everybody knows that it was directed primarily against England. Could England then allow Germany to disturb the balance of power so near her home and build her supremacy on the ashes of France? Those surely are right who say that if Germany could crush France, England's own turn would come next, for Germany's supremacy could not be complete while England remained the mistress of the seas."

The following is from the *Observer* (Lahore), of the 8th August 1914 :—

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"Our readers are perhaps aware that we had promised in our last to consider in our leader of to-day the remaining objections of Lord Curzon to the India Council Bill, but we feel that, in the light of the knowledge that war between England and Germany has commenced and the first shot has been fired, we deem it a sacred duty to the Great Empire of which we are proud to be the subjects and which has beyond doubt given to India a new, better and a higher life, to cease discussing questions of a political hue, likely to embarrass and cause anxiety to the authorities out here, and to concentrate all our energies in giving such support and assistance as is but the adequate expression of that splendid loyalty and devotion which has ever been the proud boast of His Majesty's humble Indian subjects.

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"It is therefore with us a sacred duty to desist from any public agitation which is likely to cause anxiety and embarrassment to our noble and loved Viceroy, Lord Hardinge, and we, therefore, appeal to all our countrymen, Hindu, Muslim, Christian and Parsi, to rise to the height of the occasion and to bid good-bye for the present to all agitation, howsoever constitutional or urgent. We entertain the most fervent hope that our appeal will be duly and cheerfully responded and that every Indian without distinction of caste or creed will come forward to lay down his life and shed his quantum of blood in defence of the honour of Great Britain."

Germany's Real Aspirations.

9. The following is from the *Panjabee* (Lahore), of the 8th August 1914 :—

"Nor is another fact to be overlooked. If Germany is anxious to be supreme, it is for two very clear reasons. One is the need that is becoming increasingly pressing of finding some outlet for her superfluous population, the other is the expansion of German commerce. In both these respects it is the supremacy of England on the sea which is the greatest obstacle in Germany's path. Is it conceivable, in the circumstances, that if Germany could make her position supreme on the European continent, she would be satisfied with that supremacy and would not make a supreme effort to crush England's power on the sea and thus remove the only obstacle in the way of the realisation of her cherished objects?"

(b)—*Home.*

His Honour's speech and the Sikhs.

10. The *Zamindar* (Lahore), of the 2nd August 1914, in commenting on the resolution passed at a general meeting of the General Committee of the Singh Sabha, Lyallpur, which deprecated certain remarks of His Honour the Lieutenant-Governor made at Ludhiana in regard to the Sikhs, that, at present there is no unrest or sedition in the Punjab sufficient to cause anxiety to Government, says that His Honour, does not object to constitutional agitation. When, therefore, "our" own brethren are responsible for sowing the seeds of sedition in the minds of the people what more can we do than pray that God may lead such people to the right path.

The leaders of the people.

11. The *Hindu* (Lahore), of the 29th July 1914, publishes a communication from a "Worshipper of the community," who professes that his articles proclaim the advent of the new party. The old leaders, he says, have done much, but the days of their ascendency have gone by, and the time has now come when the Press should permit the young party to take their place. New thoughts have come into being, and the old leaders must be dismissed to make room for truthful and disinterested young men.

Muhammadans and politics.

12. The *Paisa Akhbar* (Lahore), of the 29th July 1914, publishes another article by "Political A, B, C" on the new school that has arisen in Muhammadan politics. He says that the pungent writings of the party are calculated to lead to very serious consequences; they tend not only to vitiate the public taste but to prejudice the authorities against the Muhammadan community.

Mr. Gokhale and titles.

13. In a note entitled "Refusal to accept a title," the *Zamindar* (Lahore), of the 2nd August 1914, refers on the authority of the *Express* (Bankipore) to the refusal on the part of the Hon'ble Mr. Gokhale to accept the title of K. C. I. E. A man who sells his conscience in order to win a title is a contemptible object. Titles should not be allowed to act as a means of muzzling a truthful and courageous person. A man who, fearing this latter contingency refuses an honorific title is worthy of praise. Mr. Gokhale's refusal has greatly added to his reputation.

The following is from the *Tribune* (Lahore), of the 1st August 1914 :—

"Our Bankipore contemporary, the 'Express,' hears from London that His Excellency Lord Hardinge very strongly recommended, that Lord Crewe agreed and that His Majesty had graciously concurred with both in the recommendation that the Hon'ble Mr. G. K. Gokhale should have conferred on him the Knighthood of the Order of the Indian Empire of which in Lord Curzon's time he was made a Companion. But when Lord Crewe wrote to Mr. Gokhale signifying His Majesty's pleasure and inquiring whether it would be agreeable to him, 'Mr. Gokhale wrote to say,' writes the 'Express,' 'that while he was deeply grateful to His Majesty the King Emperor for the same, he most humbly begged to be excused the high honour on the ground that as a public man in his position he would be considerably hampered in the honest discharge of his duty by being charged with being a Government's man. Thereupon, Lord Crewe wrote to Mr. Gokhale that His Majesty the King Emperor thoroughly appreciated his sentiments and had allowed the withdrawal of his name from the list, although His Lordship was very sorry that the Government could not mark their high sense of appreciation of Mr. Gokhale's services.' The report may be perfectly true. There is at least one precedent (*viz.*, that of the late Mr. Malabari) in which the mark of Royal pleasure was fully appreciated but nevertheless respectfully declined. Of course, the independence of our public men need not suffer one whit by such Royal decorations; and we have for this the conspicuous example of Sir Pherozshah M. Mehta, the greatest patriot next to Mr. Dadabhai Naoroji, who enjoys the unstinted confidence of his countrymen and whose independence may be said to be of a much more uncompromising kind than that of several other undecorated leaders. Yet who can say that Mr. Gokhale is not justified in his apprehensions after the treatment given by Lord Sydenham and his Government to this the first citizen of India next to the revered Dadabhai Naoroji? Whether Mr. Gokhale, the selfless patriot, is knighted or not, it is a source of great pleasure to the nation to know that through the efforts of a popular Viceroy his great and lasting services to the Empire have been brought to His Majesty's notice and that those services have merited His Majesty's approval."

The following is from the *Panjabee* (Lahore), of the 1st August 1914 :—

"The thought will naturally occur to the reader that while in the United Kingdom a man who is not only the holder of a title but is a Privy Councillor, can actually lead a rebellion against His Majesty's Government and yet retain both his title and his Privy Councillorship, in India even a man like Mr. Gokhale cannot accept a title at the hands of the Government without laying himself open to the suspicion of being a Government's man. We cannot say that the Government is in no way responsible for the existence of this suspicion. With some honourable exceptions which will occur to everybody, they have usually conferred titles on men who have in no way been distinguished for their independence, and the one class whom they have for the most part studiously avoided are the class who in England would have been known as His Majesty's Opposition. The most distinguished amongst our public men in the past lived and died unhonoured by

Government, and with one or two solitary exceptions the most distinguished amongst our living public men are also similarly unhonoured. Is it surprising in the circumstances that the conferring of honours upon one or two selected individuals should be looked upon with suspicion? Not that our public men hanker for honours. No honour that the Government could have bestowed upon a Dadabhai Naoroji or a Ranade would have enhanced his importance in the eyes of his countrymen or made his place in the affections of his people more secure than it is. But the Government would assuredly have made itself more popular if it had recognised the worth of its critics, as it does that of its blind and unquestioning supporters."

The "Hindu Patriot" and Mr. Sivaswami Iyer.

14. The following is from the *Panjabee* (Lahore), of the 30th July 1914 :—

"Several Indian journals including ourselves have condemned the action of the Madras Government in appointing Sir Harold Stuart, Vice-President of the Madras Legislative Council, in supersession of the claims of Mr. Sivaswami Iyer, the Indian member of the Madras Executive Council. This is what the *Hindu Patriot* has to say on the subject :—

> "Now it is nowhere stated in the rules governing the question that the Senior Member of the Executive Council *must* be appointed Vice-President of the Legislative Council. Indeed, the appointment of the Vice-President has been expressly left to the sole discretion of the Governor. Sir Harold Stuart had served as Home Secretary to the Government of India and would in any case, have become a member of the Madras Executive Council, whereas Mr. Sivaswami owes his appointment to a mere accident, the premature death of his predecessor in office. We think he is quite satisfied with his position as a Member of the Executive Council but the 'patriotic' scribes would not leave him in peace. Everybody knows that, in most cases, the Indian Member of the Executive Council may well sit at the feet of his Civilian *Secretaries* to learn his work—to say nothing of his Civilian *colleagues*.

"Could anything be more absurd, not to say, more essentially unpatriotic than the special pleading in which the *Hindu Patriot* indulges in this case? It is nowhere stated, says the writer, that the Senior Member of the Council must be appointed Vice-President. Granted; but does this mean that the discretion of the Governor is arbitrary, that he may appoint whomsoever he pleases, or that he is at liberty to ignore the claims of seniority even when there are no reasons for doing so? Again, Mr. Sivaswami Iyer owes his appointment, according to the writer, to a mere accident, the premature death of his predecessor in office. As if every new appointment was not due to some such 'accident' whether the accident was death or resignation or retirement or mere transfer! As if a hundred and one circumstances were not conceivable in which even Sir Harold Stuart would not have been appointed to the office he now holds! It is unnecessary to enter into a controversy with the *Hindu Patriot* regarding the relative merits of Civilian Secretaries or Members and of the majority of Indian Members of Executive Councils. There are plenty of men still with us, we know, with whom contempt for their countrymen is synonymous with wisdom. The country has enough forbearance to treat these men with the contempt they deserve. But if the *Hindu Patriot* has no respect for his countrymen, he might have just a little respect for commonsense. Surely even he cannot be unaware that the duties of a Vice-President are at present neither more arduous nor more responsible than those of a member of the Executive Council; and it is only commonsense that a man who is fitted to be a member of an Executive Council cannot be entirely unfit to be Vice-President of a Legislative Council."

Not available.

15. The following is from the *Tribune* (Lahore), of the 2nd August 1914 :—

"At the meeting of the Bombay Legislative Council held at Poona on the 28th July, the Hon'ble Mr. R. P. Paranjpye asked the Government to lay on the table a list of posts at present held by persons who before such appointment were natural born or naturalised inhabitants of the self-governing Colonies of the Empire like Canada, Australia, New Zealand or South Africa. There is no doubt that after the deportation of about 350 Indians from Canada and similar treatment elsewhere, every Indian would be anxious to know what sort of hospitality we extend to those who despise us because we wear a dark stain. But the reply given by Government to this anxious question was that the information was not available. Truly the Government of Bombay could not have taken much time and trouble in giving this reply, but it does not at all convey an idea that it is impossible to collect the information wanted. If a member of Parliament in Canada or Africa or Australia had asked its Government to say how many Asiatics were employed in their Government it is very unlikely that the reply would have been the same that the Bombay Government has vouchsafed. It is generally understood that there are a considerable number of colonials employed in India, and it is matter worth serious consideration whether after the treatment given to Indians in the colonies our self-respect does not demand that we should pay back the colonial in his own coin. We hope that at the next meeting of the Imperial Legislative Council, the question will be repeated and the Government asked what steps it proposes to take to retaliate."

The *Khalsa Akhbar*.

16. The following is from the *Khalsa Advocate* (Amritsar), of the 1st August 1914 :—

"Every Sikh has now realized that the chief object of the *Khalsa Akhbar* is to denounce by every means the Chief Khalsa Dewan. We have pointed out at various times that if the present members or officer-bearers of the Dewan do not enjoy the confidence of the Panth let S. Harchand Singh and his companions replace them constitutionally, but the conductors of the *Khalsa Akhbar* do not care to hear our reasonable voice. When there is a difference of opinion every one has to side one side or the other, but the opposite side cannot be said to entertain evil motives. The *Khalsa Akhbar* feels very happy to publish that such and such an obscure assemblage in a distant corner of a Native State has declared that such and such gentlemen of rank and position are Tankhaias or perverted Sikhs. Can the *Khalsa Akhbar* show that the men who thus disgraced their position possess any legal authority to say so? The Panth does not attach any importance to such utterances. The denounced gentlemen do not feel that they are in any way affected by such rash resolutions. Supposing some people among the Sikhs, whether in India or abroad, agree with the up-starts, this does not mean that Sirdar Harchand Singh and his followers enjoy the full confidence of the Panth. The *Khalsa Akhbar* seems deliberately trying to create disunion among the Sikhs and we do not know what good will come of such attempts."

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"If we support the Chief Khalsa Dewan it is because we know that the workers in that body are disinterested. As to the idea why we are in favour of promoting loyal feelings in the community for British Government our chief reason is that the community demands it. Just refer to the address submitted to His Honour the Lieutenant-Governor, Punjab, read out by our representative the Honourable Sardar Gajan Singh of Ludhiana. He agrees in the sentiment that 'one who is a traitor to British Government is a traitor to his country.' In the face of such facts should we advise our brothers and co-religionists in Canada to make a common cause with those people who say that the British Government has given back to India in return for the large sum of money which England gets from India every year, cholera, plague and famine. Does the *Khalsa Akhbar* believe that this sentiment concerning the British Government is correct? The Government does not require any support from this paper. It is sufficiently strong, but as Sikhs we should admit no untruth simply because we should keep the *Khalsa Akhbar khush*. Has not the Government given us education, freedom of speech, roads, canals, post offices, railway systems, forest preservation, settlement, &c., &c., too numerous gifts to count. If the Government is so bad, as it is said to be so by some mischief-mongers, then why do they cry to obtain help from it? We admit that the British Government should be more liberal than it has been, but instead of pointing this out we should not mix with people who wish to promote discontentment.

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The Policy of "New India".

17. The following is from the *Panjabee* (Lahore), of the 6th August 1914 :—

"The issue of 'New India' to which we have just referred contains a clear and lucid enunciation of the policy which that journal proposes to follow under its present editor and proprietor. In politics 'New India', like most other Indian journals of advanced views, 'will seek to embody the ideal of self-government for India along colonial lines,' but it strikes a characteristic individual note when it says that it will 'remember that the mission of every man and institution in this country is to bring about the speedy attainment of the triumph for which the Indian National Congress has steadily striven—government by the inhabitants of India, for Indians, but under the educative guidance and control of British statesmanship until colonial autonomy is attained.' To many an ideal is merely a far-off goal, the realisation of which they calmly and passively await, forgetting that an ideal is no ideal if it does not lead to action and influence conduct. Mrs. Besant has never been one of these, and the above declaration of its policy shows that her new journal will fully partake of the spirit that has always animated her. Another object which the journal places before itself is that of promoting healthy co-operation and the feeling of comradeship and solidarity between the various Indian communities, to achieve which it will 'press for such amelioration of the conditions of life amongst the various classes of the community and such measures of social uplift and reform as are essential to real progress.' In fine the ambition of the journal is 'to strive for a rejuvenated and United India which will be quickened with the breath of a larger and manlier National Life.' No nobler ambition could animate one who loves India as Mrs. Besant does, and every Indian who loves his country will wish Mrs. Besant the success in her new undertaking that she so richly deserves."

The War and the Viceroy's assurance.

18. The following is from the *Panjabee* (Lahore), of the 6th August 1914 :—

"In view of the gravity of the situation that has arisen and the assurances that have been forthcoming from the Colonies, His Excellency the Viceroy has done well in cabling to His Majesty's Government that 'the people of England can count on every man and every gun of the Army in India, whether British or Indian, if the need arises, and that England may remain confident in the loyalty of the people of India to cope with any emergency that may arise.' How much more fitting would it be if this assurance could be conveyed by an Indian. The assurances from the self-governing Colonies have been conveyed by Premiers and ex-Premiers. In India no Indian holds the responsible official position from which he could speak with authority on behalf of his countrymen. The loyalty of India can, indeed, be relied upon absolutely and to the end ; but it is a passive, not an active loyalty ; it is the loyalty of men who are inalienably attached to the British connection, but who are not to have an opportunity of doing anything—except for the handful of Indians in the army—to demonstrate their love of England and the Empire in any active manner. Everywhere else—from every other part of the Empire—offers of active help will come from individuals and communities. The people of India can make no offer of the kind, because they are not permitted to do so. When will British statesmen realise that in the valour, the intelligence and the patriotism of the people of India they have a vast potential source of strength which, if it could only be actualised, would be an imperial asset of far greater value than almost anything else that could be thought of ?"

Indians and the War.

19. The following is from the *Tribune* (Lahore), of the 7th August 1914 :—

"Every one is doubtless asking on the present occasion, 'What is the attitude of Indians in the face of this unparalleled crisis ?' There is but one answer to it and that answer is given by all without a moment's hesitation. It is one of passive and trustful loyalty to the person and Throne of the Sovereign, irrespective of all our differences and irrespective alike of the approval or disapproval by various sections of public opinion of the policy that has commended itself to His Majesty's responsible Ministers. It has not been given to Indians, and we say this most feelingly, to follow the noble example of Irishmen. Mr. Gokhale, for instance, cannot presumably ask Government in the Imperial Legislative Council, as did Mr. Redmond in the House of Commons, to withdraw the troops from India immediately and confidently hold out an assurance that Indians and Anglo-Indians would loyally and effectively defend India. It has not been our good fortune to be trusted by Government to the extent of practically demonstrating the reality of our attachment to the Empire and the sincerity of our belief in the future destiny of this country as a portion of the Empire. None the less the Bureacracy which distrusts us and the British democracy which is indifferent to our status will both see that Indians are loyal to the core. As we have said this loyalty can only be one of absolute passivity. We may not be able to say, 'send away all the 75,500 European troops and the 160,000 Indian troops : we shall find at least ten millions of efficient fighting men for the security of the country.' We can still say that the Government can with safety and in confidence withdraw a considerable portion of these troops maintained for internal tranquillity for employment elsewhere if desired. Short of being actively helpful in the war Indians will do everything to convince the rulers that they are not less loyal than other British subjects.

The same paper in its issue of the 8th August 1914 says :—

"No suggestion has so far been made either in Madras or in Bombay for the formation of an Indian Volunteer Corps to assist Government. That mode of assisting Government on the present occasion, however desirable, does not apparently seem practical to leading men in the Western and Southern Presidencies or to those in the Punjab. There is wisdom and practical good sense in inquiring what sort of assistance Government are likely to expect from loyal India and how best loyal India can give a practical demonstration of the identity of her interests in the present crisis with those of every other part of the British Empire. As regards the first it is imperative that Government should be assisted to devote all their time and attention to the one question of meeting the crisis unembarrassed by internal difficulties. As regards the second a prompt and unequivocal assurance of India's steadfastness ought to disabuse foreigners of any erroneous impression created on their minds by the persistent dissemination of mendacious stories of a widespread conspiracy to bring about a revolution in India. Then again Sir Subramania Iyer says that 'no sacrifice should be held to be too great for us *in case of England's victory*.' It is perhaps supposed that among subject races loyalty proceeds from a lively sense of tangible benefits received. But on an occasion like the present we prefer to give it a different basis. Englishmen in India should be told that though it has not hitherto been our good fortune to be their comrades in prosperity yet we are their comrades in adversity and that they could count upon our loyal co-operation in the direction they might desire. That is a spirit which is both pure and unalloyed and its manifestation must go some way to remove existing suspicion and distrust."

The following is from the *Panjabee* (Lahore), of the 8th August 1914:—

"Apart from the exhibition of moral sympathy there is one and but one way in which the citizens of an Empire can support it in a crisis like the present, and that is by taking up arms to fight for her. Will the people of India be permitted to do so if need be? We remember that some years ago when a war was about to break out between England and Russia a number of educated young men in India offered their services as volunteers. The offer was not accepted. The present crisis is much graver and India itself is now far more self-conscious and far abler to give effective help to England than she was a quarter of a century ago. Will British statesmanship rise to the height of the occasion and permit India to do her duty to the Empire?"

Bengal's help for Government.

20. The following is from the *Tribune* (Lahore), of the 7th August 1914:—

"The Indian community of Calcutta have sent a requisition to the Sheriff requesting him to call a public meeting at the Town Hall to consider in what manner the Indian community might co-operate with the Government and offer their services for the defence of the Empire. The spirit of the proposal will readily commend itself to the thoughtful section of the community in every part of the country. It is not necessary to anticipate the form of assistance which the Indian community of Bengal finally decides to offer. But on an occasion like this Indians cannot help comparing their status with that of the white men in the Colonies. Mr. Redmond's announcement in Parliament created a profound impression and Unionists grasped and shook his hands. As compared with Irishmen, as compared with even Boers, what is the position Indians, what is their status, and what is their usefulness to the Empire from the point of view of individual or national efficiency? We do not wish to complain at this time but we must be practical and recognise facts. The nation as a whole has been disarmed and communities and individuals have been rendered helpless even against the periodical attacks of thieves and dacoits. The fighting races of old have either disappeared or are fast disappearing. The proposal of forming a national Volunteer Corps has never been encouraged and it is an open secret that considerable difficulty is experienced in finding suitable recruits for the Indian Army. Need it be said that in these circumstances the position of Indians is one ot helplessness."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Governor of Bengal and the Kidderpore Mosque.

21. In a note entitled "Our intoxication," the *Zamindar* (Lahore), of the 31st July 1914, refers to His Excellency Lord Carmichael's visit to the Kidderpore Mosque and graveyard, and says that this visit has so far led to no result. When Government has shewn the people by its conduct that only those will be heard who shout the loudest, it will be the fault of Muhammadans if they remain silent. They should bear in mind that if they maintain silence in the present instance the port authority will again commence to demolish the mosque, and if its demolition is once begun then no crying on their part will set the matter right. When the intoxication of Muhammadans, the paper asks, has reached such a pitch, how can they complain that Government does not maintain the sanctity of their mosques? In these days of awakening only those persons' houses will be saved from encroachment who are not merely awake but in possession of a powerful tongue and strong hands and feet.

Christianity, the Vedic religion and Islam.

22. The *Fazal* (Qadian), of the 30th July 1914, publishes an article headed "The religion of peace." Christians and Arya Samajists, it maintains, have made serious mistakes in their conceptions of God. The former hold that Jesus Christ is the Son of God; the latter do not believe God to be a creator at all. Again, the doctrine of Atonement has spread impurity and filth in the world, for it makes men commit sins to their hearts' content, in the belief that Jesus Christ has atoned for their sins. Similarly the Aryas believe in the transmigration of souls and the shameless doctrine of *Niyog*. Neither the Arya religion nor present-day Christianity can be called religions of peace. Islam is the only religion of peace in the world.

The Chief Khalsa Diwan.

23. The *Khalsa Akhbar* (Lyallpur), of the 31st July 1914, has a note entitled "Why is opposition offered to the existing Chief Khalsa Diwan"? The present members of the Diwan, if allowed to hold their posts, will adversely affect the education of Sikhs. They refuse to participate in politics and advocate education which meets

with the approval of Deputy Commissioners and Commissioners; which is calculated to produce not educated but loyal Sikhs; which countenances the demolition of *Gurdwaras* and which stigmatises religious discussion as participation in politics. In short, the Chief Khalsa Diwan's policy consists in avoiding all questions wherein there is a possibility of even the slightest opposition to the authorities.

The Rikabgang *Gurdwara* affair.

24. The *Khalsa Akhbar* (Lyallpur), of the 31st July 1914, publishes from Sundar Singh, Stage Secretary (?) of the 'Am Diwan Khalsa, Lahore, a communication headed "Opinion of the generality of Sikhs." Sikhs, it is true, are a subject people, but the late Queen Victoria's proclamation entitles us to criticise Government measures. We maintain that the authorities have no right to interfere with our religious buildings. Sikh loyalty demands that we should inform His Excellency the Viceroy of the unpopularity of the Chief Commissioner's order regarding the *Gurdwara* which Sikhs wish to be left intact.

In another place the paper publishes among certain Sikh villagers a dialogue in connection with the *Gurdwara* wall in which the speakers disapprove of the Chief Commissioner's decision and of the conduct of their sycophant leaders who have created feelings of ill-will between the Sikhs and the authorities, and says that they regard the demolition of the wall as insulting to the community. They also express a wish that Government should prove its neutrality in religious matters by getting the wall reconstructed.

Inexplicable conduct of Lala Radha Krishna, B. A.

25. The following is from the *Arya Patrika* (Lahore), of the 1st August 1914:—

"Lala Radha Krishna, B.A., has started a separate fund ostensibly for the defence of the accused, and though he cleverly writes in his paper that he pays the money to the Pritinidhi Sabha we have been credibly informed that he is keeping it under his own thumb; he is not prepared to make it over to the Defence Committee. Donors must therefore note that any sums sent to the Editor of *Prakasha* will not be available for the defence of Master Raunaq Ram and M. Bishambar Dutta. M. Radha Krishna has been privately approached through leading Aryas and written to send the money, but as he is also Secretary of the Arya Pratinidhi Sabha and Editor of the best circulated paper in the Samaj, he thinks he is all-powerful. He does not care a rap for the decisions of his Antarang Sabha and will not even remit to the Defence Committee the money which is received direct from donors and Samajes in the Arya Pratinidhi Sabha office. The President has been addressed with a request that he will pass the necessary orders. We are sorry that the Defence Committee is thus handicapped and that the *sid* of a single person threatens to spoil the defence at a time when our opponents are moving heaven decision and earth to obtain a conviction."

Ganges Canal Works and River Sanctity.

26. The following is from the *Tribune* (Lahore), of the 8th August 1914:—

"An important and well-reasoned memorial has been submitted to the Lieutenant-Governor of the United Provinces by some of the prominent Hindus on the subject of religious sanctity of the Ganges being violated by the canal works being carried above the town of Hardwar. The headworks of the Ganges Canal which were at Mayapur, a few miles *below* Hardwar, are being removed to Dudhiabunds, a few miles *above* Hardwar. This naturally interferes with the natural flow of Ganges water to the various *ghats* at Hardwar, which has been sacred to the Hindus from time immemorial. The sacredness attached to the river and the spot, if interfered with, will undoubtedly cause the gravest offence to Hindu religious sentiment. But it is proposed, we hear, to let sufficient water pass, by means of sluices, to the Hardwar *ghats* so that Hindu pilgrims may bathe in the river as heretofore. But it is contended that this will not be the natural current and flow of sacred Ganga but an artificial current created by the canal authorities at their sweet will and pleasure. Hence the sacredness attached to the river will be utterly spoilt and Hardwar will lose the religious sanctity attached to it from time immemorial. This is proved by the fact that the people do not bathe in the Ganges canal, though it contains Ganges water. The sacredness does not attach itself to the water of the Ganges so much as to the natural river itself as it flows from its origin into the sea through courses uninterfered with by the hand of man. In fact the idea of regarding Ganga as a Mother and attributing to her the qualities of divinity embodied in a living form indicates that the Hindu sentiment in this respect is strong and does not permit of any amendment. The Canal Department evidently thinks that what the Hindus want is Ganges *water* and so long as water is supplied to the *ghats* through their sluices, they cannot logically object."

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

Another spleen rupture case.

27. The following is from the *Panjabee* (Lahore), of the 4th August 1914 :—

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"The only reason which the Magistrate gives for rejecting the evidence of eye-witnesses is that 'it is, to say the least of it, highly improbable' that Mr. Hudson should have attacked Faud without any preliminary question. But the question which everybody will ask is,—what if the assault followed the preliminary question and Faud's so-called impertinent reply to it ? The question which the accused, according to his own statement, had asked was what Faud meant by wanting to complain to the Manager. It is scarcely possible to hold, especially in view of what followed, that the accused was in the best of tempers when he asked this question. And what was the reply which the man gave ? According to the accused himself he said nothing more than this : 'I will lay a complaint and do still more' and threatened him with a crowbar with which he was working. The Magistrate does not accept the story about the crowbar, but still finds that the accused attacked Faud 'under grave and sudden provocation.' Did the grave and sudden provocation consist in the use of the words 'I will lay a complaint and do still more.' Are these the words the use of which constitute 'grave and sudden provocation,' as the law understands that phrase ? The question is not academic. It is the finding about the grave and sudden provocation which reduces the offence of the accused from one under section 323 to one under section 325, I. P. C., and enables the Magistrate to sentence him to pay a fine of Rs. 500. To speak the truth we are sick of these spleen-rupture cases, and especially of the readiness with which certain Magistrates accept the story of the enlarged spleen. In the present case the deceased, according to the Magistrate's own finding, was a vigorous man of well-nourished appearance and had no external indication of disease. Such a man would probably have lived for long years if it had not been for the assault committed upon him. Why bring in the enlarged spleen then ? The only question which the Magistrate had to consider was whether the assault was justified, and if not whether there were any extenuating circumstances. That the assault was not justified the Magistrate admits, but he thinks the reply of the man constituted an extenuating circumstance. We venture to think—and most people will agree with us—that it did not ; that the mere fact that a man wants to lodge a complaint against another and says that he will lodge it, perhaps with some emphasis, does not constitute provocation as the law understands it. We earnestly hope the Government of Assam will not let the matter rest where it is, but will enable the High Court to pronounce an opinion on the subject. Things would become really serious, especially among a class of people notorious for their 'enlarged' spleen, if conduct like that of Faud in this case were accepted by courts as constituting 'sudden and grave provocation.'"

(*d*)—*Education.*

The Hindu University.

28. The following is from the *Panjabee* (Lahore), of the 30th July 1914 :—

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"We have won many great battles in our time, and there is no reason why with the requisite energy, courage, foresight and patience, we should not succeed in the present case as well. The cause is indeed worthy of the attempt. It is not merely the Hindu and Muhammadan Universities, but the sacred principle of self-government which is at stake. What we are called upon to vindicate is the right of the country to run its own institutions in its own best way without on that account forfeiting the sympathy and support of the Government which is the custodian of the people's money. The Hindu University scheme may not be an ideal project. There are many in the country who are frankly opposed to denominational Universities as such. But there is and can be no difference of opinion regarding the soundness of the principle of self-government in education. It is through education, as the King-Emperor said, that the salvation of the country is to come, and who that realises—and who does not—that the salvation of the country must largely be worked out by the people themselves can grudge the two principal communities in the country their share of the control of educational agencies ? Let the country speak out with one voice—let it go on agitating, constitutionally by all means, but with firmness and determination—and no Government, we may rest assured, far less a British Government, will indefinitely resist the demand of public opinion.

The following is from the *Tribune* (Lahore), of the 1st August 1914 :—

"An Allahabad telegram informed us the other day that at the informal meeting of the Hindu University Committee on Saturday and Sunday no formal resolutions were adopted on Sir Harcourt Butler's letter but the general trend of opinion was that the provisions of the Draft Bill submitted to Government on the 25th October, 1912, were adequate and that a representation should be submitted to the Government asking for a reconsideration of the terms in the letter. It was also decided, we were told, that a formal meeting of the Society and its Committee of management should be convened at an early date. This attitude of the Committee seemed perfectly fair and the public had no cause for anxiety. But our Bankipore contemporary, which may be said to be in the confidence of the Maharaja of Darbangha, now makes a startling announcement. It asserts that 'in spite of the dead set that is being made against the acceptance of the Government's scheme of control of the Hindu University, we understand that the Hindu University Committee has practically agreed to adopt the suggestions of Government, more or less in their entirety.' We refuse to believe this assertion. It would amount to a betrayal of trust if, notwithstanding the report supplied to the press, the Committee have given any secret undertaking to accept the conditions specified in the letter. We hope they will lose no time in contradicting this startling news promptly and emphatically. In so far as the outside public are concerned the only justification for the news is the prominence given in the press report to the inspection of the University site when the fate of the University itself is trembling in the balance. The conditions stipulated by Government have been rejected by the country unanimously. The only organs of public opinion that are prepared to accept almost any restriction and to bless a scheme however much it may be crippled and maimed are two zamindari papers. We really doubt that even zamindars will accept a scheme which is disagreeable to the nation at large. We note that the Allahabad committee have telegraphed to Mrs. Besant: 'Month's postponement decided to adopt draft representation on lines discussed.'"

The following is from the *Observer* (Lahore), of the 1st August 1914 :—

* * * *

"It is, of course, so very difficult to premise at this stage the particular line of action which the Hindu University Committee will adopt in regard to Sir Harcourt Butler's letter, but judging from the criticism expressed in the responsible sections of the Hindu Press, one may feel certain that though the matters about affiliation and powers of Chancellor, etc. may be ultimately conceded, yet the acceptance of a Lieutenant-Governor in lieu of the Government of India will prove to be a very hard and almost impossible nut to crack. Provincial rulers are, as a rule, clogged down with local prejudices and their view is mostly circumscribed by the narrowing experiences of a chequered service in the various grades of a Collector's life. They can seldom take broad catholic views of important and all-India problems, and it is of the highest moment that questions that require delicate handling and transcend geographical boundaries in sweep of their scope should be scrupulously kept back from the jurisdiction of provincial rulers. Sir Harcourt Butler, of course, expresses that the conclusions embodied in his letter are final for all purposes, yet we would make bold to say that the question of the *personnel* of the Chancellorship requires to be revised and reconsidered. The promoters of the two Universities might, and we would further add, should accept the rest of the conclusions arrived at by the Government, but it is impossible to accept the Chancellorship of a provincial ruler. India will present a united and unanimous prayer on this point and we would beseech the Government of India and the Secretary of State to favourably consider that request in a spirit of amicable and sweet compromise.

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Indians and the Indian Educational Service.

29. The following is from the *Panjabee* (Lahore), of the 1st August 1914 :—

"The *Amrita Bazar Patrika* understands that Mr. Bhupati Mohan Sen of Cambridge University has been refused an appointment in the Educational Service. Mr. Sen is the second Smith's Prizeman of the year and in ordinary circumstances his appointment to the highest Educational Service in his own country ought to have been assured. But at present there is as a rule no room for an Indian in the so-called Indian Educational Service. If he is a graduate of an Indian University, no matter how brilliant his attainments or how distinguished his achievements, he cannot hope to be appointed to the superior branch of the Service. Even a man like Professor Jadunath Sarkar must not aspire to that distinction. Nor does the Indian who possesses British qualifications fare better. In a few, very few, exceptional cases Indians have been appointed to the Indian

Educational Service, but the exceptions only prove the rule. Even a Chemist of world-wide repute like Dr. P. C. Ray who has been honoured by more than one foreign University and whose original work has been spoken of in the highest terms by the greatest European masters of his own subject, has to remain content with the inferior status to which an absurd and indefensible system has relegated him. The Secretary of State can, under the rules, appoint a number of Indians to the Educational Service if he so chooses, but he scarcely ever exercises this power. He has certainly not exercised it in the case of some of the most qualified Indians. Mr. Bhupati Mohan Sen's case, therefore, only illustrates the prevailing rule. The ground on which his application has been rejected, we are told, is that the Public Services Commission have been enquiring into the whole question. Could anything be more absurd or more unreasonable than this plea? If the fact that the Public Services Commission has been enquiring into the question does not prevent the Secretary of State from appointing Europeans, why should it prevent the appointment of Indians? Is not the plea tantamount to an admission that the Indian Educational Service has hitherto been not only virtually but in theory a monopoly of one particular class of the King's subjects, and that the question which the Public Services Commission has been enquiring into is the justifiability or otherwise of this monopoly?"

(*h*)—*Miscellaneous.*

Security from the *Bir* newspaper.

30. The *Khalsa Akhbar* (Lyallpur), of the 31st July 1914, commenting on the demand from the *Bir* of Rs. 2,000 security by Mr. King, the Deputy Commissioner of Amritsar, says that it is at a loss to know why Sikh newspapers are overburdened with such large securities. The *Bir* is not in a position to meet so heavy a demand. Moreover, its policy when compared with that of the *Zamindar* is harmless. Since the advent of Mr. King at Amritsar several Sikh students have been expelled from the Khalsa School, efforts have been made to wrest Santokhsar from the possession of Sikhs, and now a heavy security has been demanded from a harmless Gurmukhi daily newspaper. Sikhs should unanimously raise their voices against this oppression, which cannot conduce to the existence of friendly feelings between Sikhs and Government.

P. C. VICKERY,

Second Asst. to the Deputy Inspector General of Police,
C. I. D. and Railways, Punjab.

Punjab Government Branch Press, Simla.—13-8-14—No. 43—175—H. L. S.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. B. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	BI-DAILY.				
20	Bijli†	Lahore	Dina Nath and Sufi Lachhman Parshad.	Swami Dhanpat Rai	...
	DAILY.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies
22	Desh	Do.	Dina Nath	Girdhari Lal	3,000 „
23	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
24	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
25	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
26	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
27	Shamsher-i-Qalam†	Do.	Nur Ahmad	Nur Ahmad	...
28	Watan	Do.	Insha Ullah	Insha Ullah	...
29	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
30	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
31	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
32	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 15TH AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
33	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
34	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 "
35	Ahl-i-Fiqah†	Amritsar	Ghulam Ahmad	Ghulam Ahmad	400 "
36	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 "
37	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 "
38	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 "
39	Arjuna	Do.	Raj Narain. Arman	Raj Narain, Arman	1,000 "
40	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 "
41	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 "
42	Azzia	Do.	Abdul Karim	Abdul Karim	...
43	Badr†	Qadian (Gurdaspur)	Muhammad Sadiq	Miraj-ud-din	1,100 copies.
44	Bharat	Jullundur	Sham Lal	Bindraban	500 "
45	Bharat Samachar†	Rawalpindi	...	Badr-ud-din	...
46	Brahman*	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
47	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 "
48	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 "
49	Durbar†	Do.	Karm Chand, Hateshi	Karam Chand, Hateshi	600 "
50	Falah*	Do.	Abdul Rahman	Abdul Rahman	...
51	Ganga*	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	...
52	Hakam	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 copies.
53	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 "
54	Himala	Lahore	Dina Nath	Dina Nath	...
55	Hindustan*	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
56	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 "
57	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 "
58	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 "
59	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 "
60	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
61	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
62	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 "
63	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 "
64	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 "
65	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 "
66	Musalman*	Amritsar	Ilm Din	Ilm Din	500 "
67	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 "
68	Nur*	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 "

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 15TH AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
69	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 copies.
70	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
71	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
72	Philosopher	Do.	Sham Lal	Amin Chand	...
73	Punjab*	Do.	Kishen Chand	Kishen Chand	...
74	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
75	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
76	Rishi	Do.	...	Amar Nath	...
77	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies
78	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
79	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
80	Shamsher-i-Qalam†	Lahore	Nur Ahmad	Nur Ahmad	...
81	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 copies.
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
85	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
86	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 „
87	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 „
88	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
89	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
90	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
91	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
92	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
93	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
94	Mohyal Mittar‡	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
95	Nihang‡	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
96	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
97	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
98	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
99	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
100	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
101	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
102	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
103	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 copies.
104	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
105	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „

* Not received during the week.

† Temporarily ceased to exist.

‡ Not received during the fortnight.

§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 15TH AUGUST 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
106	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 copi
107	Dharam Bir	Do.	Sant Ram	Sant Ram	...
108	Fanus-i-Khial	Fathankot	Abdul Majid Khan	Abdul Majid Khan	...
109	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copi
110	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
111	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
112	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
113	Jauhar§	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies
114	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
115	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
116	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
117	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copies
118	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
119	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies
120	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
121	Safir	Do.	...	Lachmin Narain	...
122	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
123	Shauq	Lahore	...	Shauq Muhammad	...
124	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
125	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
126	Sulah Kul§	Montgomery	Fateh Chand	Fateh Chand	550 „
127	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
128	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
129	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
130	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
131	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
132	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copies.
	TRI-WEEKLY.				
133	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
134	Bir*	Amritsar	Lakhbir Singh	Mahtab Singh	500 copies.
135	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
136	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
137	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
138	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 „
	MONTHLY.				
139	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
140	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
141	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
142	Parabhat	Lahore	Yagya Dat	Charn Das	...
	MONTHLY.				
143	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—Foreign.

War in Europe.

1. The *Zamindar* (Lahore), of the 5th August 1914, publishes a leader headed "The dangers of a universal war: the military preparations of Europe." The *London Times* states that Germans are displeased with the military preparations of their Government. But surely the Russians are not in a more contented condition. Nihilists and Socialists are anxious to overthrow the tyrannical Russian Government. Russian soldiers recruited from Provinces which are oppressed by their Government are disaffected. Now will the desecration of the sacred mausoleum at Meshed and the destruction of Muhammadans in the Balkans be avenged. St. Petersburg will be burnt to the ground, as was Moscow by Napoleon and Belgrade by the Austrians. The *London Times* may look upon Germany with contempt. But Germany's fleet is supreme in her own waters; her army was increased last year by 60,000 men and last but not least every single German is loyal to his Government. Germans consider it an honour to die for their fatherland.

In its issue of the 8th August 1914, the same paper publishes a leader headed "The West in the storm of calamity." It is scarcely possible for those who lead a life of peace and comfort in India to realise the agonising calamity which has recently overtaken Europe. Yes, it is the Europe which had made other nations war against each other while she stood aloof; which had sharpened her weapons of war by cutting the throats of Muhammadans in Persia, Morocoo, Tripoli and the Balkans; and whose powder was fondly believed by the Pope to breathe annihilation to Islam. Her mighty pretensions to education led Europe to claim the power of even resurrecting the dead, and putting them again to the sword. War was denounced by Europe as barbarous and opposed to the spirit of civilization: but now we see every nation of that continent rushing headlong into it. So much for her peaceful pretensions. England alone can command any respect in the present crisis. She resolutely refused to plunge into war hastily and exercised every effort to secure an amicable settlement. England's perticipation is due to the unprincipled conduct of Germany.

Indians in South Africa.

2. The *Bir* (Amritsar), of the 12th August 1914, describes how, when a *gora* coachman refused to lend his carriage to Mr. Ismailji, of Johannesburg (Africa), the latter lodged a complaint against the *gora* in a Criminal Court in Africa, who promptly dismissed the case. We deplore this action of the Court. We often wonder why these *goras* do not pray to God for the total annihilation of Indians.

Christianity and Islam.

3. The *Hakam* (Kadian), of the 7th (received on the 10th) August 1914, publishes from Ali Mohammad Khan, of Kadian, a communication, in which the writer refers to the verse in the Bible "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (*vide* St. Mathews, chapter 10, verse 34). It is evident from this verse that Christianity advocates the use of the sword. History is full of the bloody wars which raged between Roman Catholics and Protestants in the past. Those wars were only varied by the periodical attacks made by the Christians on Islam, when they showed the utmost brutality. It is mere cant to say, then, that Christianity preaches peace to mankind; the actions of Christians belie this. And yet we hear Islam being accused of inculcating the policy of oppression and tyranny into the minds of its followers.

British attitude towards Germany.

4. The following is from the *Tribune* (Lahore), of the 13th August 1914 :—

"Whatever might have been the German jealousy of the growth of British power and British influence, England, it is apparent, herself did not entertain any sinister design on Germany. British statesmen did not hesitate to give expression to their whole-hearted appreciation of the advance made by Germany in the various spheres of national activity. In fact they often carried their German appreciation to an extent which roused the suspicion of France as regards the reality of the Anglo-French *entente*. On one occasion, a section of Frenchmen went so far as to suggest whether the German Chancellor could not have employed his secret service fund 'to subvert the extreme left and to push England further towards democracy' in order to annihilate the influence of the peers who had supported the *entente*. Fancy Mr. Lloyd George and Mr. Churchill being accused by France of being in the pay of the Kaiser's Ministers! The other day when it was stated that Lord Haldane was temporarily relieving Mr. Asquith in departmental work at the War Office and that His Lordship was not to be Secretary for War one paper at once attributed his non-appointment to his pro-German sympathies. The fact of the matter was that the Anglo-French *entente* as supported by Mr. Asquith's Government was friendship with France free from all unfriendliness to Germany. It is a pity that German statesmen should believe that England and all Europe save and except Austria-Hungary is against them."

(*b*)—*Home*.

India and the war.

5. The *Akhbar-i-'Am* (Lahore), of the 8th August 1914, publishes a leader headed "Dreadful War in Europe: Our duty." Referring to the war which is going on in Europe, the paper says that Indians have now been afforded an opportunity of proving their devotion and loyalty to the British Government and His Majesty the King Emperor. After urging the Indians to volunteer their services on the present occasion, the paper eulogises their spirit of extreme devotion and concludes by praying to God that Lord Hardinge may continue to trust Indians and that the British flag may continue to wave over their heads.

The *Zamindar* (Lahore), of the 9th August 1914, publishes an article headed "Duty at the present moment." We regret to see that Great Britain's hand has been forced. Her policy of conciliation has failed and she has now entered the war. Her internal troubles have subsided and the British people have united to face the common danger. At this crisis it is our duty to declare with one voice that we and our rulers are one and that we are prepared to meet any emergency in India. In this way we shall be lending substantial aid to the Government.

Writing on the same subject, the *Hindu* (Lahore), of the 10th August 1914, says that it is to be regretted that Government distrusts Indians. We fail to see how we can help and protect the British Government when it is considered dangerous even to arm Indians. Perhaps the authorities will devise some means whereby we may be able to give a practical demonstration of our loyalty. If such were the case there can be no doubt that thousands of Indians would be forthcoming to enrol as volunteers.

The following is from the *Panjabee* (Lahore), of the 11th August 1914 :—

"How is India to practically demonstrate her loyalty to the person and the Throne of King George is the question which every educated man in India has been asking for the last few days. As we have said already, there is one and but one way in which the citizens of an Empire can prove their attachment to it at a crisis like the present; and that is by offering to fight for it. There is no mistaking the fact that behind the splendid demonstration of Indian loyalty to which some of the Anglo-Indian papers have borne testimony there is the anxious desire on the part of the Indian community to take their rightful share in the defence of the Empire. Those who are in a position to do so—the Indian Chiefs for instance—have straightway offered their services. But the educated community know that they can do nothing unless and until the Government is pleased to remove the disability under which they labour in this respect. Hence the demand that is being made on all sides, that the Government should permit volunteer corps to be formed of Indians either exclusively or in conjunction with Europeans. Prominent members of the Calcutta bar, including the late Law Member, have offered their services; so have the pleaders of the Calcutta Police Court. And the movement is a growing one and is by no means confined to Calcutta. It is inconceivable that a Government presided over by so sympathetic and so large-hearted a statesman as Lord Hardinge can look upon this demand otherwise than sympathetically. To refuse to comply with this demand is to declare that Indian loyalty shall only be passive and that is the last declaration which we expect from Lord Hardinge."

The same paper in its issue of the 13th August 1914 says :—

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"What then is at the root of the universal and enthusiastic offers of help of which the Government of India have been the recipient? Only one explanation is possible. That explanation lies in the very nature of the aspiration that has taken a firm hold of the educated community.

"What is this aspiration? Is it not that India should take her rightful place in the Empire? Too often the aspiration has manifested itself only in the form of a demand on the part of the educated community to assert their rights. That is inevitable in the circumstances of the case. But duty and right are, after all, relative terms; and it is impossible that a healthy and properly constituted man should develop a sense of right without, at the same time, developing a sense of duty. A desire to be an equal participant in the privileges of the Empire, unless it had its counterpart in the desire to be an equal sharer in its responsibilities and burdens, would be not only unreal and void of moral justification, but absolutely meaningless. The two desires, in fact, spring from the same fundamental source—a desire for active self-fulfilment. There is no right which is greater or more sacred for man than the right to do his duty, just as there is no duty which for him is more imperative than that of asserting his right, whenever such assertion is needed in the true interests of his country or his kind. It is this conception of the relations between right and duty which has made the movement towards self-government in India what it is—a great and a growing movement, a movement which is at once political and spiritual. And it is the same conception which has made the educated Indian so passionately eager to take his proper share of the responsibilities which the present situation involves. The demonstration of Indian loyalty at the present crisis which the Anglo-Indian Press welcome with enthusiasm is part of the very movement towards self-government which they passionately and whole-heartedly resist."

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The following is from the *Tribune* (Lahore), of the 12th August 1914 :—

"We have already referred in our issue of last Friday to the attitude which Indians will maintain during the war. It is and will be one of unswerving loyalty to the British Throne. And this loyalty will have more of the genuine ring about it than that of Mr. Redmond. We do not doubt the sincerity of Mr. Redmond and his compatriots, but his recent pronouncement savoured distinctly of a shrewd political move. It has cost him nothing to make while it has, in all probability, secured for him and his party a far easier passage to the Home Rule Bill. For the main plank of Ulster and Tory opposition to Home Rule Bill, *viz.*, that the Irish Nationalists had been, and would continue to be, the foes of Great Britain and the friends of her enemies, has now been shattered.

"Our position is, however, different. We have no boons dangling before us, no vision of good things to come because of our loyalty. Even an inadequate reform contained in the India Council Bill has been summarily thrown out by the Lords on the ground that it introduced, as Lord Curzon described, 'an inappropriate and a perilous method of appointment in regard to the Indian members.' Moreover, we have none of the Britisher's personal dislike and mistrust of the Germans. In our eyes there is no substantial difference between Germans, Frenchmen, Austrians and Russians. If anything, we consider that England has ultimately more to fear from the Russian Bear than from the German Eagle.

"Nevertheless the loyalty of Indians is sincere and spontaneous. Since we cannot yet stand alone, we prefer British rule to any other rule and we fully appreciate its benefits. Indians will accordingly be ready to make all reasonable sacrifices on behalf of Great Britain. As it is, India is bound to suffer. Her trade will receive a check. The prices of many imported articles are bound to rise. The Bank rate has already been increased and the issue of gold has ceased in Government Treasuries. Shares, especially foreign shares, are at a discount. We have, moreover, no superfluous coal or iron or suchlike commodities to export, the prices of which are likely to rise in times of war. We shall, of course, continue to export wheat, but it will be to a diminished market.

"Nevertheless we are prepared to make these sacrifices and more at the proper time. And here we would make one suggestion. If any troops are to leave this country for active warfare in Europe, let Indian as well as British soldiers be sent without distinction of race and creed to serve side by side in defence of our united cause. If Indian troops are sent on these terms, there will be unbounded enthusiasm in India. Let there be no question of 'prestige' or the inadvisability of employing brown against white soldiers. Prestige must be based on conduct and on no other considerations. France, we believe, would not refrain from employing her Algerian troops against a European enemy. India expects at least as much from Great Britain."

The *Bir* (Amritsar), of the 12th August 1914, publishes a poem entitled "The War and the fear of Indians." Indians are terror stricken as they have been refused arms wherewith to defend themselves. Myriads of people would have flocked to the assistance of Government had Indians been provided with arms. The war has raised the price of foreign articles. Had Indians possessed their own manufactories they would have been unaffected by the present rise in prices.

The present condition of India.

6. The *Hindu* (Lahore), of the 11th August 1914, publishes a poem in which the writer describes how the people of India are suffering from famine, poverty, cholera, plague and malaria and says that those who do not sympathise with the sufferings of their countrymen will be extremely tormented by Almighty God.

The *Swadeshi* movement in India.

7. The *Dipak* (Lahore), of the 11th August 1914, publishes an article headed "A ray of light in the darkness: A lesson from present circumstances." The failure of the *Swadeshi* movement in this country was attributed to the cheapness of foreign goods and to the lack of patriotism among Indians. The present war, with the consequent rise in the prices of foodstuffs, has clearly pointed out the necessity of the *Swadeshi* movement. We hope that Indians will realise this fact and rally to the *Swadeshi* call.

Mr. Gokhale and titles.

8. The *Khalsa Akhbar* (Lyallpur), of the 7th August 1914, has a note entitled "Mr. Gokhale has refused to become a 'natural leader.'" Referring to Mr. Gokhale's refusal to be made a Knight, the paper says that Mr. Gokhale's reply shows that the community views with extreme contempt and hatred titled and 'natural leaders,' seeing that by taking advantage of Government titles they deceive both the community and Government. Both Government and those who possess, and long for, titles should take the above reply of Mr. Gokhale into consideration.

Officials and the people.

9. The following is from the *Arya Patrika* (Lahore), of the 8th August 1914 :—

"It will hardly be believed in modern Anglo-India that the dividing line between the officials and the people in this country was not so sharp in the days gone by as it is at the present moment. Those were the 'Little England' days when Kristodas Pal and Sambhu Chander Mukerjee could be on terms of intimacy with officials and yet could criticise official measures with an independence which the modern 'bounder' will hardly put up with. Noticing the Kristodas Pal anniversary meeting recently held in Calcutta the *Bengalee* rightly observes :—

"'We have often said and repeat with sorrow that officialdom has since undergone great deterioration. True, we have advanced, though very tardily, in the direction of representative institutions, but there is no proportionate advance in mutual understanding or the spirit of co-operation. The freer the opinion, the greater is the dislike for it at the present day. Such, happily, was not the case in days gone by.'"

Indian soldiers and the war.

10. The following is from the *Tribune* (Lahore), of the 12th August 1914 :—

"On the question of employing Indian soldiers in the present war, *New India* writes :—

"There may be reasons why England should not accept the offers of Indian soldiers to serve abroad On that matter the Government must decide, and we must unmurmuringly accept their decision. In the moment of danger, no divided counsels may arise. France is fairly sure to use her coloured troops in defence of her violated soil, and Russia also will call on her Asian battalions. Still, Britain knows best her own work, and it would not be true loyalty to embarrass her by pressing on her forms of help that might be inexpedient.

"There is no question that Government decision must be accepted without a murmur. The suggestion has been made, not to embarrass Government, but to help if such help is considered useful and desirable. We know well enough that Great Britain has been waging not an aggressive but a defensive war. It may safely be assumed that consistently with British attitude nothing will be done which is calculated to prolong the duration of the war longer than is necessary. If the employment of Indian soldiers is calculated to provoke the enemy and drive her to desperation, it may not be good policy to do it. But when it is absolutely necessary to employ Indian forces, their desire to participate in the war and manifest their concern in the Empire will, we are sure, recommend them to the authorities."

The War and the Lahore meeting.

11. The following is from the *Panjabee* (Lahore), of the 13th August 1914 :—

* * * * * *

"One speaker raised the question of the form of help that should be offered, but the President ruled that the resolutions should be passed as they were and the question as to the form which the people's help should take might be determined later on the consultation with Government. While there is nothing to be said against the ruling on general grounds, it would perhaps have been better if, in view of the very strong feeling that exists in the province, and indeed in the country generally, in favour of the enlistment of Indians as volunteers, the meeting had adopted a formal resolution on the subject. As it is, several of the speakers made pointed reference to the prevailing feeling, but no formal resolution was recorded."

The *Statesman* and Bengali Press Comments on the War.

12. The following is from the *Panjabee* (Lahore), of the 11th August 1914 :—

"In a recent issue the *Statesman* writes as follows :—

"The comments of the Bengali Press on the war are worthy of note. They show that the unanimity of all parties in the United Kingdom is fairly matched by the union of all in India. The Bengali community, as represented in the Press, stands side by side with the British in the presence of a common danger, and is as ready and willing as any political party at Home to sink controversial differences. It is one of the compensations of war that it brings men and nations who are ranged on the same side to a better understanding of each other, and this compensation will not be lacking in Bengal. The spirit manifested by the Bengali Press will be remembered and appreciated long after the present troubles are over.

"If the *Statesman* were as diligent a student of the Indian Press in general as it is of the Bengali Press in particular, it would see that the spirit which animates the Bengali Press is spread by the Press all over the country. So far as presenting a united front to the enemies of the Empire is concerned the determination is universal. We can only hope the *Statesman's* prediction that the spirit manifested by the Indian community, as represented in the Press, will be remembered and appreciated long after the present troubles are over, will be fulfilled."

Distrust of paper currency and its remedy.

13. The *Hindu* (Lahore), of the 12th August 1914, publishes a leader headed "Distrust of paper currency and its remedy." There is a rumour that the Government Treasury, the Currency Offices and the Banks do not give sovereigns in return for currency notes, and that sovereigns are being sent to England for covering war expenses. The paper cannot vouch for the accuracy of the rumour and says that it behoves Government to try to remove public distrust by formulating its currency policy, and the educated classes to assure their illiterate fellow-countrymen that there is no cause for perturbation.

Recall of officers on leave.

14. The following is from the *Tribune* (Lahore), of the 15th August 1914 :—

"It is certainly the right thing that the Government of India has called back all I.C.S. men and police officers now on leave in England to resume duty at once in India. At a time of storm and stress everybody should be at his post. We understand that the Punjab officers now at home on leave will all be back by the first week of September. When they have returned the question of posting them will be one of importance. One thing that should be borne in mind in this connection is that important districts should be placed in charge of men who are well known for their tact and experience, men who possess cool heads and large hearts. This is a time when these qualities will be specially called into requisition. Important district towns are the centres of life of the people and require to be guided to the best interests of the Government and the people. The proper thing would be to appoint men, both civilians and police officers, to districts where they are well-known, loved and respected."

The Grand Old Man's message.

15. The following is from the *Tribune* (Lahore), of the 13th August 1914 :—

* * * * *

"Then again what can better convince waverers, if any, of the correctness of this view than the following statement of Mr. Naoroji : 'I have been all my life more of a critic than simple praiser of the British rule in India, and I have not hesitated to say some hard things at times. I can, therefore, speak with the most perfect candour and sincerity what British character is and what the civilization of the world owes to the British people for benefits past as well as benefits to come. Yes, I have not the least doubt in my mind that every individual of the vast mass of humanity of India will have but one desire in his heart, *vis.*, to support to the best of his ability and power British people in their glorious struggle for justice, liberty, honour and true human greatness and happiness.' We conclude this notice of the great patriot's letter with a suggestion that public bodies and associations may print and circulate copies of this his tribute to the British nation in all the principal languages of the country."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Cawnpore Mosque incident.

16. In its issues dated the 1st, 2nd and 4th August 1914, the *Zamindar* (Lahore), publishes from Maulana Azad Subhani an article headed "The new phase of the Cawnpore Mosque case." This question has recently assumed a new aspect. What was originally an apparently insignificant matter has now developed into a question of great magnitude. Both the authorities and the Muhammadans themselves are responsible for this. The former were fully conscious of the religious sensitiveness of Muhammadans. In consequence no legal action should have been brought against Muhammadans ; nay, further, it would be a wise policy to yield even to the unjustifiable obstinacy of Muhammadans in religious matters. But now we see certain Muhammadans betraying their co-religionists. The Mutwallis, notably Majid Ahmed and Karim Ahmed, have totally neglected, in the plan forwarded to Government, the one point of any importance to Muhammadans, *i e*, the construction of a staircase on the site of the demolished portion of the mosque. Their conduct has stirred up a general feeling of anger among the people who will insist on the fulfilment of their wishes.

Aryas and Sikhs.

17. The *Parkash* (Lahore) of the 9th August 1914, publishes a leader headed "Religious repression in the 20th century : Imprisonment, the reward of journalism." The injustice of the imprisonment of Raunaq Ram is indisputable. It was his ardent love for the Arya Samaj that prompted him to defend the Vedic religion by writing a book against its enemies. His imprisonment is perhaps a disguised blessing as persecution of this type will add a great impetus to the Samaj movement.

The condition of the Golden Temple and the Santokhsar tanks, Amritsar.

18. The *Khalsa Akhbar* (Lyallpur), of the 7th August 1914, publishes a paragraph headed "The condition of the Golden Temple and Santokhsar tanks." Owing to the stoppage of the canal water supply, the water in these temples is becoming tainted. This is due to the supply of pump water instead of canal water to the tanks. Certain sections of the Sikh community are unable to use the water supplied, and for them to maintain silence at such a juncture would be highly prejudicial to our interests. Mr. King, Deputy Commissioner, has misinterpreted this silence, but we would warn him that the Sikhs are very discontented. Our self-willed authorities regard Indians as so many sheep and goats. Let them remember, however, that it is dangerous to wound the religious susceptibilities of Sikhs. We urge Sikhs to make their voices heard and we trust the authorities will make due arrangements for a good water-supply to our tanks.

VI.—LEGISLATION.

The *Kirpan* and the Arms Act.

19. The *Khalsa Akhbar* (Lyallpur), of the 7th August 1914, says that the Punjab and Imperial Governments should remember that Sikhs are enjoined by their religion to wear the *kirpan*. The *kirpan* should not come under the provisions of the Arms Act either in or out of the Punjab. While Christians and Muhammadans

can propagate their religion wherever they please a Sikh possessing a *kirpan* cannot go out of the Punjab. Is this the reward for services rendered to Government by the Sikhs? Why are His Excellency the Viceroy and other highly-placed authorities displaying indifference, and why are they daily, by their carelessness, injuring the religious susceptibilities of the Sikhs. We advise Fateh Singh, who has been imprisoned in Burma for carrying a *kirpan*, to decline release if such be conditional on his abandoning the *kirpan*. Government should permit all Sikhs, no matter where there residence be, to carry the *kirpan*.

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial*.

A spleen rupture case.

20. Adverting to the fine of Rs. 500 imposed on Hudson, Assistant Manager, Doligram, for kicking to death a coolie named Faud the *Bharat* (Jullundur), of the 7th August 1914, says that the spleens of coolies are now-a-days often ruptured by kicks given them by certain *goras*. The lightness of the punishment inflicted in such cases is an encouragement to the *goras* to kick coolies to death. Had Hudson been the victim of a coolie's kicks what sentence would have been passed on the latter? Surely a coolie's life is worth more than Rs. 500.

P. C. VICKERY,

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Punjab Government Branch Press, Simla,—18-8-14—No. 53—175—H. L. S.

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[Confidential.]

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VI.—LEGISLATION.

Nil.

VII.—GENERAL ADMINISTRATION.

(a) *Judicial*—

Nil.

(b) *Police*—

Nil.

(c) *Municipal and Cantonment affairs*—

Nil.

(d) *Education*—

Nil.

(e) *Agriculture and questions affecting the land*—

Nil.

(f) *Railways and Communications*—

Nil.

(g) *Postal matters*—

Nil.

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20. Security from the *Khalsa Akhbar* (*Zamindar*) ... 812

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 22ND AUGUST 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Desh	Do.	Dina Nath	Girdhari Lal	3,000 „
24	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
25	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
26	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
28	Shanti	Rawalpindi	Kishen Chand	Kishen Chand	...
29	Watan	Lahore	Insha Ullah	Insha Ullah	...
30	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
31	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
32	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
33	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 22ND AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
34	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
35	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
36	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
37	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
38	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
39	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
40	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
41	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
42	Azzia	Do.	Abdul Karim	Abdul Karim	...
43	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
44	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 copies.
45	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
46	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
47	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
48	Ganga*	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
49	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 copies.
50	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
51	Himala	Lahore	Dina Nath	Dina Nath	...
52	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
53	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
54	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
55	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Husain	150 „
56	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
57	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
58	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
59	Millat*	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
60	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
61	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
62	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
63	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
64	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
65	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 22ND AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
66	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 copies.
67	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
68	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
69	Philosopher	Do.	Sham Lal	Amin Chand	500 „
70	Punjab†	Do.	Kishen Chand	Kishen Chand	...
71	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
73	Rishi	Do.	...	Amar Nath	...
74	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
75	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
76	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
77	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 copies.
78	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
79	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
81	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 copies.
82	Uch-Jiwan*	Do.	Dev Rattan	Dev Rattan	1,000 „
83	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 „
84	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
85	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
86	Brahman Gazette‡	Rawalpindi	Vidya Rattan Prakshar	Bakhshi Dhera Mal	600 copies.
87	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
88	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
89	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
90	Mohyal Mittar‡	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
91	Nihang‡	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
92	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
93	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
94	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
95	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
96	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
97	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
98	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
99	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 copies
100	Arya Musafir†	Jullandur	P. Vishnu Datt	L. Amar Nath	450 „
101	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
102	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 22ND AUGUST 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. **MONTHLY—*concluded.***				
103	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
104	Fanus-i-Khial	Fathankot	Abdul Majid Khan	Abdul Majid Khan	...
105	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copie
106	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
107	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
108	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
109	Jauhar§	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
110	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
111	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
112	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
113	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copies.
114	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
115	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
116	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
117	Safir	Do.	...	Lachmin Narain	...
118	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
119	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
120	Shauq	Lahore	...	Shauq Muhammad	...
121	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
122	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
123	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
124	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
125	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
126	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
127	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. **DAILY.**				
128	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copies.
129	Panjab Darpan	Do.	...	...	...
	TRI-WEEKLY.				
130	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
131	Bir*	Amritsar	Lakhbir Singh	Mahtab Singh	500 copies.
132	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
133	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
134	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
135	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 „
	MONTHLY.				
136	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
137	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
138	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. **WEEKLY.**				
139	Parabhat	Lahore	Yagya Dat	Charn Das	...
	MONTHLY.				
140	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—*Foreign.*

The War in Europe.

1. The *Akhbar-i-'Am* (Lahore), of the 15th August 1914, expresses surprise at the possibility of Japan assisting Russia in the European War. While other nations have entered the theatre of war Great Britain and Italy have not the courage to join the belligerents. And yet Great Britain possesses 218 warships with 20 or more on the slips in the dockyard. Perhaps she is pre-occupied with the Ulster question or the suffragettes.

Europe and Islam.

2. The *Zamindar* (Lahore), of the 18th August 1914, publishes from Farid Bek, the Head of the Nationalists in Egypt, a communication headed "Islam in the fourteenth century (A. H.)." The fourteenth century A. H. marked the beginning of the calamities which have befallen and are befalling Islam. These calamities have proved a source of strength and not of weakness to Islam. Although the late Balkan war saw the deprivation from Islam of another portion of its territories, yet it has produced one striking result—the union of Muhammadans throughout the world.

Indians in the Colonies.

3. The *Hindu* (Lahore), of the 13th August 1914, has an article headed "The wretched condition of Indians in the Colonies." We would be quite justified in saying that a dog would receive better treatment in South Africa than the Indians do at the hands of Europeans there. And this is the case throughout the Colonies. Our noble patriot Lala Hardyal once said, when addressing the leaders of the doctrine of the untouchables, that all Indians were in reality untouchables. This statement is fully borne out by facts when we consider the intense prejudice with which Indians are viewed in the Colonies. And what remedy have we? We must first command respect in our own homes, and show to the world that we are not slaves but men. We must show independence, and then and only then will the nations of the world honour and respect us.

(b)—*Home.*

The Censorship.

4. The following is from the *Panjabee* (Lahore), of the 15th August 1914:—

"The *Pioneer* which naturally does not like the censorship that has been established by the Government of India in regard to war news throws a part of the blame for the circulation of false reports upon the Censor. 'It is a little instructive,' writes the Allahabad journal, 'in view of the rigours of the censorship which are coming to be so inconveniently felt in newspaper offices that the most misleading news which the public has so far had concerning the war should have emanated from the headquarters of the Government itself. It was before the eyes of the Censor and under his approving smile that the flower of the military service drank healths at the United Service Club in celebration of the victory at the Dogger Bank.' What the writer suggests somewhat humorously is that there should be some arrangement by which Censors and journalists might in war time change places.

"Censors being military officers should make the best critics and commentators on the war news, which is all that anybody cares for in these seasons: whereas journalists ought to be perfectly at home in censorship. A journalist is practically a censor every day of his life. He has constantly to be distinguishing between the true, the probable, the improbable and the false in the information that comes in upon him, between libellous, unjustifiable, and inexpedient statements: between fair public criticism and the invasion of private life: between what should be said and the multitude of things better merely left unsaid, since sincerity does not consist in the continual blurting out of uncalled for judgments and opinions. He has got to form some idea too of the effect that a communication will produce upon the public mind, having learnt that statements or arguments which would make a great impression at one time will pass totally unnoticed at another. With all this practice a journalist, unless he is an extraordinarily stupid journalist, should be peculiarly qualified for censorship work.

"Yet it is the same journal which tells us that 'journalists for the sake of booming their papers, for the celebrity that comes of publishing a sensational story, though it only holds the field for a day, for the pleasure of being congratulated on their "enterprise" are apt to discard their critical faculties and enterprise running riot require the check of the censorship.' The truth is few journalists are alive to the true nature of their vocation and of the responsibility which it entails; and, being what they are most journalists lose their heads as readily as their readers."

India and the Empire.

5. The following is from the *Panjabee* (Lahore), of the 15th August 1914 :—

* * * * * *

"There is no reason to believe that the present war is the last in which England will have to engage; and in any case the question is one not so much of sending the Indian volunteers, as soon as they are recruited, to the front, as of enabling the Indian community to feel that they too can have their rightful share in the defence of the Empire, of which they are an indissoluble part. The distinction that has hitherto been made in this respect between Indians and other classes of the King's subjects is galling to the self-respect of the Indian and is a great hindrance in the way of his thinking 'imperially' and having that Imperial patriotism which he has been asked by friends and foes alike to cultivate. The distinction must be removed if Indian loyalty is to be placed on the active and satisfactory footing on which it ought to be put—both in India's interest and in that of the Empire."

India and the duty of Sikhs.

6. The *Khalsa Akhbar* (Lyallpur), of the 14th August 1914, publishes a leader headed "India and the duty of Sikhs." Germany may be proud of her superior land forces ; but the Imperial and Indian Governments are proud of their loyal Sikh subjects. Sikhs are ready to fight and shed their blood for the King-Emperor. The gravity of the present crisis forbids our thoughts turning towards the ill-treatment of Sikhs in Canada and the unpleasant speeches made by His Honour the Lieutenant-Governor about the Sikh community.

India and the War.

7. The *Dipak* (Lahore), of the 15th August 1914, publishes a communication headed "The best way to render pecuniary assistance to Government on the occasion of the present war." The generality of Indians are not in a position to lend pecuniary assistance to the Government. As an alternative we would suggest that an additional tax of Re. 1 per maund be imposed on salt and tobacco. This will provide Government with an increase of 2 crores of rupees in the revenue without in any way adversely effecting the people.

The *Zamindar* (Lahore), of the 18th August 1914, publishes a leader headed "Remember that we are Britons." At this critical juncture in the affairs of the Empire, Indian Muhammadans should, as Britishers, give their whole-hearted support to Great Britain. Hindu-Muhammadan dissensions, the colour question, and the demand for rights and justice should be dropped.

Active loyalty.

8. The following is from the *Panjabee* (Lahore), of the 20th August 1914 :—

* * * * * *

"But what is the response which British statesmanship is going to make to the offers of active service which India has so spontaneously and so enthusiastically been sending forth? We do not know the forces at work in Poland, but it is certainly a highly significant fact that the declaration of war between Russia and Germany has led to the issue of a stirring manifesto by the Grand Duke Nicholas foreshadowing Home Rule for Poland. 'The hour has sounded' says the manifesto, 'when the sacred dream of the Poles may be realised. The army brings you solemn news of reconciliation with Russia and under the Tsar's sceptre Poland will be reborn free in religion and language.' India puts forward no claim in this hour of England's difficulty except that of being permitted to defend herself, if need be, and in any case the Empire, by her own right arm. She wants nothing more than that the disability under which she labours should be removed and she should be placed on a footing of equality with other parts of the Empire as regards ability to discharge the sacred duty which each part of the Empire owes to the whole at a juncture like this, that of actively exerting itself for its defence. The resolution adopted at the Calcutta meeting puts the whole thing in a nut-shell :—

> That this meeting hereby resolves to co-operate with the Government in the defence of the Empire and is of opinion that Indians should be enrolled as Volunteers ; that they should be associated in transport duties and in the administration of medical relief and in such other work as the Government may think fit. That this meeting further calls upon every able-bodied Indian to come forward to offer his services for the defence of Empire.

"This is the feeling of the country. It is inconceivable that British statesmanship can fail to sympathise with a request so proper, so genuine, so manly, and so fraught with potentialities for good not merely to India, but to England and the Empire."

The English example.

9. The following is from the *Panjabee* (Lahore), of the 20th August 1914 :—

"It will not probably be denied that the suggestion that the Indian Press and Indian public bodies should refrain from criticism of Government measures and Government policy while the war lasts, is the direct outcome of the glorious example set by all parties in Great Britain and Ireland in suspending the discussion of the Irish question. But only a little reflection will show that the analogy between the United Kingdom and India fails on vital points. Not only, as we have said already, is India not called upon to play the part in the war that England is called upon to play, but there is no question in India which can for a moment be compared with the Irish question as regards its potentiality for dividing the country, not to speak of bringing about a civil war. Most Indian questions, in fact, are ordinary questions, whether of administration or legislation, in regard to which there may, it is true, be a difference of opinion, but from the freest and frankest discussion of which no danger either to British rule or to the peace of the country need be apprehended. Nor do those who are anxious that the English example should be followed seem to bear in mind one vital fact that has made that example possible. In his speech in seconding Mr. Asquith's motion to postpone the Home Rule Amending Bill, Mr. Bonar Law said :—'I am sure that it is his (Mr. Asquith's) intention, as it would be the wish of the whole House, that this postponement will not, in any way, prejudice the interests of any of the parties to the controversy.' In other words, if the Opposition agreed to the postponement of the Home Rule question it was on the distinct understanding that the *status quo* should be maintained in regard to matters of a controversial nature, that no party should lose anything by so doing. This really is the only condition on which the Government in England can demand a suspension of criticism. Here, again, what distinguishes our case is that the bulk of Indian agitation to-day is directed not against measures under discussion, but against measures that have actually been carried out, in some cases against principles, ideas and institutions that have held the ground—to our great disadvantage, to the detriment of what we conceive to be our national interests—for decades. It is true that Mr. Redmond is more or less in the same position. But the Irish leader, backed by the whole force of Nationalist Ireland and the moral and political support of the Liberal party in Great Britain, need have no fears. Irish Home Rule is the certainty of the immediate future and cannot be deferred beyond a short space of time in any case. In India, nationalism is yet in its infancy and there is no party in England pledged to support us as the Liberal party is pledged to support Irish Home Rule. For India, therefore, to temporarily suspend the Nationalist movement in its political aspect—that is to say, so far as agitation for self-government is concerned—is, if one comes to think of it, a far greater sacrifice than for Mr. Redmond to suspend the Home Rule question. Still India will readily agree to do this. But beyond this she cannot and ought not to be asked to go. She is ready to accord all possible support to the Government, so far as the war is concerned, but she can neither suspend all political agitation, which in her case is synonymous with political life and the only effective safeguard against an encroachment of her rights and liberties, nor refrain from criticism of such measures and such policy as she believes to be detrimental to her interests."

The *Englishman* and Indian offers of active service.

10. The following is from the *Panjabee* (Lahore), of the 20th August 1914 :—

"The *Englishman* has the following in a recent issue with reference to the offer of Indians to serve as Volunteers :—

> "Judging from the resolutions passed at some meetings in Calcutta those offering their services as Volunteers and asking for the privilege to carry arms seem to be under the impression that one has only to take up a rifle to become an efficient soldier. They seem to forget that it requires years of patient labour to acquire the rudiments of military knowledge, just as much as it requires years of laborious study to become a lawyer. Moreover, the value of a Volunteer depends entirely upon his efficiency as a soldier and no country can even dream of employing inefficient Volunteers. While the readiness with which Indians have in the present crisis come forward with offers to take up arms in the defence of the Empire is very praiseworthy, one cannot help feeling that those who have done so have not realised what it exactly means to be a good soldier.

"If the Indian community have not realised what it exactly means to be a good soldier, the *Englishman* surely knows that it is not their fault. The Indians as a people would long ago have ceased to exist if they had always been what the *Englishman* tells its readers they are to-day. But the present is not the time for discussing the matter in a controversial spirit. The Indians' offer to serve as Volunteers should, in our opinion, be looked at from a higher point of view than that of immediate utility. Here are a whole people who feel it alike their right and their duty to take up arms in defence of their country and the Empire. To them the question is, above every thing else, one of national self-respect. Are the Government to tell them that their offers cannot be accepted, because not having been trained in the use of arms they cannot become good soldiers at a moment's notice? For one thing the argument, if valid, would apply as much to a considerable minority of Anglo-Indian aspirants for military service as to the majority of Indian would-be Volunteers. But our contention is that it does not apply to either. If the war will last a good while, both will probably have time to acquire the necessary training. If it will not, they may do other things than actually engaging in war. And in any case the moral value of a national movement among Indians to serve the King and his Government as Volunteers would be incalculable."

The non-official members and public movements.

11. The following is from the *Punjabee* (Lahore), of the 15th August 1914 :—

"While on this subject we wish very much that the non-official Indian members of Legislative Councils realised their duty in regard to popular movements. In almost every Province the Legislative Council includes some of the best and ablest men in the public life of the country. Why do not these men see that it is at once their right and their duty to place themselves at the head of all public movements? Take for instance this question of raising volunteer corps. The movement owes its origin to some of the foremost lawyers in the country, not in the sense that they have artificially engineered it, but that they have taken steps to give form and shape to the universal feeling. Why should not the movement have been initiated—why should it not even now be led—by the non-official members of Legislative Councils as such? They have a position and a status which is next only to that of the highest officials in the country. Any movement which was led by them in a body would necessarily have an importance in the eyes of the Government and the world which could belong to no movement led by private individuals. Will the non-official members rise to the height of the occasion?"

The Excise policy.

12. The following is from the *Panjabee* (Lahore), of the 15th August 1914 :—

* * * * * *

"These remarks, we are constrained to have to say, exhibit the same prejudice against the educated community, the same reluctance to trust them with power, which is a familiar characteristic of officialdom in India. People in India, it seems, can only be either mad zealots and unpractical visionaries or ignorant simpletons too apt to be led by the nose by interested self-seekers. If they are reformers, they cannot be wise, and cannot judge whether a certain measure, say, the wholesale abolition of liquor shops, would not defeat their purpose by encouraging illicit manufacture. If they are not reformers bent upon 'making all the drink shops disappear to-morrow', they can only fall an easy prey to the influences of those interested in the trade. It is a pity that a Government which is never tired of complaining of the extreme views of Indian agitators does not realise the absurdity of holding these extreme views about a whole community. As a matter of fact the views are not merely extreme but absolutely untenable. In every community there are elements which are antagonistic to both the tendencies referred to by the Government of India and these may be depended upon to prevent the community from going to an excess in either direction.

* * * * * * *

"It would be well if the Government of India displayed even a part of the enthusiasm with which they repudiate charges against their officers in repelling uncharitable suggestions regarding the educated community from which at least a fraction of the official class is drawn. As we have said repeatedly, generalisations whether regarding officials as a class or the people as a whole are as mischievous as they are often untrue. But generalisations may be negative as well as positive, and both may be equally far from the truth. The critic who says that officials as a rule subordinate considerations of order and of popular welfare to those of revenue is perhaps no wider of the mark than the Government which says that none of its officers are ever likely to do so. Anyhow the question is not so much concerned with individuals as with the system. The fact cannot at least be denied that in the 11 years from 1902-03 to 1912-13, the net receipts under excise have practically doubled. In the earlier year the revenue from intoxicants was one-fifth of the total taxation receipts; in the later year it was nearly one-third. It need not be assumed that consumption has grown in the same proportion as revenue. Undoubtedly higher duties and other causes have contributed to the larger revenue. But even when allowance is made for these factors, can it be said that consumption has not grown at all? Even the Government of India cannot and does not put forward so absurd a claim."

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The War in Europe and India.

13. The *Zamindar* (Lahore), of the 20th August 1914, publishes a leader "The blessings of War: The liberty of Poland: We also expect (to receive its) kind looks." Poland has striven for her autonomy for many long years and she is now to get it. India, however, has never entertained such hopes nor is she anxious to be deprived of the protection of the British Government. However, we hope that we shall benefit by this War by such favours as the repeal of the Press Act and other distasteful measures.

The rulers and the ruled.

14. The *Jhang Sial* (Lahore), of the 17th August 1914, publishes from Lal Chand, *Falak*, a communication headed "A time of trial for the rulers and the ruled." The birth of political agitation in India roused the hostility of Anglo-Indian newspapers and of certain English officials. They dubbed Indians as seditionists and disloyal. But the European War and the expressions of loyalty and devotion uttered from every platform in India, has somewhat altered this prejudiced view. His Excellency Lord Hardinge and even Lord Crewe have admitted the loyalty of India. But we distrust the sincerity of this admission unless and until Government releases all political prisoners, annuls the Press Act and Seditious Meetings Act, and affords Indians an opportunity of becoming volunteers to protect their country and Government. In England deserters, strikers and suffragettes have been released. When this is done then we shall put trust in the utterances of Lord Crewe and Lord Hardinge.

The Presidentship of the forthcoming National Congress.

15. The *Jhang Sial* (Lahore), of the 14th August 1914, has an article headed "The President of the forthcoming Congress." A considerable body of public opinion is in favour of the appointment of Lala Lajpat Rai as President of the National Congress. We are opposed to such a nomination. Since his appointment to the Municipal Commissionership he has ceased to take an interest in the politics of the Punjab. We would suggest that Mr. Gandhi, a man of wide experience acquired in South Africa, should become President of the National Congress.

The advent of Krishna.

16. The *Hindu* (Lahore), of the 14th August 1914, publishes an article headed "Bhagwan Krishen Chander: a light in the darkness." During his life Bhagwan Krishen Chander promised that he would always deliver India in her hour of tribulation. To-day we see our people succumbing to the rigours of plague, famine and cholera. Indians are devouring one another and in their turn being devoured by strangers. Surely this is a fit moment for the advent of Krishen. Five thousand years ago he trod this earth and now he should come for the fulfilment of his promise.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Arya Samaj.

17. The *Dharm Bir* (Lahore), for August 1914, publishes an article headed "Let the leaders of the Arya Samaj open their eyes." In 1907 the Arya Samaj was openly declared by its enemies to be a political body and a society of revolutionists. The Arya leaders never attempted to refute this charge. They should organise a deputation and reassure the Government on these points. At the present moment the Sikhs are currying favour with the authorities and by this means hope to strike a blow at the Aryas. The present controversy between Sikhs and Aryas and the consequent case of Raunaq Ram should be settled in a British Court.

Aryas and Sikhs.

18. In an article headed "The *Khalsa Panth ki Haqiqat*: repeated requests to Arya Samajists," the *Khalsa Akhbar* (Lyallpur), of the 14th August 1914, says that the cause of the dispute and wrangling between the Sikhs and the Arya Samajists is the doctrine of *niyog* which the latter are endeavouring to prove is enjoyed by the other faiths. The paper, therefore, urges the Arya Samajists not to conduct themselves with indiscretion in the matter, seeing that every Sikh is ready to sacrifice his life for Guru Nanak, and says that it is high time that the Samajists mended their ways; as, otherwise, matters are likely to assume serious proportions. Granting that Arya Samajists, their Guru Swami Dayanand and the doctrine of *niyog*, are right and are based on truth, it does not follow that the Aryas should wound the feelings of the Sikhs.

The *Hindu* (Lahore), of the 18th August 1914, has an article headed "The compensation for the *Khalsa panth ki Haqiqat* is very large." The *Civil and*

Military Gazette announces that the Sikhs, as a mark of their gratitude to the Deputy Commissioner, Lahore, for his having stopped the publication of the *Khalsa panth ki Haqiqat* a second time, promised to forego all their grievances regarding the Canadian and the Rikabganj *Gurdwara* questions. If this be true then we must admit that they have struck the bargain at a high price. They cannot tolerate the disgrace of their mother Gangaji and yet they can view with complacency the disgrace of mother Bharat by the foreigners who returned her sons.

The Khalsa Diwan.

19. The *Khalsa Akhbar* (Lyallpur), of the 14th August 1914, publishes a paragraph headed "Reasonable criticism is neither tantamount to opposition nor sowing disunion." We are accused of opposing, without any definite reasons, the Khalsa Diwan. This is incorrect. In our opinion the conduct of the Dewan is objectionable in the extreme. It should have published a record of its proceedings in order to satisfy the Sikh public. Moreover, it should move with the times and not be ultra-conservative.

VII.—GENERAL ADMINISTRATION.

(*h*)—*Miscellaneous.*

Security from the *Khalsa Akhbar.*

20. The *Zamindar* (Lahore), of the 19th August 1914, expresses regret that the security of the *Khalsa Akhbar* (Lyallpur), the famous organ of the Sikhs, has been confiscated by Government. If the news of the confiscation, it adds, is correct, the confiscation is a matter for regret and should not have taken place at a time when war in Europe has distracted peoples' minds. It is not known which of the articles has been considered to be objectionable.

P. C. VICKERY,

Second Asst. to the Deputy Inspector-General of Police,
C. I. D. and Railways, Punjab.

Punjab Government Branch Press, Simla,—26-8-14—No. 53—175—H. L. S.

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(*h*) *Miscellaneous*—

32. Security demanded from the *Hindu* newspaper (*Hindu*) 829
33. Security demanded from the *Subah* Press (*Amrit*) ... *ib.*
34. Forfeiture of the security furnished by the *Khalsa Akhbar* (*Jhang Sial*, *Paisa Akhbar* and *Hindu*) *ib.*
35. The *Azadi* newspaper (*Azadi*) ... ... *ib.*

RECEIVED
25 SEP 1914
Central Registry,
INDIA OFFICE.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 29TH AUGUST 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Desh	Do.	Dina Nath	Girdhari Lal	3,000 „
24	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
25	Hindu†	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
26	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
28	Shanti	Rawalpindi	Kishen Chand	Kishen Chand	...
29	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
30	Watan	Do.	Insha Ullah	Insha Ullah	...
31	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
32	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
33	Paigham-i-Sulah*	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
34	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

* Not received during the week.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 29TH AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
35	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
36	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
37	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
38	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
39	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
40	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
41	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
42	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
43	Azzia	Do.	Abdul Karim	Abdul Karim	...
44	Bharat*	Jullundur	Sham Lal	Bindraban	500 copies.
45	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
46	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
47	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
48	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
49	Fauji Akhbar	Do.	K. S. Habib-ul-Rahman	J. W. Hall	6,000 copies.
50	Ganga*	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
51	Hakam	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 copies.
52	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindustan	Do.	Ram Rachpal Singh	Gurnditta Mal	15,000 copies.
55	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
56	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
57	Kapurthala Akhbar*	Kapurthala	M. Hamid Hussain	Hamid Hussain	150 „
58	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
59	Khalsa Akhbar	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
60	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
61	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
62	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
63	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
65	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
66	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
67	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
68	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 copies
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
70	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
71	Philosopher	Do.	Sham Lal	Amin Chand	500 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 29TH AUGUST 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
72	Punjab†	Lahore	Kishen Chand	Kishen Chand	...
73	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
74	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
75	Rishi	Do.	...	Amar Nath	...
76	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
77	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
78	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
79	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 copies.
80	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
81	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
82	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
83	Tahzib-ul-Niswan*	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 „
84	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
85	Vyasa	Rawalpindi	Vidya Rattan	Badr Din	...
86	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
87	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
88	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
89	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
90	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
91	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
92	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
93	Mohyal Mittar‡	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
94	Nihang‡	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
95	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
96	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
97	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
98	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
99	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
100	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
101	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
102	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 copies.
103	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
104	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
105	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 „
106	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
107	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
108	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
109	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 29TH AUGUST 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
110	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
111	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
112	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
113	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
114	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
115	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
116	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copies.
117	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
118	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
119	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
120	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
121	Raushni	Do.	Atma Ram, M.A.	Bihari Lal, Bhatia	...
122	Safir	Do.	...	Lachmin Narain	...
123	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
124	Sat Sandesh	Lahore	Rama Naj	Rama Naj	...
125	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
126	Shauq	Lahore	...	Shauq Muhammad	...
127	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
128	Sufi	Pindi Bahauddin (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
129	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
130	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
131	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 „
132	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
133	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
134	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copies.
135	Panjab Darpan	Do.	...	...	...
	TRI-WEEKLY.				
136	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
137	Bir*	Amritsar	Lakhbir Singh	Mahtab Singh	500 copies.
138	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
139	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
140	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
141	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
142	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
143	Jiwan Sudhar	Amritsar	...	Budha Singh	...
144	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
145	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
146	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
147	Parabhat	Lahore	Yagya Dat	Charn Das	...
	MONTHLY.				
148	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—Politics.

(a)—Foreign.

Germany and British possessions.

1. The ***Dipak*** (Lahore), of the 22nd August 1914, publishes a leader headed "Germany's mean move: Efforts to create unrest in British possessions." The Vienna correspondent of the ***Standard*** states that Germany has sent agents to Egypt, India, Central Asia, Algeria and Morocco to stir up the inhabitants of those countries. To our mind this action is disgraceful and we feel convinced that in India, at any rate, Germany's nefarious attempts to create unrest will be totally unsuccessful.

The Anglo-Japanese Alliance.

2. The ***Prabhat*** (Lahore), of the 15th August 1914, remarks that the Anglo-Japanese Alliance aroused opposition in many circles as being detrimental to British interests. We now see the wisdom of this alliance and the admirable way in which Japan has kept her word—a great contrast to the attitude of Italy. It seems that Asiatics alone are scrupulously true to their word.

The situation in Belgium.

3. The following is from the ***Tribune*** (Lahore), of the 28th August 1914 :—

"The Simla telegram explaining the comparative unimportance of the Namur fortress from a strategic point of view has done much to allay popular apprehensions. The Government of India may be pleased to consider the advisability of issuing a Press Note every day similarly explaining the events as they occur. The obscurity of the telegrams and the delays due to censorship are difficulties in the way of the lay people in correctly estimating the value of reports published and unpublished. We understand that the Bombay Government has been issuing such a Note every day and that it has been appreciated by the public. But the proper authorities to issue a Press Note of this kind are the Military experts at the headquarters of the Government of India and a daily bulletin prepared by them would not only steady public opinion but it would give a healthy direction to the formation of such opinion. The need of such an authoritative bulletin from the army headquarters may be explained by a reference to the situation in Belgium. Conflicting reports have been received about the fate of Liege. This has been followed by the occupation of Brussels by the enemy and the removal of the Belgian Capital to Antwerp on strategic grounds. Reports of the withdrawal of the allied troops from the Sambre line to their original position on the French frontier and the fall of the Namur fortress were received simultaneously. Lastly, there have been reports of the German navy scattering mines in the North Sea notwithstanding the vigilance of the British navy. All these are points which, when explained by military experts, possessing personal knowledge of the country, go to steady public opinion. Few persons in India can be expected to know that the Namur fortress is an ancient work to which have been added a number of detached forts of recent date and that they are of less formidable trace than those which have been put up at Liege. And who can deny that with this expert opinion the Indian public can view the fall of the fortress with less anxiety than without it? We trust the Government of India will be pleased to consider the desirability of issuing such a daily bulletin from army headquarters."

Turkey and the War.

4. The following is from the ***Tribune*** (Lahore), of the 27th August 1914 :—

"The Hon'ble Mr. Ghuznavi has raised an interesting question as regards the attitude of Indian Muhammadans in the event of Turkey joining forces with the enemy and has answered it promptly, firmly and unhesitatingly. At his instance a large gathering of Muhammadans estimated between 3,000 and 5,000 have also adopted a timely and well considered resolution on this question; and it will, we are sure, be faithfully followed by our Muhammadan fellow countrymen in every other province. The resolution says: 'That prayers be offered so that Turkey may not be involved in this war on the side of the enemy, but if, God forbid, she came to be involved in any way, then since this is not a war in which any religious question is concerned, it is the bounden duty of the Muhammadans of India to stand by the Empire and in no way swerve from their traditional loyalty to the British Throne, particularly as England has gone to war on a just cause and it is resolved that Mussalmans of this locality adhere to this.' This, we believe, is the correct attitude for Indian Moslems to assume, and their first and foremost duty is to the land of their birth, India, especially since there is nothing in the discharge of that duty to conflict with their religion. Territorial patriotism is not less strong among Muhammadans than among Hindus and Parsis; and when the peaceful progress of this country is threatened as it now is by political convulsions in the west they are bound to stand by the British who alone can help forward the regeneration of India. Happily there is nothing so far to apprehend vacillation on the part of Turkey. The joint assurance lately given by France, England and Russia that they have no designs against the integrity of Turkey must have re-assured the position of the Ottoman Empire. If in spite of such assurances Turkey chooses to listen to the siren voice of Germany there may arise some question about Egypt. That country though under British protection theoretically acknowledges Turkish suzerainty. But its status is promptly and easily settled and historical parallels are not wanting even for the somewhat peculiar position. According to the Cairo correspondent of the *Pioneer* Egypt is even now a belligerent State notwithstanding the neutrality of Turkey whose suzerainty it acknowledges. That being so, the considerations which have induced the Powers to regard Egypt a belligerent State on the present occasion must also prevail if and when Turkey joins the enemy."

The same paper in its issue of the 28th August 1914, says :—

"The Hon'ble Mr. Ghuznavi promptly indicated what should be the attitude of Indian Muhammadans in the event of Turkey throwing in her lot with Germany. But other Muhammadans in Bengal led by thirty-two sturdy patriots including Nawab Salimullah, of Dacca have taken a bolder and more decisive step. They have despatched a telegram to the Grand Vazir, Sublime Porte, Constantinople, expressing the gratification of Bengal Muhammadans at the Turkish neutrality and the British assurance of Turkey's integrity. They have also informed the Grand Vazir that Indian Moslems, while devoted to His Majesty, consider loyalty to the British Crown their first and paramount duty and would greatly deplore estrangement between England and Turkey. This decision of the signatories to the telegram has been loyally accepted and promptly endorsed at another important meeting of the Bengal Mussalmans convened under the auspices of the Bengal Presidency Moslem League. Turkey must realise that her future interests do not lie in the direction of an entente with Austria-Hungary which deprived her of Bosnia and Herzegovina and with Germany which has been continually bullying the small States. In any case, Indian Muhammadans have done their duty by respectfully indicating their own wishes in regard to Turkey's attitude. The telegrams they have been submitting to the Grand Vazir from the several provinces in India cannot but have some influence on Turkey's decision when that must be finally made."

Turkey and Indian Moslems.

5. The following is from the *Panjabee* (Lahore), of the 29th August 1914 :—

* * * * * *

"We desire to offer our sincere congratulations to the organisers of the movement which has resulted in the despatch of the above telegram to the Grand Vizier, and earnestly hope that the example set by Bengal Moslems will be followed by their co-religionists all over India. The immediate effect of the action of Bengal Moslems, if it is seconded by Moslems in other parts of the country, will be to make Turkey realise that the moral sympathy and material support she so abundantly received from Indian Moslems in the crisis of the Balkan War will be withheld from her in the event of a conflict with Great Britain; and this may eventually influence her decision not to depart from a neutrality which is so clearly advantageous to herself. But it is not merely nor mainly of this effect that we are thinking. Our point of view is frankly narrow—that of the future well being of our own country. From this point of view, as we have said so often, Pan-Islamism, so far as it is a political movement, is inconsistent alike with the highest patriotism and the highest loyalty. It is inconsistent with the highest patriotism, because the secular interests of the people of India may not inconceivably conflict with those of a purely or preponderatingly Moslem country; and when it does so conflict, the dictates of patriotism and of Pan-Islamism will necessarily differ. It is inconsistent with the highest loyalty because the King and his Government may by force of circumstances be driven to fight a Moslem power; and when they are so forced Moslems in India must necessarily choose between loyalty and Pan-Islamism. Not that there ever has been any reason to doubt what Indian Moslems would do if such a conflict arose. We for ourselves have always believed that the heart of Indian Islam is as truly patriotic as it is loyal; and that Pan-Islamism would in the long run be found to mean nothing more or less than a strong and active *religious* tie binding the entire Moslem population of the world. But some of the leaders of the movement have not been very happy in their utterances and the cry that has occasionally gone forth that so-and-so is a Moslem first and an Indian afterwards has deepened the suspicion which the superficial has entertained regarding the attitude of the Moslem in India alike towards other communities and the State. The telegram sent by the Bengal Moslems is welcome, because it shows the baselessness of this suspicion so far as loyalty is concerned, and patriotism and loyalty are in this case in the same boat."

Dearth of War news.

6. The following is from the *Tribune* (Lahore), of the 25th August 1914 :—

"Columns of 'war news' are published daily in the papers, but there is little that is stirring coming from the seat of the most terrible war now being waged. We only receive such news as refer to small skirmishes and there is a monotonous ring about the results. The reports are favourable to the French and the Belgians, the Germans being held to be of no account. There is considerable mistrust of the war news now sent and the strict censorship has led to the starting of sensational rumours by the imaginative. The following remarks of the *Indian Daily News* on the situation is doubtless very apt :—'Rumours go around and spread solely because of the censorship for censorship cannot stop rumours. It can only stop the truth and to us the truth seems to be the more desirable. We have read with interest the following in a Bombay paper supposed to be written by a military person quite in the know: "The censorship will be absolute and rigid. No news of the slightest importance will be published until days or weeks after the decisive event has occurred. If any definite and illuminating statement is made, presume that it has been published as a blind." '"

Lord Crewe's letter to Mr. Gandhi.

7. The following is from the *Panjabee* (Lahore), of the 22nd August 1914 :—

"We fear that in spite of its sympathetic tone, Lord Crewe's letter to Mr. Gandhi will create a sense of disappointment in this country. Lord Crewe warmly thanks Mr. Gandhi for the offers made by a large number of Indians of unconditional service during the war. At the same time he thinks that 'it is not advisable for Indian students to volunteer for military duties, as such duties might mean that they would be detached for three years from the purpose for which they came here.' So far as Indian students are concerned, most people in this country will probably be inclined to accept this view. But what of those who are not students? There is nothing to show that the Indians for whose offer of unconditional service Lord Crewe thanks Mr. Gandhi did not include many who were not students. On what ground are they to be told that the rendering of aid to the sick and wounded is their only proper sphere of work? Let us not be misunderstood. We do not minimise the importance of this particular sphere of work. Perhaps if the removal of their existing disabilities were coupled with the offering of latitude to Indians to choose their sphere of work, most Indians would choose the noble and humane work—so congenial to Indian genius and temperament—of rendering aid to the sick and the wounded and relieving the distressed and the destitute in preference to the more violent work that is demanded of the soldier. But the existence of the disabilities is galling to the self-respect of the Indian and is a damper upon his enthusiasm. What is called Indian genius can never assert itself until the Indian has been allowed that freedom in the choice and utilisation of opportunities which is his birth-right as a citizen of the freest Empire the world has known.

(*b*)—*Home*.

The War and Indian shopkeepers.

8. The *Zamindar* (Lahore), of the 21st (received on the 25th) August 1914, publishes from Sardar Ahmad Khan, Deputy Collector, Pensioner, a communication headed "The war in Europe and the duty of Indians." The effects of the European war on India will not be altogether satisfactory. Whilst the price of imported foreign goods will rise, that of our exports will fall. However, our duty at the present moment is clear. We must make every effort to assist Government; newspapers must drop controversy and educate people to a sense of their responsibilities; and all sedition-mongers must be driven out of the country.

The Viceroy's appeal.

9. The *Jhang Sial* (Lahore), of the 21st August 1914, has an article on the same subject. We admire the British nation and we believe that its rule has benefitted India. At this time we are prepared to give every possible assistance to England. Instead of giving paltry monetary subscriptions we should send large supplies of grain for the British Army. In return we trust that Indians will no longer be considered disloyal merely owing to the misdeeds of certain irresponsible individuals.

A practical offer from the Punjab.

10. The following is from the *Tribune* (Lahore), of the 26th August 1914 :—

"In our issue of the 20th instant we suggested that prosperous Punjab should follow the example of Bengal and offer for England's acceptance a fairly large quantity of wheat, the staple commodity of the Province, and that the people in the canal colonies deserved to take the initiative in this matter by undertaking to contribute at least one bag of wheat for each registered landholder. We are pleased to find that a largely attended meeting of the Zamindars of the Chunian Colony in the Lahore District which was held on Sunday at Pattoki under the presidency of the popular Sub-Divisional Officer, Mr. H. Harcourt, a small but gratifying beginning has been made in this direction and that an offer of 400 bags of wheat containing 800 maunds has been made by that colony. We commend the spirit of this offer to the rest of the prosperous zamindars in the canal colonies and elsewhere."

Indians and volunteering.

11. The following is from the *Tribune* (Lahore), of the 26th August 1914 :—

"The decision of the Government of India not to accept the numerous offers made by educated Indians volunteering their services in the war can only be regretted. In the Punjab it will be more keenly regretted because the people feel more keenly on the subject. Throughout India people have expressed their steadfast loyalty to the Government and we do not think that anybody can doubt the people's sincere and heartfelt expressions. Popular loyalty to Government at present has nothing to do with popular contentment or discontent with several administrative measures. Just as in England the suffragists, the Ulster volunteers, the Home Rulers, the Labourites have all joined together and forgotten their discontent and party strife for the time being, so the people of India have, in the presence of a common danger and in a political crisis, ignored their differences. There is nothing unusual or artificial about this attitude. On the question of loyalty to the British Government all people are united, and we are sure no sensible man can doubt it. Under these circumstances people also expect the Government to trust the people to a greater extent than before and acknowledge their loyalty and their desire for active service in a more practicable manner."

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The War and the Swadeshi movement.

12. The *Amrit* (Lahore), of the 18th (received on the 25th) August 1914, also refers to the European war. The rise in the prices of imported goods has clearly demonstrated to India the pressing need of the Swadeshi movement. India as a whole, of course, believes in the eventual success of British arms ; but there is no gainsaying the fact that there are some people who are haunted by whimsical notions, against which there is no remedy. A lesson ought to be learnt from the present situation and an attempt made to revive indigenous industries.

The following is from the *Panjabee* (Lahore), of the 27th August 1914 :—

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"What is the present movement in England if not a movement inspired by enthusiasm, fed by sentiment and aided by the temporary boycott of German and Austrian goods which the war has made both possible and inevitable ? The capital, the labour, the skill and the enterprise have always been there : the war has introduced no new factor in any of these respects. What then is the ground for the Englishman's confidence that the industries, in respect of which he has not with his utmost efforts been able to compete with Germany so far, can be built up under the protection of the war ? What if not the fact that German competition has now been put out of the way ? So long as German goods were in possession of the field England as a free Trade country could take no effective step to oust them. Now that those goods have no longer to be reckoned with a temporary advantage is secured to England which, if properly utilised, can, she thinks, secure some of her industries for all time against German competition.

"Is not this exactly what the advocates of the Swadeshi movement in India sought to achieve and for seeking to achieve which they were denounced in unmeasured terms by writers in the Anglo-Indian Press whose knowledge of Political Economy was half a century old and who in their admiration of the prevailing English system of economy forgot both its antecedents as well as the peculiar conditions which made that system suitable to England in her present circumstances ? No Swadeshite ever thought to permanently exclude foreign goods from India. The boycott was avowedly a political weapon devised only for drawing the attention of Manchester to Bengal's national grievance. The real Swadeshi did, no doubt, include an element of boycott, but it had nothing political about it : it was essentially moral and patriotic because it involved an element of self-imposed suffering, because it aimed at promoting the consumption of Swadeshi goods even at a sacrifice ; but it was based principally upon the belief that it was only when the rigour of foreign competition was relaxed that indigenous industries could have a fair trial. Ultimately no industries could, it was recognised, thrive or even exist for which the country did not possess adequate facilities, in respect of whose products it could not compete in the open market with foreign countries, but that the capital and labour of the country might have a chance it was felt to be necessary to put foreign competition out of the way for a while, if not entirely, at any rate, as far as possible. In other words the country wanted to do consciously and deliberately and in more or less normal circumstances what England and the Empire are now forced to do on account of the war and do with infinite gusto. The only difference—and it is a material difference—is that while the sacrifice imposed by the cessation of commercial relations with Germany is compulsory, the sacrifice which Swadeshism imposed was absolutely voluntary. And therein lay at once its strength and its weakness—its immense superiority to every form of State action in that each individual could regulate his sacrifice according to his means and also that no individual or group of individuals could hope permanently to enrich themselves at the expense of their poorer countrymen—and its great weakness in that it is always so difficult to effectively organise a national system of sacrifice on a voluntary basis. The weakness was all the greater in our case because official opposition co-operated with the inherent difficulty of the situation. Is it too much to hope now that the war has fostered a sort of Swadeshism in all other parts of the Empire, that an earnest effort will be made to promote Swadeshism in the land of its birth?"

The War in Europe and Indians.

13. The *Jhang Sial* (Lahore), of the 26th August 1914, comments on the possible serious results to Indian trade in consequence of the European war. The efficiency of the British Government precludes all possibility of a disturbance in this country. But it is our duty to assist Government in the administration of the country at this crisis. Indians should co-operate with the Police and thus facilitate the prevention of crime. Moreover, the various communities should desist from internal strife. In this way can we help Government effectually.

Government and the people.

14. The *Hindu* (Lahore), of the 24th August 1914, writes under the heading "The duty of Government and the authorities in regard to stopping agitation." There is a general appeal that agitation should cease during this war and that Government should be given every possible assistance. To do this unconditionally would be absurd. The Press and the public platform must insist upon the redress of their grievances before they attempt to cease agitation. It is not possible for us to keep silence when justice is not forthcoming in such questions as the Hindu University scheme and the treatment of the chairman of the Cawnpore Municipality.

The proposed Ambulance Corps in Bengal.

15. The following is from the *Panjabee* (Lahore), of 25th August 1914:—

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"Since the above was in type a local contemporary has published a telegram stating on the authority of Mr. B. Chakravarti that the Government have decided not to enrol Bengali youths for ambulance work, as the expeditionary force may sail without any delay. We need scarcely say that the decision, though it will be loyally accepted, will create a sense of disappointment all over the country, because the desire to render some sort of active service to the Empire at the present juncture is as intense as it is genuine."

The same paper in its issue of the 27th August 1914 says:—

"The desire, to which Mr. Chakravarti gave expression, is universal in the country It would, indeed, be impolitic in the highest degree, as the *Statesmen* said, to allow the enthusiasm that has been evoked in India to be chilled. If the Indian volunteers cannot be sent abroad at once, they may at least be trained for their work, with a view to the utilisation of their services whenever occasion arises. The great thing needed is to let the Indian feel that he too is a trusted member of the Empire, interested in its welfare and entitled to defend it alongside of other classes of the King's subjects."

Lahore citizens' response.

16. The following is from the *Tribune* (Lahore), of the 27th August 1914:—

"Wednesday's Town Hall demonstration of the citizens of Lahore was fully in keeping with the traditional loyalty of the Province, which has been justly called the sword-hand of India, and the honour and dignity of its first town. To all in touch with public opinion in the Province it has been noticeable for sometime that the people were getting impatient for lack of opportunity to render an account of themselves. It was becoming a source of real disappointment that the intensely loyal and eminently public-spirited Punjabis should have no practical outlets for their zeal and readiness to sacrifice themselves for the King Emperor and his Government. As the Hon'ble Rai Bahadur Ram Saran Das pointed out at the meeting the Punjabis are for this reason grateful to the Viceroy for his eloquent and opportune appeal. The Town Hall meeting was in obedience to that call, and the response, it is gratifying to note, was as spontaneous as it was handsome."

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Enthusiastic offers of service.

17. The following is from the *Tribune* (Lahore), of the 29th August 1914 :—

"Apart from the willing offers of troops from the Native States of India for employment in the war, what is most noteworthy is the enthusiasm of young men, particularly in Bengal, to be enrolled as volunteers to serve in any capacity. The *Bengalee* says that about 10,000 young men could be collected in a week and many are anxious to go anywhere. There is no doubt that a great enthusiasm for service prevails and this must be directed to useful ends. To our mind, it appears that offers should be strictly confined to *service in India* and not abroad. Our countrymen have no idea of service outside India—especially in the European campaigns fraught with great consequences. The Government must be left alone to decide how to utilise the services of Indians. Even in England service abroad is considered very different from service within the country which is purely for defensive purposes. Such being the case fresh recruits raised in India can best be used in India alone and not abroad."

The Volunteer movement.

18. The following is from the *Panjabee* (Lahore), of the 29th August 1914 :—

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"We cannot for a moment believe that the statesmen who preside over the country's destinies to-day do not realise as well as we do the necessity and the importance of utilising all this enthusiasm for the benefit of the country and the Empire. What is to become of this enthusiasm if it is not utilised, as we are told it is not to be? To allow it to be chilled would, as the *Statesman* says, be impolitic. But the enthusiasm of a whole people is not easily chilled. The movement in favour of volunteering, now that it has assumed the proportion of a national movement, can never again be killed even by those who have been instrumental in bringing it into existence. Disappointment will only stiffen its back and the country, if it is not given an opportunity in the present crisis of serving the King, will devote all its new-born energies and enthusiasm to the elimination of those conditions which prevent the realisation of its fondest aspiration. In other words, what will be lost to the Imperial Government in a crisis when they badly need all the active service of which the loyal subjects of the king are capable, will be gained by the cause of self-government within the Empire. The difference in respect of opportunity for active service between the King's subjects in the colonies and the King's subjects in India, which has always been there but which the war has made unmistakably prominent, will not escape the attention of the most superficial section of the people of India ; and the agitation for self-government within the Empire will gain immensely in volume and intensity as soon as the war has come to an end. The King Emperor, in his historic speech in reply to the Calcutta University deputation, declared it to be his wish that the people of India should be fitted by education to discharge the duties of *manly* citizens. Here was an opportunity to train them to some of those duties. Large numbers of people belonging to the highest classes offered themselves for such training ; but the Government for some reason or other do not see their way to accepting the offer. Are the people going to leave things at that? They cannot do so, because they owe it as much to their King Emperor as to themselves to give effect to His Majesty's wish which is also their own cherished aspiration. As we have said already, not a word will be said while the war lasts, which may even remotely embarrass the Government ; the loyalty of the people is too profound and deep-rooted for that. But as soon as normal conditions have returned, the constitutional battle for self-government within the Empire will be resumed with a vigour, an earnestness and determination which will be proof against defeat. The battle, indeed, would be fought in any case : everything both in the country and in the outside world has been tending to make it inevitable. But it rests with the Government, by a wise and sympathetic handling of popular grievances and popular aspirations to make the transformation as smooth and easy as it can be. Never, indeed, were the sovereign qualities of wisdom and sympathy more needed in our rulers than at present and in connection with the volunteer movement. Lord Hardinge showed in the matter of the South African grievances how much could be gained by the Head of the Government placing himself at the head of a popular movement. The lesson ought not so soon to be lost. Is it too much to hope that the Government will yet reconsider the matter and thus avoid what we cannot help thinking would be a grave blunder?"

Government and Sikhs.

19. In its issue, dated the 20th August 1914, the *Hindu* (Lahore), says that the large meeting which the Sikhs intended convening at Gojra on the 9th August for the discussion of the *Gurdwara* question has been prohibited. The Singh Sabha, Lyallpur, asked the Gojra Municipality for permission to convene this meeting, but no answer was forthcoming. Later it was announced that the Deputy Commissioner prohibited the meeting. This is to be regretted, especially as the

order has caused dissatisfaction among the Sikhs. In our opinion it would have been wiser had the Deputy Commissioner and the Singh Sabha decided the question of the meeting amicably as it is most essential that at the present juncture rulers and ruled should live in peace and amity.

The *Namdev Pattar* (Lahore), for August 1914, publishes from *Tathastu* (So be it), *Tanghi*, a communication, in which the writer protests against the refusal of the Chief Commissioner, Delhi, to reconstruct the demolished portion of the Rikabganj *Gurdwara*. In face of the strong opposition offered by Sikhs to such action, the refusal of the Chief Commissioner is to be regretted.

People, says the writer, strongly condemn the treatment of Sikhs in British colonies. The sufferers in the *Komagata Maru* should be suitably rewarded, and should, if they so desire, be allowed to colonise in Canada.

Moreover, the Lieutenant-Governor's speech at Ludhiana was quite unwarranted. We fail to see how His Honour, educated as he has been in Europe, should condemn the "high spirit" of a people. Why surely this "high spirit" which has been misinterpreted as sedition, is the origin of our loyalty to Government!

The forthcoming Hindu Conference.

20. The following is from the *Tribune* (Lahore), of the 28th August 1914 :—

"Rai Bahadur Harji Mal of Peshawar somehow manages to bring forward a suggestion every year for the postponement of the annual Session of the Punjab Hindu Conference. Hitherto his plea for postponement was that the holding of the Session during the Dusserah holidays interfered with the religious observances of the Hindus. But this year his plea is that the state of war has unsettled the minds of Government and traders alike. In a letter to the Secretary of the Conference at Ferozepore he considers that the public mind being preoccupied the Session will not be successful and therefore it is advisable to postpone it. If postponement is not possible he advises him to abandon all 'political grievances' and to restrict discussion to religious and social matters. Lala Harji Mal is probably not aware of the fact that in the words of Sir P. C. Chatterji the Punjab Hindu Sabha has no politics. Surely a discussion of purely administrative matters as the Punjab Hindu Conference has been doing cannot embarrass Government. To suspend the ordinary activities of the public in the manner recommended by some persons is not the best way of manifesting public confidence in the ultimate issue of the war. Moreover, by obstructing such activities one would be unwittingly forcing ill-informed persons to think of nothing else but the war and conjure up distorted visions of its consequences. We cannot commend the wisdom of the men who ask us to cease criticism of administrative measures as if ordinary administrative activities have been arrested by the state of war. Let us trust in the power of the British arms and believe in the ability and wisdom of the Government to maintain the even tenor of life in the country.

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The following is from the *Panjabee* (Lahore), of the 29th August 1914 :—

"Why should the country postpone its ordinary national or provincial activities, any more than individual business men, lawyers, teachers or journalists are going to postpone their ordinary individual activities? We have in these columns strongly opposed the idea of even such bodies as the Congress and the Muslem League postponing their annual sessions in view of the war. To us the idea of postponing the annual meeting of a body like the Punjab Hindu Conference is necessarily unthinkable. As we have said already the Congress and the several Conferences and Leagues should meet at the usual time, if only for putting on record the collective sense of the country regarding the situation that has arisen. If demonstration has any meaning, no mere public meeting, no number of such meetings, can demonstrate the loyalty of the people so effectively as the annual meetings of these bodies, which are not only representative in a truer sense than any ordinary public meeting can be, but have a history and traditions which belong to no other bodies in the country."

Jail administration.

21. The following is from the *Panjabee* (Lahore), of the 25th August 1914 :—

"Many will probably think that an enquiry into the question of jail administration in India need not have been postponed because of the outbreak of war in Europe. Still we have not a word to say against the decision arrived at by Government, if they themselves think that no satisfactory enquiry is possible in the present circumstances. What we do ask is that they should similarly postpone matters of a more decidedly controversial nature. The Contempt Bill, for instance, should not be taken up at all while the war lasts: nor should the Universities Bill if it is in any sense a comprehensive measure."

III.—NATIVE STATES.

Patiala prosecution—A suggestion to suspend hostilities.

22. The following is from the *Arya Patrika* (Lahore), of the 22nd August 1914 :—

"In the last issue of the *Arya Patrika*, a few words were addressed to His Highness the Maharaja Sahib of Patiala and the Sikhs, by way of an appeal to them to put an end to this source of increasing bitterness between the Arya Samajists and the Sikhs, by dropping the Patiala prosecution. It was pointed out that this was the special moment when the official mind should not be distracted by any internal disturbance, however, slight: on the contrary the mutual relations of the various Indian communities should be so peacefully and smoothly regulated that the British Indian Administration may be able to devote their whole attention to foreign affairs and military questions. It is also essential that the various communities, forgetting their differences, should think of loyally supporting the British Government in India in every way. But how is that possible when the Patiala Darbar is going to keep alive the cause of constant friction between the Arya Samajists and the Sikhs—we mean the Patiala prosecution? We once again draw the attention of the Patiala Darbar and sincerely hope that the trial will be suspended and the accused let out on bail, if it is not altogether dropped. It will be an act of grace on the part of the Maharaja, besides being an expedient course to adopt at this juncture, to stop all proceedings and let the accused out on bail till the war is over. The Deputy Commissioner of Lahore, although he was for a moment influenced by a Sikh deputation which waited on him, saw the wisdom of removing what might have proved a source of constant irritation at Lahore. We do not trouble ourselves just now with the legality of the detention of Mahashe Wazir Chand: as loyal subjects of the Crown we are bound to forget a wrong which was done at the heat of the moment. Should the Patiala Darbar drop the case, the Arya Samaj is prepared to forget the wanton wrong which has been done to that body by detaining two of its members in custody for several weeks."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The war and the religious strife.

23. The following is from the *Khalsa Advocate* (Amritsar), of the 22nd August 1914 :—

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"But why is everybody ready to stand by the side of England, and to defend to the best of his powers her rights, her honour and her glory? It is only due to the fact that the people are enjoying peace, freedom and religious tolerance, and have grown prosperous under the British rule. Though they are not blind to the ill-treatment and mean behaviour of some of the petty officials, yet they recognise in the hearts of their hearts the blessings and the benefits of the British rule, which has for its foundation peace, truth and justice. If sometimes they are ill-treated in Railway carriages or somewhere else by some of the Europeans they must draw the conclusion that these people are irresponsible and offend the Government as much as they offend its loyal subjects. They are really traitors to the Government, and do not wish its prosperity. The Government condemn them for creating the differences between the people and itself, and frequently issue instructions to the officers to treat their subordinates kindly and in an amiable way, and threaten them that their future prospects will be marred if they be found wanting in good manners and ill-treating their subordinates. Government leaves no stone unturned in spreading peace and justice and the people are aware of this fact, and so they are now ready to sacrifice even their lives for the Government. It is only peace which makes the Government as well as the people blessed. The people flourish and prosper in peace. Our benign Government tries its utmost to maintain it. But when we consider about other communities, and their relations with one another we feel very sorry. One community blinded by the passionate fire of fanaticism, wants to devour the other. Their first and foremost propaganda is to vex and harass the others. If they make undue and mean attacks on others they surely gain nothing, because it is impossible to make revolution in the religious views of a certain community. The Government has allowed us religious tolerance and we should abide by it. More good can be done if the leaders of different communities instead of finding fault with one another's religious beliefs should bring forth the good points of their respective religions, and make them public. There is absolutely no advantage in condemning other people's religious views as long as they do not interfere with our own."

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Government and Christian Missionaries.

24. The *Vakil* (Amritsar), of the 19th (received on the 26th) August 1914, publishes a leader headed "Help given to Christian Missionaries by Government: It is necessary to remove this complaint." In an extract from Mrs. Annie Besant's organ *The Commonweal* we learn that the British Government is giving considerable grants of money to Christian institutions in India.

This is scarcely just when we consider that no other religious society receives pecuniary aid from Government. Surely such action is opposed to the declared British policy of religious neutrality in India. We feel sure that Government will explain this discrepancy or rectify the mistake.

The Rikabganj *Gurdwara* affair.

25. The *Akhbar-i-'Am* (Lahore), of the 22nd (received on the 25th) August 1914, publishes the opinions of Sant Autar Singh, of Rawalpindi, on the *Gurdwara* question. The *Gurdwara* will dwindle into insignificance by the side of the beautiful buildings and gardens which Government proposes to construct in its vicinity. Surely the *Gurdwara* wall will not then be a source of pride to Sikhs. Under these circumstances it would be wiser to allow Government to build a new wall for our *Gurdwara* as proposed.

The *Namdeo Pattar* (Lahore), for August 1914 says :—The reply of the Chief Commissioner, Delhi, to the resolutions passed by the Chief Khalsa Dewan about the Rikabganj *Gurdwara* shows clearly that both these parties are in collusion. The reply given by the Chief Commissioner has obviously been prompted by the Chief Khalsa Dewan. For this reason among others such as the inaction displayed in the *Komagata Maru* and in the *Khalsa Panth ki Haqiqat* cases we condemn the apathy of the Chief Khalsa Dewan.

VI.—LEGISLATION.

Further legislation.

26. The following is from the *Panjabee* (Lahore), of the 22nd August 1914 :—

> "An Anglo-Indian contemporary states it as probable that in addition to the measures already mentioned, further legislation may be introduced into the Supreme Legislative Council in the autumn session. In the absence of adequate data, we are unable to express any opinion regarding the proposed legislation, but in view of the prevailing feeling that the utmost harmony should prevail between the Government and the educated community while the war lasts, we may be permitted to express the hope that no measure of a controversial nature, unless its importance and urgency are altogether unquestionable, should be brought forward at present. For this reason we are also of the opinion that the legislative measures already on the statute book, but to which educated India has not been able to reconcile itself, should be sparingly used."

The University Bill.

27. The following is from the *Panjabee* (Lahore), of the 29th August 1914 :—

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> "There is one thing which the Government should clearly understand. If they introduce a controversial Bill, a controversy there will be. The people will not hesitate to criticise such a Bill with the utmost frankness and independence merely because it is thought necessary to present a united front to the enemy. They are ready to meet the Government half way, but the Government must lead the way by postponing all controversial matters."

VII.—GENERAL ADMINISTRATION.

(b)—*Police.*

Mr. Tilak and the Police.

28. The following is from the *Panjabee* (Lahore), of the 27th August 1914 :—

> "A correspondent writing to a local contemporary gives a graphic account of the way in which persons visiting Mr. Tilak are harassed by the Police.

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> "All this is as indefensible as it is absurd. It does not serve even the purpose of the authorities, because in nine cases out of ten the Police are forced to act in the way in which the constable acted in this case, and 'put down' imaginary names either at the suggestion of the visitors themselves, or out of sheer helplessness. And even if the names are in some cases correctly recorded, no man of average common sense could draw any inference from the mere fact of a man visiting Mr. Tilak. Mr. Tilak has for some reason or other chosen to keep at home ever since his release. If he had not done so, if he had visited places like Calcutta, Allahabad, Madras and Lahore, he would probably have seen and been seen by every leader of public opinion of any importance and thousands of educated Indians who, whether they accept his political views or not, cherish feelings of

> respect and admiration alike for his public and private virtues, his unquestioned and unquestionable patriotism and his profound scholarship. Are the authorities going to treat all these individuals as so many potentially seditious men? Such treatment would be as absurd as it would be mischievous. Yet this is exactly the treatment they are according to the men who have been visiting Mr. Tilak at his house. It seems to be forgotten that Mr. Tilak is not merely nor principally a politician—that he had been a teacher long before he became a politician, that he is a scholar, author and journalist of considerable distinction, a social and moral force of immense potency in his native town and presidency, that there are many who have been accustomed for years to look up to him as a friend and guide in all matters pertaining to their welfare. Is it commonsense to suppose that such a man could be seen only by those whose political views were identical with his own? Nor is there any reason to imagine that Mr. Tilak's own political views are to-day exactly what the authorities believed them to be when they prosecuted him for sedition six years ago. Whatever his sins of omission or commission may have been then he must be held to have atoned sufficiently for them and must be judged in future not by what he did six years ago, but by what he may do hereafter. Mr. Tilak need not, indeed, have been released from jail, if he is for all time to be treated as a suspect and is not even to be afforded an opportunity of disproving the suspicions that are entertained against him."

(c)—*Municipal and Cantonment affairs.*

The Cawnpore Municipal affairs.

29. Writing under the heading "The unpleasant incident in the Cawnpore Municipality," the *Vakil* (Amritsar), of the 19th (received on the 26th) August 1914, refers to the speech in which the chairman of the Municipality charged the members of the municipality with haughtiness, deceit and intentional misstatement of facts. He describes how the members protested against this speech and how the inhabitants of Cawnpore were excited over the insulting treatment meted out by the chairman to their representatives, and says that the Tax-payers' Association has, by convening a special meeting, communicated the views of the people on the matter under reference to His Honour the Lieutenant-Governor.

(d)—*Education.*

The Islamia College, Lahore.

30. The following is from the *Observer* (Lahore), of the 22nd August 1914:—

> "Our readers will be glad to learn that the Government of India has been pleased to make a permanent grant of thirty thousand rupees per annum to the Islamia College, Lahore. We have not words enough in which to express our gratitude to our benign Government for the munificent and right royal manner in which it has come to the rescue of its Muslim subjects. We have no doubt that the heart of every Muslim will leap with joy and thrill with gratitude to the Government of Lord Hardinge for having so substantially met the promises it had made.

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Denominational Universities in India.

31. The *Vakil* (Amritsar), of the 19th (received on the 26th) August 1914, refers to an article in the *Indian Daily News* where Indians are advised to accept Universities in the form suggested by Government. Hindus no longer agree with this idea, and refuse to accept any University scheme, for which they have subscribed, unless it be agreeable to their demands.

(h)—*Miscellaneous.*

Security from the *Hindu* newspaper.

32. The *Hindu* (Lahore), of the 24th August 1914, publishes an article headed "An attack by the Press Act on the life of the *Hindu*: The demand of a security of Rs. 3,000 from the *Hindu* Press: A time of trial for the promoters and the patrons of the *Hindu*: A question of life and death for the paper." When we originally heard the rumour—no doubt spread by our enemies—that security was to be demanded from the *Hindu* we were indisposed to accept it. But time has proved the truth of the rumour. We fail to see what was objectionable in the alleged offending article. Now we are faced with the question as to how it will be possible to continue our existence. Our finances are not strong and we feel ashamed to appeal for subscriptions; but we shall make every effort to continue the publication of our paper.

Security from the *Subah* Press.

33. Writing under the heading "The security of Rs. 3,000 (demanded) from the *Subah* Press," the *Amrit* (Lahore), of the 14th (received on the 25th) August 1914, expresses its heartfelt sympathy with the *Hindu* for having been called upon by Government to furnish the security of Rs. 3,000, and says that it would have been better if the Editor of the paper under reference had been first warned and then called upon to furnish the said security. The public are conscious of the past services rendered by the *Hindu* and will not be backward to extend a helping hand. We agree that Government should punish those papers which take up a hostile attitude to it without just cause. But we fail to see how the *Hindu* has offended. The Press Act is daily becoming more unpopular. We are anxiously awaiting the day when this Act will be either annulled or amended.

Forfeiture of the security furnished by the *Khalsa Akhbar*.

34. The *Jhang Sial* (Lahore), of the 20th August 1914, has an article headed "The confiscation of the *Khalsa Akhbar* security." The *Khalsa Akhbar* alone made a firm stand against the proposed demolition of the *Gurdwara* wall at Delhi. We shall not venture to criticise the justice or otherwise of the objection taken to the *Khalsa Akhbar's* comments on His Honour the Lieutenant-Governor's speech at Ludhiana ; but we think that Government would have acted wisely had it overlooked these mistaken criticisms. It is to be hoped that the *Khalsa Akhbar* will deposit a fresh security and thus clear its position.

The *Paisa Akhbar* (Lahore), of the 20th August 1914, also expresses sympathy with the *Khalsa Akhbar* and remarks that in these critical times when there is a war in Europe journalists should keep their pens under control and should avoid creating estrangement in the relations between the rulers and the ruled.

The *Hindu* (Lahore), of the 19th August 1914, writes on the same subject. We deeply regret, it says, to hear of the confiscation of the *Khalsa Akhbar* security. This paper voiced in the true sense the sentiments of the Sikh community. It has now joined the long list of those papers which have fallen a pray to the Press Act and is the first Sikh paper to have fallen a victim. We hope, however, that it will be able to maintain its existence in spite of the present trial.

The *Azadi* newspaper.

35. The *Azadi* (Lahore), of the 20th August 1914, publishes a cartoon, in which Mother India is represented as having in her lap a new born babe labelled "The child of Liberty". Before her stands a crowd of Hindus, Jains, Muhammadans, Christians, Parsis and others bearing offerings of garlands. The letter-press is as follows :—

Mother India is sitting with the new born babe—Liberty—in her lap. The public congratulates her and presents garlands of flowers :—

P. C. VICKERY,

Second Asst. to the Deputy Inspector-General of Police,
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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH SEPTEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	350 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. B. Tomlinson, B.A.	F. B. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit*	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies
24	Dipak	Do.	Ram Bachpal Singh	Guranditta Mal	...
25	Hindu†	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
26	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
28	Shanti*	Rawalpindi	Kishen Chand	Kishen Chand	...
29	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
30	Watan	Do.	Insha Ullah	Insha Ullah	...*
31	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
32	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
33	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
34	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH SEPTEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
35	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
36	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
37	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
38	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
39	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
40	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
41	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
42	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
43	Azzia	Do.	Abdul Karim	Abdul Karim	...
44	Bharat	Jullundur	Sham Lal	Bindraban	500 copie
45	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
46	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
47	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
48	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
49	Fauji Akhbar	Do.	K. S. Habib-ul-Rahman	J. W. Hall	6,000 copie
50	Ganga†	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	1,000 „
51	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
52	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
53	Himala	Lahore	Dina Nath	Dina Nath	...
54	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copie
55	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
56	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
57	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Hussain	150 „
58	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
59	Khalsa Akhbar†	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
60	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copie
61	Millat†	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
62	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
63	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
64	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
65	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
66	Nasim-i-Hind*	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
67	Nur*	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
68	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
69	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
70	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
71	Philosopher	Do.	Sham Lal	Amin Chand	500 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH SEPTEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY—*concluded.*				
72	Punjab†	Lahore	Kishen Chand	Kishen Chand	...
73	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
74	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
75	Rishi	Do.	...	Amar Nath	...
76	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
77	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
78	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
79	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
80	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
81	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
82	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
83	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 „
84	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 „
85	Vyasa	Rawalpindi	Vidya Rattan	Badr Din	...
86	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
87	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
88	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
89	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
90	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
91	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
92	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
93	Mohyal Mittar‡	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
94	Nihang‡	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
95	Rahnuma	Lahore	Bhagat Ram	Bhagat Ram	...
96	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
97	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
98	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
99	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
100	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
101	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
102	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 copies.
103	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
104	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
105	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 „
106	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
107	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
108	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
109	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
110	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH SEPTEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED MONTHLY—*concluded.*				
111	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
112	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copi
113	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
114	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
115	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
116	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copi
117	Prem	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
118	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copi
119	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
120	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
121	Raushni	Do.	Atma Ram, M.A.	Bihari Lal, Bhatia	...
122	Safir	Do.	...	Lachmin Narain	...
123	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
124	Sat Sandesh	Lahore	Rama Naj	Rama Naj	...
125	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copi
126	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
127	Shauq	Do.	...	Shauq Muhammad	...
128	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
129	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copi
130	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
131	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
132	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 „
133	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
134	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copie
	GURMUKHI. DAILY.				
135	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	1,000 copie
136	Panjab Darpan	Do.	...	...	...
	TRI-WEEKLY.				
137	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
138	Bir	Amritsar	Lakhbir Singh	Mahtab Singh	500 copie
139	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
140	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
141	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
142	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
143	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
144	Jiwan Sudhar	Amritsar	...	Budha Singh	...
145	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
146	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
147	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
148	Parabhat	Lahore	Yagya Dat	Charn Das	...
	MONTHLY.				
149	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—*Foreign.*

Europe and Asia.

1. The ***Shanti*** (Rawalpindi), of the 15th (received on the 28th) August 1914, publishes from Lala Sagar Chand, now residing in London, a communication headed "O Indians ! see (the outer world) by coming out of your houses." The present abject condition of Indians is due to their ignorance of politics. A sound knowledge of politics is the chief factor in the success of Europeans. The latter originally obtained permission from Indian Chiefs and Princes to trade in this country. Gradually, however, they acquired political predominance. How different would have been the fate of these traders had they been treated as Indians are in the British Colonies at the present day !

Self-government in Poland.

2. The *Prabhat* (Lahore), of the 22nd August 1914, has an article entitled "Independent Poland ; out of evil cometh forth good." The grant of independence to Poland by Russia can only be due to one of two causes. Either Russia was anxious to secure the co-operation in the war of the Poles who had hitherto been ill-disposed towards the Czar, and incidentally to set them at loggerheads with Germany ; or else the Czar believed that Poland was fit for self-government. The latter contingency is, to our minds, impossible ; the Czar is certainly no advocate of home rule. If it be the former reason which prompted the Czar to such action then we say the blame lies at the door of Poland. The Poles should never have allowed their loyalty to be thus doubted. They should have displayed, at the present crisis, staunch loyalty to the Czar just as India has done towards the British Government. Self-government should be obtained in times of peace and not by forceful methods !

The War in Europe.

3. The *Akhbar-i-Am* (Lahore), of the 30th August 1914, remarks that in the first place true news can with difficulty be received from the seat of war and secondly whatever news is received is pruned by the official Press censor (*lit.* the local authorities). Under these circumstances, it cannot be said with certainty that the news of victory or defeat is true. "Our" enemies are not degenerated powers like Turkey, Persia, &c., but are mighty empires backed up by mighty and warlike armies. Is it becoming, then, that some papers should, while dwelling on the reverses of the enemy, write in a confident vein as if the German Power is about to cease to exist and Austria about to be swept off the face of the earth ? It is surely opposed to civilization and humanity to abuse others from a distance. Of course, "we" should always be ready to pray for the success of British arms.

The German powers in the East.

4. The *Akhbar-i-'Am* (Lahore), of the 29th August 1914, has a note headed "The German powers in the East." Japan is anxious to acquire the German possession of Kiachau, but China disapproves of these intentions. A quarrel over this point may lead England and Russia to mobilise their troops to that quarter for the purpose of protecting their respective interests. This will be a distinct misfortune for India. It would seem desirable that her frontiers should be strengthened and all non-Indians prohibited from entering the country.

The *Civil and Military Gazette* and the English and French socialists.

5. The ***Zamindar*** (Lahore), of the 2nd September 1914, publishes a leader headed "Soi-disant well-wishers who are advocates of malevolence." The Editor of the ***Civil and Military Gazette*** fiercely criticises the English and French socialists who, he says, proudly boasted that they alone could stop a European war but who were now viewing the war, which has proved beyond their control, with silent disapproval. Surely the Editor of the ***Civil and Military*** has no grounds whatsoever for denouncing the socialists who have throughout refrained from pursuing an obstructionist policy towards their governments. But such taunting rebukes as are seen in this article of the ***Civil and Military*** cannot be explained except on the grounds that the Editor is merely airing his personal feelings of antipathy against socialists.

England, Turkey and Persia.

6. The *Zamindar* (Lahore), of the 3rd September 1914, has a note entitled "The effect of the war on the Muslim world." All attempts to effect an union between Great Britain and the Muslim world in general have hitherto proved abortive. But there is a gleam of sunshine behind this dark picture. Turkey has declared strict neutrality and has refused to be influenced by Germany. The Amir of Afghanistan has been assured by His Excellancy the Viceroy of England's unflinching friendship. With these happy developments we may hope for the creation of a strong alliance between Great Britain and the Muslim kingdoms of the world.

The analogy of France employing Algerian troops.

7. The following is from the *Tribune* (Lahore), of the 3rd September 1914 :—

* * * * * * *

> "Nor is this the first time that the analogy of Algeria has been urged upon the attention of Government. Students of Indian History will recollect that over half a century ago the great soldier statesman Henry Lawrence prominently brought this question forward in a letter to Lord Stanley. He then wrote : 'France has its Arab Generals and Russia has many Asiatic Generals, but Liberal England restricts its best native officers to posts subordinate to that of serjeant-major, obtainable too only by some thirty to fifty years' service. . . . . .' The lot of Indian soldiers has been bettered since then in some respects, but we are still a long way off the ideal held out to us by Henry Lawrence. No one, however, complains of it at present. On the contrary every one rejoices that Indian soliders have at last been given an opportunity to prove the steadfastness of their loyalty and the depth of their devotion to the British Crown. We renew our grateful acknowledgments to Lord Hardinge and Lord Crewe for bringing in the Algerian analogy."

(*b*)—*Home.*

The War in Europe and the Sikhs.

8. The *Loyal Gazette* (Lahore), of the 16th (received on the 28th) August 1914, has an article headed "Sikhs must now unsheath their swords." Enemies of Government denounce Sikhs for serving in the army on a paltry pay of Rs. 10 per month and attempt to dissuade them from doing so. Sikhs should turn a deaf ear to these scoundrels and should request Government to send them to the front. Moreover, they should desist from agitation of every description ; for such action cannot but damn them as traitors to their country and Government.

Indians and the War.

9. The *Jhang Sial* (Lahore), of the 29th August 1914, remarks that it is cause for regret that the Government at first encouraged the Bengalis to organise an Ambulance Transport Corps for war service, but that when 700 Bengali young men offered themselves for enlistment in the corps the Government declined their offer on the ground that it was too late, as the army had already left India. The Government's decision has grieved the Bengalis. Had they been trained we do not doubt but that they would have been sent to the front. It is not too late even yet for them to be trained.

In its issue, dated the 1st September 1914, the *Jhang Sial* (Lahore), says that in the present war all colour distinctions have been removed. Three Divisions of "our" Indian army have been sent to France where they will fight side by side with the French and English soldiers against Germany. We have not yet, however, completely realised our wish. We desire every Indian to play his part in the present crisis. Volunteers should be raised who could be sent abroad for service if the occasion arose.

The *Vakil* (Amritsar), of the 26th (received on the 31st) August 1914, has a note entitled "The impending calamity and our duty". The present war is a supreme test of Britain's power. It is probable that she will emerge victorious, yet we cannot help thinking that Fortune may change and smile on some other power. It is therefore the duty of every man in the Empire to throw in his lot and take an active part in the war.

The *Prabhat* (Lahore), of the 29th August 1914, discusses the relations of Indians to the present war. Hitherto Indians have shown merely lip loyalty to the British Government; but the European war has proved unmistakably that Indians are imbued with a spirit of true loyalty. They have offered their services for the war but their ardour has been damped. Government has declined to encourage their efforts to raise volunteer corps. Naturally Indians are disappointed and suspect Government distrust. Of course it must be admitted that Government has a certain amount of reason for its diffidence. The professions of loyalty made by some Reises and title hunters cannot but be viewed with misgivings. In spite of this we maintain that India as a whole is truly loyal and her services should be accepted.

It must be remembered that Indians are divided into two distinct classes—the educated and the illiterate. To pit the latter against German soldiers who are fighting with a spirit of patriotism is ridiculous. What Government should do is to enlist the services of educated Indians. Such men have a conception of the meaning of patriotism and would thus be fit to meet Germans in the battlefield.

The War and the Muhammadans.

10. The *Zamindar* (Lahore), of the 30th August 1914, publishes a leader headed "How castles are built in the air." A meeting was recently held in the house of the Hon'ble Mr. Ghaznavi to consider the question of the possibility of Turkey joining hands with Germany in the present war, and the consequent attitude of Indian Muhammadans. It is surely abundantly clear that the Muhammadans of India must stand by Great Britain. The European war is not a religious one and hence Muhammadans are under no religious obligations to Turkey. To talk of the possibility of Turkey being ranged against Great Britain in this war is absurd. Moreover it is unwise, as Muhammadans in this country are liable to get the erroneous idea that Turkey is really on the verge of war with Great Britain. To foster such an idea (as such meetings as the above certainly tend to do) is impolitic in the extreme.

The *Paisa Akhbar* (Lahore), of the 30th August (received on the 2nd September) 1914, publishes from Aziz-ud-din Ahmad, of Dholpur, a communication headed "The war in Europe and Indian Muhammadans." Hitherto Turkey has maintained a strictly neutral attitude in the war. But if she throws in her lot with Germany then the duty of Indian Muhammadans is clear. Although the Sultan of Turkey is our recognised spiritual Emperor yet we must stand by the side of the British Government at the present crisis. The war now raging is not a religious war and hence our allegiance is due to our secular sovereign. Let us announce then in clear terms to the Sultan our firm intention of upholding the cause of Great Britain in spite of all possible contingencies.

Employment of Indian troops against Germans.

11. The following is from the *Tribune* (Lahore), of the 1st September 1914:—

* * * * * * *

"There is no doubt that Lord Crewe has spoken what is exactly true and the decision of the Government to employ the Indian troops against Germans has been a wise one. We do not know whether the flower of the Indian army have been despatched. But in any case Indian soldiers are sure to stand side by side with English and French soldiers and fight with valour becoming the noble sons of India against the enemies of the Empire. Sir Ian Hamilton has recorded his carefully formed opinion of the Indian fighting men that 'they will shake the artificial society of Europe to its foundations.' What the Indians, in military or civil employment, want is opportunity, equal and fair. We are sure that the German soldiers will find more than their match in the Indian. And as for the safety of India, we must acknowledge the appreciative terms in which Lord Crewe has spoken of Indian loyalty. There will certainly be no internal trouble in India and we can safely guarantee that. May we in this connection repeat our suggestion that an Indian Volunteer Corps should be formed and the willing young man trained for any emergency whether internal or external? There can be no good reason why the willing services of Indians should not be used and we hope that Lord Crewe will grant his approval to a scheme of raising an Indian Volunteer Corps in all provinces.

Indian soldiers and the European war.

12. The following is from the *Panjabee* (Lahore), of the 1st September 1914 :—

* * * * * *

"Speaking of the withdrawal of these troops and its possible consequence, Lord Crewe said, he believed 'the Indian frontier would be adequately secured and that the enthusiasm pervading all classes and races in India would render internal trouble absolutely impossible.' Lord Crewe's belief in this regard will be shared by all who know anything about India. Indeed if it had not been for the disability under which the people of India labour in respect of the bearing of arms and for the virtual absence of representative institutions Indian leaders could have assured England, just as Mr. Redmond assured her, that she might remove every individual soldier from India, European or Indian, and depend upon Indian Volunteers to protect India alike from external aggression and internal trouble."

Village life in India.

13. In a note headed "Depressed Indians," the *Vakil* (Amritsar), of the 26th (received on the 31st) August 1914, refers to the recent remarks of an eminent English traveller. This tourist has commented on the gloom and sorrow which is written on the Indian's face, and has condemned the deplorably filthy conditions of Indian village life. The truth of these criticisms is undoubted in spite of what optimists assert to the contrary.

VII.—GENERAL ADMINISTRATION.

(d)—*Education.*

Religious education in India.

14. The *Sufi* (Pindi Baha ud-din) for August (received on the 1st September) 1914, publishes from Maulvi Muhammad Said-ul-Haq, of Lucknow, a communication, in which the writer admonishes Government not to neglect the religious education of the people. Such neglect will produce a class of people who will be a menace to the country and to Government.

The Hindu University.

15. Writing about the charter which the Government intends granting to the Hindus in the matter of the establishment of the Hindu University the *Akhbar-i-Am* (Lahore), of the 1st September 1914, remarks that if the Government hesitates to grant "us" a charter in conformity with "our" wishes, "we" are not prepared to accept it. We are not disposed to pay into Government Treasuries money which we have earned with the sweat of our brow and which we collected for our University. This would simply reduce us to a position of complete dependence on Government. We should continue our agitation in this matter, and should not be deterred by those who condemn it as political agitation. If we cannot receive the charter as desired by us, then we say that the 50 lakhs collected for the University should be made over to the Imperial Government for the war in Europe.

The following is from the *Tribune* (Lahore), of the 3rd September 1914 :—

"The explanations, which the Hon'ble Sir Harcourt Butler has been pleased to offer to some of the rigid conditions proposed in respect of the Hindu University of Benares do not in the least convince the public of the desirability of establishing the University under official auspices. The very object of the University will be left unfulfilled because it is not to be expected that the controlling authorities will have a free hand in promoting Hindu culture and Hindu ideals of learning. At every turn western ideals and other unsuitable and alien principles will be thrust in because the official experts know nothing else and they know that the path towards learning and culture must be one which they know and there cannot be another. We have seen this attitude in the every day dealings with the official body; and if official control should be uniform and rigid, there was no necessity for the people to have subscribed for a Hindu University. We have no faith that under the thumb of officialdom anything like national idealism and culture can be promoted, and we far better wish that to attain true Hindu culture and high learning untrammelled by unsympathetic restraints, an unofficial and independent University should be established, for purposes other than securing Government appointments and favours. If we cannot have an Oxford or Cambridge in India fully independent of but recognised by Government, let us have an independent Benares University where scholars would meet, learn and obtain distinction for true Hindu learning and culture. We hope that the Hindu University Committee will consult public sense in this important matter and if they cannot have the conditions revised by the Secretary of State, they will decide to forego, though with regret, the Government sympathy and recognition, and establish the University for the sake of learning alone."

The Islamia College, Lahore, and the Government grant.

16. The following is from the *Observer* (Lahore), of the 2nd September 1914 :—

"We are afraid, the enthusiasm with which we hailed the news of a maintenance grant of Rs. 26,000 during the current year and of a recurring grant of Rs. 30,000 for the ensuing years, sanctioned by the Government of India for the Islamia College, Lahore, was rather misplaced, being born of a complete ignorance of the conditions with which it has been proposed to saddle the grant, and must give place to the bitterest disappointment.

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"We must, however, confess that a perusal of the conditions proposed by the Punjab Government as indispensable to the grant and approved of by the Governement of India, dashes to the ground all our fond hopes and aspirations, and raises, at this very critical moment in the history of the country, a situation beset with the gravest difficulties for the Muslims of the Punjab. Some of the conditions betray an amount of distrust in the reputed and well-established loyalty and sanity of judgment of the Punjab Muslims and their well-chosen representatives, which can hardly be justified in the light of past events, and are so strict and galling that we doubt if they can ever be acceptable to the community at large.

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"But the real crux of the matter lies in the further proviso that all appointments of the new staff shall be subject to the sanction of the Government. The provision as to the tone and discipline of the institution being satisfactory is already a very wide one, leaving extensive margin for intervention at any moment, especially as the reporting officials shall be the Government's own, but to go further and claim a right of veto over all appointments to the new staff is too much and out and out unacceptable.

* * * * * * * * *

"The subject possesses overwhelming importance, and we wish that in view of the keenest disappointment which a knowledge of the conditions imposed by Government was sure to engender, the Government had not tackled it at the present moment of stress and strain. Perhaps the Government has been assured of the acceptance of its proposals by the so-called leading spirits at Simla. We regret the assurance if any such has been given, but as the matter touches the very springs of action of the Managing Committee, we deem it our duty to discuss it and to invite an expression of public opinion upon it. We would only request our correspondents to be most respectful in their communications and to remember the stormy times forced upon a peaceful world by the overleaping ambitions of Germany and her Kaiser."

The following is from the *Tribune* (Lahore), of the 4th September 1914 :—

"The recurring grant of Rs. 30,000 for the Islamia College, Lahore, has, contrary to the expectations of many (not excluding the Moslem leaders themselves) created keen disappointment in an influential section of the community. The Hon'ble Mian Muhammad Shafi, Chairman of the Islamia College Committee, himself hoped, and doubtless his colleagues on the Committee also shared the hope, that Punjab Muslims would show their gratitude to the Government in a befitting manner for this large hearted, if not unparalleled, munificence. On the contrary the Hon'ble Mr. Shafi and his colleagues now find themselves in opposition to the wishes of a large section of their co-religionists who think more of the restrictions accompanying the grant than of its munificence.

* * * * * * *

"The withdrawal of the grant would, of course, be subject to due notice. The restrictions are (1) provision for independent and responsible audit of accounts, (2) right of Government's veto in the case of the appointment of new staff as an alternative to the appointment of two officers of the Indian Educational Service, and (3) the limitation of the recurring grant in the first instance for a period of three years subject to renewal periodically on satisfactory proof both as regards educational results and the tone and discipline of the institution. The disappointment of the independent section of the Punjab Muslims at these restrictions is perfectly intelligible, but in matters like these it is well to remember that what happens to one community happens to another. Insistence on efficient audit of accounts, production of satisfactory results and maintenance of the tone and discipline of the College are conditions to which no reasonable man can object. Any slackness in respect of these carries with it the forfeiture of the grant which is to be renewed from time to time. But the Government goes further and demands that the management should either obtain the loan of the services of two officers of the Indian Educational Service or make new appointments subject to the approval of Government. This is a condition which is certain to affect the self-reliance of the committee of management as well as their sense of responsibility. The far-reaching character of the principle underlying restrictions is undoubted. But it is for the community to decide whether they can forego this munificent offer of help. At the same time the higher education of Muhammadans cannot any longer be treated with the indifference of former years. This factor ought to enter into consideration in any decision that may be arrived at. The hurtful nature of the principle underlying the present grant was not fully realised by the Punjabis when it was first enunciated, and experience shows that the harshness of the rule affects all communities and all institutions alike. What happened to the Khalsa College will happen to every other College which desires assistance from public funds. We only hope that Government will be pleased to revise these conditions at the earliest favourable opportunity and make the self-government of private institutions like the Khalsa College and the Islamia College both real and efficient."

P. C. VICKERY,

Second Asst. to the Deputy Inspector-General of Police,

C. I. D. and Railways, Punjab.

Punjab Government Branch Press, Simla—9-9-14—No. 74—175.

[Confidential.]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH SEPTEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	B. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	Mr. H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga Gujrat	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi	Do.	Maulana Farrakh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu†	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
35	Lyall Akhbar	Lyallpur	...	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH SEPTEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
37	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
38	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
39	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
40	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
41	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
42	Arjuna	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
43	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
44	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
45	Aziz	Do.	Abdul Karim	Abdul Karim	...
46	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
47	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
48	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
49	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
50	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
51	Fauji Akhbar	Do.	K. S Habib ul-Rahman	J. W. Hall	6,000 copies.
52	Ganga†	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	1,000 „
53	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
54	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
55	Himala	Lahore	Dina Nath	Dina Nath	...
56	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
57	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
58	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
59	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	Hamid Hussain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,050 „
61	Khalsa Akhbar†	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
62	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
63	Millat†	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
64	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
65	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
66	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
67	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
68	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
69	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
70	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
71	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
72	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
73	Philosopher*	Do.	Sham Lal	Amin Chand	500 „
74	Punjab†	Do.	Kishen Chand	Kishen Chand	...

* Not received during the week.
† Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
75	Punjab Samachar	Lahore	Kahn Chand	Hira Lal	1,700 copies.
76	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
77	Rishi	Do.	...	Amar Nath	...
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
79	Ditto*	Rewari	S. Maqbul Hussain	Sayed Maqbul Hussain, Sadiq.	350 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
85	Tahzib-ul-Niswan	Lahore	Sayed Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 „
86	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 „
87	Vyasa*	Rawalpindi	Vidya Rattan	Badr Din	...
88	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
91	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
92	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
93	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
94	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang‡	Amritsar	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
102	Al Burhan	Lahore	S. Mohd. Sibtain	S. Mohd. Sibtain	300 „
103	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
104	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhd. Azim	1,000 copies.
105	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
106	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
107	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
108	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 „
109	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
110	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
111	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
112	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
113	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
114	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH SEPTEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
115	Jauhar†	Amritsar	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
116	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
117	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „
118	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
119	Mifta-ul-Israr	Jullundur Cantonment	Muhammad Bux	Muhammad Bux	500 copies.
120	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
121	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
122	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
123	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
124	Raushni	Do.	Atma Ram, M.A.	Bihari Lal, Bhatia	...
125	Safir	Do.	...	Lachmin Narain	...
126	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
127	Sant Sandesh	Lahore	Rama Naj	Rama Naj	...
128	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
129	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
130	Shauq	Do.	...	Shauq Muhammad	...
131	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
132	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
133	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
134	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
135	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 „
136	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
137	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
138	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
139	Panjab Darpan	Amritsar	...	...	...
	TRI-WEEKLY.				
140	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
141	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
142	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
143	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
144	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
145	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
146	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
147	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 „
148	Jiwan Sudhar	Amritsar	...	Budha Singh	...
149	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
150	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
151	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
152	Parabhat	Lahore	Yagya Dat	Charn Das	...
	MONTHLY.				
153	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—Foreign.

The War in Europe.

1. The *Paisa Akhbar* (Lahore), of the 5th September 1914, publishes a poem entitled "The War in Europe" written by one Fazal Haq. The chastisement of Russia at the hands of Germany is a just retribution for her misdeeds. She intrigued against Turkey in the Balkan war, and secretly lent her aid to the Bulgarians. She cannonaded Meshed and has attempted to conquer Persia. Our advice to the nations of Europe is to refrain from the war. England will rise in her wrath and wipe Germany from the face of the earth.

War news.

2. Writing under the heading "War and its news," the *Zamindar* (Lahore), of the 4th September 1914, laments the dearth of war news. The military authorities refuse to publish even the most trifling details about the war. This strict censorship is maintained not only in India but in Europe generally. We must therefore await with patience and assurance the full particulars.

The War and Asia.

3. The *Akhbar-i-Am* (Lahore), of the 4th September 1914, has an article headed "The apprehension of war in Asia," Both Persia and China have tasted Russian oppression. Russia has forcibly deprived China of Mongolia. There is, therefore, quite a possibility of these two oppressed nations rising up against Russia if the latter suffers any serious reverse in the present European struggle.

The War and Turkey.

4. The *Vakil* (Amritsar), of the 2nd September 1914, has an article headed "Turkey and the European War." Although Turkey shows a certain amount of activity in her military preparations yet it is scarcely justifiable to say that she intends throwing her lot into the war. She should refrain from doing so, as she now has an opportunity to recoup her strength. To advise Turkey to join hands with Great Britain (and consequently with France and Russia) is unwise. The allies are sufficiently strong enough to cope with Germany, and moreover Russia is still hungering for Constantinople. Were Turkey to join Germany we feel sure that Indian Muhammadans would remain loyal to Great Britain, although they would be loath to snap their spiritual connections with Turkey.

The *Zamindar* (Lahore), of the 6th September 1914, reproduces from the *Hamdard* (Delhi), a note entitled "Turkey and the European War." The *Maqtam*, says the *Hamdard*, remarks that the object which Turkey had in view in purchasing two German ships was to attack the Russian fleet in order to divert the attention of Russia from Germany for the benefit of the latter. Again, it is said that Turkey has mobilised 20 lakhs of Turkish troops in Thrace. The apparent object of the mobilisation is to retake all those places which were ceded by Turkey during the Balkan War. In high official circles there is a difference of opinion as to the advisability of participating in the war. The great majority of the Turks favour the idea of war and advocate the opening of hostilities with Greece in the event of Germany and Austria being successful in Europe.

The *Munir* (Jhang), of the 8th September 1914, discusses the question of Turkey's attitude in the war. If Turkey fully realises her true interests we feel confident that she will maintain her present neutrality. But if on the other hand she decides on entering the war and joins hands with Germany then we feel that all Indian Muhammadans will condemn her action and stand by the side of Great Britain.

Turkish affairs.

5. The *Zamindar* (Lahore), of the 9th September 1914, publishes a leader headed "The present Turkish policy." The paper reproduces all the telegrams that have so far been sent by Reuter about Turkey since the beginning of the war in Europe,

refers to the mobilisation of Turkish forces at Dedegatch on the Russian frontier and at Damascus, and says that the conference between the Turkish and the Greek delegates at Bucharest appears to have failed, and that this ard other circumstances show that the relations between Greece and Turkey have become greatly strained, so much so that there is nothing to be surprised at if the two countries should commence hostilities. So far Turkey has been forced to go to war with different countries encroaching upon her territories and she has now learnt to keep herself fully prepared to avoid anxiety and confusion when the necessity arises. The statement of the *Near East*, therefore, that Egypt is the objective of the mobilisation of the Turkish forces is wholly groundless, seeing that Turkey is mobilising her army only for self-defence or for carrying on hostilities with Greece.

Turkey and England.

6. The ***Zamindar*** (Lahore), of the 6th September 1914, reproduces the following from the ***Near East*** :—

"Turkey and Egypt.

"The *Express* understands that the Turkish mobilisation is not directed against any of the Balkan States but has Egypt as its objective. The advance is to be through Syria, and use will be made of the various recently constructed railways. The railway to Mecca will especially aid in a rapid transport of Turkish troops towards the Egyptian frontier, while the various forces in Arabia will be transported to the north. The Khedive is now in Constantinople and is not over-friendly to Great Britain. Enver Pasha, the Turkish War Minister, is a pro-German. He has whipped up the remnants of the Turkish Army into a respectable fighting force. There are now something like 200,000 Turkish troops available for any enterprise which this ambitious young man—egged on by Germany—may care to undertake. A large proportion of these troops are already in Asia minor."

European Civilisation.

7. The *Vakil* (Amritsar), of the 5th September 1914, has a leader headed "The paradoxes of modern civilisation." France has spared no efforts to annihilate Islam, as was seen in the case of Morocco. And yet we see her employing Algerian Arabs in commercial and industrial enterprises. These Asiatics are tolerated in Europe as long as they are contented with their status of slavery ; but no sooner do they show a desire to earn a livelihood on the same footing as the European workmen than they are immediately evicted from Europe. Again, the French possessions in India send a representative to the National Assembly in France. But England, which is the professed champion of freedom, does not permit even one representative from India to sit in the British Parliament. We even see the rejection of the India Council Bill. While the ***London Times*** questions the loyalty of India in its article called "The Indian peril" we find the English newspapers here eulogising the loyalty of India in the present crisis. Such are a few of the anomalies of modern civilisation.

German apostasy.

8. The following is from the ***Panjabee*** (Lahore), of the 5th September 1914 :—

* * * * *

"Here then is the root cause of German apostasy. Germany has divorced thought from action, freedom of thought from freedom of action. Enslaved at home the people are nothing better than slaves, though passionate and patriotic slaves on the battlefield. Not valuing their own lives, as every man ought to value his, regarding themselves merely as instruments for the gratification of one single individual's ambition, they are naturally strangers to the humanity which the consciousness of individual freedom and personal responsibility can alone give. No wonder that they are behaving as veritable brutes in Belgium. Democracy, enlightened, active and alert, is the only antidote for the brute in man."

Indian Volunteers in England.

9. The following is from the *Panjabee* (Lahore), of the 3rd September 1914 (received on the 10th September 1914) :—

"A Reuter telegram dated August 29th states that an inspiring sight was witnessed when the new city battalion of recruits marched through the city to take the oath. The men formed a body of grand physique. Several Indians are included in the battalion, and the telegram adds that 'they received a special ovation. They joined as medicals, but they will now probably have their heart's desire and entre the firing line.' Evidently in England they do not allow themselves to be influenced by the reasons which prevent the recruitment of Indians as Volunteers in this country. Perhaps in view of the special ovation given to the Indian Volunteers in England men in authority in India will yet revise some of their ideas. It does seem anomalous on the face of it that while Indians can serve as Volunteers in England, they cannot do so in their own country."

Mr. Redmond's speech.

10. The following is from the *Panjabee* (Lahore), of the 3rd September 1914 (received on the 10th September 1914) :—

* * * * * *

"What is the magic touch that has changed Irish sentiment towards England from one of hostility to that of active and enthusiastic loyalty? What but liberal and large-hearted statesmanship on the part of the predominent partner? In Mr. Redmond's beautifully appropriate words, a wider knowledge of the real facts of Irish history has altered the view of the democracy of England towards the Irish question; and it is this which now makes the democracy in Ireland turn with the utmost anxiety and sympathy to England in every trial and every danger that may overtake it. In India the sentiment of the people has never been hostile to England; but it has not always been one of active as distinguished from passive loyalty. It is, indeed, idle to deny that if the present war had taken place a decade ago, many people in India, while remaining firm in their allegiance to the British connection, would probably have done little or nothing to actively help England. To-day, thanks to the statesmanlike policy that has been followed in respect of some important and crucial matters during the last few years, and the Minto-Morley reforms which have proved the sincerity of England's desire to do justice to Indian aspirations, everything is changed. The loyalty of the people is no longer passive but active, and the people are enthusiastic in the demand that they should be permitted to defend the Empire with their own right arm. May British statesmanship realise the necessity and the supreme desirability of providing a suitable outlet for this enthusiasm, so that it may expand in volume and intensity! It will be seen from Mr. Redmond's speech that in Ireland, too, the desire of the Catholics to bear arms was not immediately granted. It was by the experience that England learnt wisdom and the Catholics in the South were armed and enrolled brothers in arms with their fellow-countrymen in the north. We can only hope England will not wait to purchase the same experience in India afresh, but will take Irish experience to be her guide in India. After all, human nature in India is the same as it is in Ireland and in both cases the peoples are equally emotional and equally responsive to sympathetic and kind treatment."

Indian Emigration.

11. The following is from the *Tribune* (Lahore), of the 10th September 1914 :—

* * * * *

"The Government of India seem to be willing to commence negotiations with the colonies to limit by agreement the number of passports to be issued while providing very fully for temporary residence as in the case of students and tourists would at the same time strictly limit right to settle permanently. Those attempting to secure admission without such permits or passports would then be rejected at the port of entry after warning in the country of origin. His Excellency added that negotiations could only be commenced if such alternative policy commended itself to the people of India. We are grateful to His Excellency for the deep sympathy which he breathes throughout the speech. But Indians are far from accepting the official view of the *Komagata Maru* enterprise. Without endeavouring to criticise the well-meant proposal now offered we might be permitted to observe that it is not free from controversy and controversial matters are best held in abeyance till a more suitable opportunity offers itself for free and unhampered discussion of their merits and demerits. And outspoken criticism offered is now liable to be misconstrued and we would earnestly beg the Government of India to drop for the present the proposed system of emigration by passports which has an un-English ring about it."

(b)—Home.

His Excellency the Viceroy's son in the war.

12. Referring to the wounds sustained by the son of His Excellency the Viceroy in the course of the war, the *Zamindar* (Lahore), of the 5th September 1914, says that although there can hardly be a person who does not feel deep sympathy with His Excellency for the various calamities which have lately befallen him, still we cannot but congratulate His Excellency on the above incident. Surely it must be a source of great pride for a father to have a son who is courageous and ready to do his duty to his King and country. Lieutenant Hardinge's fame is established and we hope he will soon recover from his wounds.

Indians in the I.M.S.

13. The *Zamindar* (Lahore), of the 6th September 1914, has a paragraph entitled "Should such a question be raised at this time?" Of the 13 successful candidates in the I.M.S. examination 6 are Englishmen and 7 are Indians. The *Pioneer* complainingly asks whether the English Medical Colleges are unable to supply 13 candidates for the I.M.S. This is merely another way of saying that a larger proportion of I.M.S. men should be Englishmen. We deplore this attitude adopted by the *Pioneer*. Surely such remarks merit the application of the Press Act.

The following is from the **Panjabee** (Lahore), of the 3rd September (received on the 10th September) 1914:—

* * * * *

"We may be sure that the success of so many Indian candidates will create a heart-burning in some quarters and the usual cry that in view of these results there is no need to hold the examination in India will once more be raised. Every fair-minded man will admit, however, that the success of so many Indians at a competitive examination held in England shows, if anything, the glaring injustice of the present arrangement under which Indians are compelled to stay and study abroad for a considerable time to qualify for service in their own country. From the point of view of mere expenditure—and it is not the only nor the only important point of view—the Indian candidate is decidedly at a disadvantage as compared with the English candidate. Nor is the fact to be overlooked that the country cannot have the services of the best Indians available, so long as the competitive examination is held only in England. The most meritorious candidate has not necessarily the longest purse; very often, indeed, he has not a purse at all."

The same paper in its issue of the 5th September 1914 says:—

"Our anticipation that the success of so many as eight Indians at the I.M.S. Examination this year would create a heart-burning in some quarters and that the usual cry that in view of these results there was no need to hold the examination in India would once more be raised, has been speedily realised. In its latest issue the *Pioneer* writes:—'That the result is not due to any surpassing merit in the Indian candidates is shown by the marks which indicate that only the top man would have had a chance of a place a few years ago.' Perverse ingenuity could go no further. The Indian candidates might not possess any surpassing merit: it is at least obvious that they did not compare unfavourably with the English candidates. And this is the fact which the *Pioneer* carefully keeps in the background. 'That the Indian and English successful candidates should stand in the ratio of 8 to 5,' adds the *Pioneer*, 'sufficiently disposes of the necessity of simultaneous examinations.' Was there ever illogicality like this? Most people would think that the success of so many Indian candidates shows conclusively that the examination need not be held in England at all. Surely it is neither economy nor good sense to compel Indian young men to stay and study abroad for a considerable period only to qualify for service in their own country? The only justification for holding the examination in England so far—and a very inadequate justification it was—was that it was expected to attract a superior class of English candidates and that Indian candidates were believed to be generally inferior to English candidates. If the Indian Services have for some reason or other ceased to attract the flower of English youth, and if such English youths as are attracted are barely as good, sometimes not even so good, as Indian youths, surely the justification for holding the examination in England must be held by all reasonable persons to have altogether disappeared. The Indian demand for simultaneous examination is not only not an excessive demand, but a demand which falls short of the requirements of the case."

Sir John Hewett and the Indian Army.

14. The following is from the *Panjabee* (Lahore), of the 5th September 1914 :—

"Sir John Hewett says, in a letter to the *Times*, that the employment of Indian troops side by side with the best troops in the world will do more to make British rule in India popular than any other step the Government could take. While there is no doubt the decision of Government in this matter is as gratifying to the people of India as a contrary decision would have been disappointing, we think it a pity that officials and ex-officials should look at the matter merely from the point of view of its effect upon the popularity of British rule. There are higher and more important things even to officials—for they, too, are above everything else men—than the popularity of the Government which employs them. One of these things is the self-respect of the people whose affairs they administer. The employment of Indian troops in the present war is to be commended principally for the reason that it is a step towards the eventual obliteration of existing racial prejudice, so essential to India's self-fulfilment as a nation and an integral part of the Empire. It is also an act of much-needed justice both to Indian capacity and Indian aspirations."

* * * * * * *

Lord Willingdon and Bombay Mill Hands.

15. The following is from the *Panjabee* (Lahore), of the 10th September 1914 :—

* * * * * * *

"Lord Willingdon has set an excellent example, which other provincial rulers would do well in similar circumstances to follow. The fact is the people of this country—even the ignorant and illiterate millions—are easily amenable to discipline and readily responsive to sympathetic and kindly treatment. It is only the man without tact and sympathy who allows them occasionally to go out of hand."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Aryas and Sikhs.

16. The *Desh* (Lahore), of the 4th September 1914, publishes from the office of the Arya Defence Committee, a communication entitled "Confiscation of the *Khalsa Panth ki Haqiqat* and its review from the legal point of view." Some people are of opinion that the order of confiscation of this book will weaken the case of Raunaq Ram. In consequence we are advised not to waste money on his defence. But such advice is absurd and we are determined to fight out the case. The order of confiscation of the *Khalsa Panth ki Haqiqat* cannot affect the defence case. Such an order passed under the Press Act cannot be produced as evidence in a case under section 153 A. Furthermore the book was confiscated by the Punjab Government whereas Raunaq Ram's case is being tried in the Patiala Darbar.

Aryas.

17. The *Bir* (Lahore), of the 7th September 1914, comments on the criticisms made by the *Desh* and other newspapers on the Punjab Government's order of confiscation of the *Khalsa Panth ki Haqiqat*. Surely Aryas have realised the harm wrought by their bickerings and taunts at other communities. They do not expect Government to support them in their malicious actions. They attempt to disturb the peace and harmony of the country and are justly considered pests by the Government.

VII.—GENERAL ADMINISTRATION.

(c)—*Municipal and Cantonment affairs.*

Indian municipalities.

18. The *Vakil* (Amritsar), of the 5th September has a note entitled "The pitiable condition of Indian municipalities." Indian municipalities suffer from two great evils. Firstly, there is the system of nomination by Government, whereby an effective bar is put on the election of the true representatives of the people. Government is thus enabled to appoint men who are mere puppets and who are too fearful to offer any opposition. Secondly, an ordinary municipality possesses very limited powers. A municipal commissionership therefore affords no attraction for men of ability. In this way the community loses the services of its best men who refuse to submit to the indignity of becoming mere tools in the hands of Government.

(*d*)—*Education.*

Hindu and Muslim Universities.

19. The *Sher-i-Punjab* (Lahore), of the 4th (received on the 8th) September 1914, publishes a leader headed "A quite suitable opportunity for expending the money of the Hindu and Muslim Universities: worthy of the attention of both Hindu and Muhammadan leaders." The money collected for the Hindu and Muslim Universities should at the present moment be made over to the Government with a view to its being utilised in the present war. At the conclusion of the war Government can build Universities suited to our requirements. We feel sure that this suggestion will be welcomed by the authorities.

The Islamia College, Lahore, and the Government grant.

20. The following is from the *Observer* (Lahore), of the 5th September 1914:—

* * * * * * *

"It is, therefore, clear that the Government of India leave unfettered the discretion of the University authorities to appoint their own Professors. A charter for a denominational University carrying with it most valuable and precious privileges is a much more important affair than the grant of a recurring amount, howsoever munificent, to an institution subject in all its activities to the regulations of a State-controlled University, and yet the Government of India is prepared to leave the appointment of the staff in the hands of the University. The proposal of the Punjab Government to purchase, as it were, a right which even the Government of India leave untouched while conferring higher and more responsible privileges and powers of initiative upon a denominational body, is a most discouraging feature of the grant and hardly in keeping with the liberal expectations which we had been led to entertain about the educational policy of His Honour's Goverement. We are quiet aware of the fact that Departmental Heads in the Secretariats of Government are by the very narrowness of their vision and the circumscribed scope of their administrative activities incapacitated from taking broad and large views of things, material or spiritual, but we do expect and have the right to expect, of a sympathetic provincial ruler, bred up in the traditions of Sir Michael, to rise above the red-tapism which clogs and hinders the upward movement of a stereotyped and machine-like regular and precise Departmental Head, and to push forward schemes of far reaching importance, affecting large masses of mankind in general, with that dynamic force and might which swings him above the level of his compeers in service and places him on the gubernatorial Guddee of a big Indian province.

"In view, however, of Sir Harcourt's admission as contained in his demi-official letter No. 210, dated the 22nd August 1914, addressed to the Maharaja of Darbhanga, that 'the appointment of professors will be in the hands of the University,' the bottom is taken out of the contention of the Punjab Government and no possible excuse or ground is left for the kind of intervention in internal affairs which it is sought to acquire in return for the recurring grant. One thing however is certain, and that is, that the Muslim community can never reconcile itself to the condition under objection, and if there were no change in the attitude of the Punjab Government on this point, especially after the knowledge of the concession which Sir Harcourt had from the very beginning reserved for the denominational Universities, the grant would have to be thankfully declined. The amount of bitter disappointment which such a contingency will engender can better be imagined than described. We, however, cherish the fervent hope that the Punjab Government will see the reasonableness of the contention put forward on behalf of the Punjab Muslims and will take the earliest opportunity of reconsidering its terms and announcing its decision."

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Mr. Tilak on the European situation.

21. The following is from the *Punjabee* (Lahore), of the 5th September 1914:—

* * * * * *

"And this is the man whom officials have treated and whom there are officials who still treat as an arch-sedition-monger, who when out of jail has to be kept under the strictest surveillance. Unwisdom and want of political insight could no farther go. The conscious and critical support which such a man as Mr. Tilak gives and can give to British rule is worth a hundred times more than the blind and uncritical acquiescence in every official measure and every official policy on the part of the army of hypocrites, sycophants and time-servers whom so many officials delight to pat on the back."

P. C. VICKERY,

Second Asst. to the Deputy Inspector-General of Police,
C. I. D. and Railways, Punjab.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand ...	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand ...	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	*Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu†	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	...	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH SEPTEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
37	Afghan ...	Peshawar ...	S. Abdulla Shah ...	Saiyid Abdulla Shah ...	984 copies.
38	Aftab-i-Hind* ...	Jullundur ...	Muhammad Hussain ...	Muhammad Hussain ...	700 „
39	Ahl-i-Hadis ...	Do. ...	M. Sana-ulla ...	Sana-ulla ...	1,200 „
40	Ahluwalia Gazette ...	Do. ...	Lehna Singh ...	Lehna Singh ...	500 „
41	Akhbar-i-'Am ...	Lahore ...	Bal Kishen ...	Bal Kishen ...	2,000 „
42	Arjuna ...	Do. ...	Raj Narain, Arman ...	Raj Narain, Arman ...	1,000 „
43	Arorbans Gazette ...	Amritsar ...	Narain Das ...	Narain Das ...	800 „
44	Arya Gazette ...	Lahore ...	Khushal Chand ...	Amin Chand ...	2,300 „
45	Azzia ...	Do. ...	Abdul Karim ...	Abdul Karim ...	...
46	Bharat ...	Jullundur ...	Sham Lal ...	Bindraban ...	500 copies.
47	Brahman† ...	Lahore ...	Pt. Charanjit Lal ...	Pt. Charanjit Lal ...	1,000 „
48	Civil and Military News ...	Ludhiana ...	Mishba-ul-Haq, B.A. ...	Abdul Aziz ...	900 „
49	Desh Upkarak ...	Lahore ...	Thakar Dat, Sharma ...	Thakar Dat, Sharma ...	1,200 „
50	Falah† ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	...
51	Fauji Akhbar* ...	Do. ...	K. S. Habib-ul-Rahman ...	J. W. Hall ...	6,000 copies.
52	Ganga† ...	Lahore ...	Hari Lal, Sharma ...	Hari Lal, Sharma ...	1,000 „
53	Hakam* ...	Qadian (Gurdaspur) ...	Yaqub Ali ...	Yakub Ali ...	800 „
54	Haq Pasand* ...	Amritsar ...	Ram Nath ...	Ram Nath ...	600 „
55	Himala ...	Lahore ...	Dina Nath ...	Dina Nath ...	...
56	Hindostan ...	Do. ...	Ram Bachpal Singh ...	Guranditta Mal ...	15,000 copies.
57	Jhang Sial ...	Do. ...	Prabh Dyal ...	Sarb Dyal ...	1,770 „
58	Jiwan Tat ...	Do. ...	Amar Singh ...	M. Amar Singh ...	400 „
59	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Hussain ...	M. Hamid Hussain ...	150 „
60	Kashmiri Magazine ...	Lahore ...	Muhammad Din, Fauq ...	Muhammad Din, Fauq ...	1,650 „
61	Khalsa Akhbar† ...	Lyallpur ...	Lal Singh, B.Sc. ...	Harchand Singh ...	...
62	Loyal Gazette ...	Lahore ...	Amar Singh ...	Amar Singh ...	3,000 copies.
63	Millat† ...	Do. ...	M. Shuja Ullah ...	Shuja Ulla ...	1,000 „
64	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 „
65	Munir ...	Jhang ...	M. Ghulam Hussain ...	M. Ghulam Hussain ...	1,325 „
66	Musalman† ...	Amritsar ...	Ilm Din ...	Ilm Din ...	500 „
67	Nasim-i-Hind† ...	Rawalpindi ...	Qalandar Khan ...	Kishan Chand, Mohan ...	400 „
68	Nur ...	Qadian (Gurdaspur) ...	Muhammad Yusaf ...	Muhammad Yusaf ...	800 „
69	Nur Afshan ...	Ludhiana ...	Rev. Dr. E. M. Wherry ...	P. Wyllie ...	450 „
70	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	9,000 „
71	Parkash ...	Do. ...	Radha Kishen, B.A. ...	Radha Kishen ...	3,500 „
72	Philosopher* ...	Do. ...	Sham Lal ...	Amin Chand ...	500 „
73	Punjab† ...	Do. ...	Kishen Chand ...	Kishen Chand ...	...
74	Punjab Samachar ...	Lahore ...	Kahn Chand ...	Hira Lal ...	1,700 copies.
75	Rajput Gazette* ...	Do. ...	Thakur Sukhram Das ...	Thakur Sukhram Das ...	3,300 „
76	Rishi ...	Do. ...	...	Amar Nath ...	...

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† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH SEPTEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
77	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
78	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain, Sadiq.	350 „
79	Sanatan Dharm Parcharak	Amritsar	P. Balia Ram	P. Balia Ram	750 „
80	Shanti*	Rawalpindi	Kishen Chand, Mohan	Kishen Chand, Mohan	1,300 „
81	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
84	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 „
85	Uch-Jiwan*	Do.	Dev Rattan	Dev Rattan	1,000 „
86	Vyasa*	Jullundur	Vidya Rattan	Badr Din	...
87	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
88	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
89	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
90	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
91	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
92	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
93	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
94	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
95	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
96	Nihang‡	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 copies.
102	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
103	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
104	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
105	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud din	...
106	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
107	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
108	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 „
109	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
110	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
111	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
112	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
113	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
114	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
115	Jauhar†	Amritsar	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
116	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „

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§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH SEPTEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
117	Martand	Lahore	Kanhya Lal	Kanhya Lal	200 copi
118	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
119	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bakhsh	Muhammad Bakhsh	500 copi
120	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
121	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copi
122	Raghbir Patrika	Lahore	Bhagwan Das.	Sarb Dial	500 „
123	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
124	Raushni	Do.	Atma Ram, M.A.	Bihari Lal, Bhatia	...
125	Safir	Do.	...	Lachmin Narain	...
126	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
127	Sant Sandesh	Lahore	Rama Naj	Rama Naj	...
128	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copie
129	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
130	Shauq	Do.	...	Shauq Muhammad	...
131	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
132	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copie
133	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
134	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 „
135	Tariqat	Lahore	...	Muhammad Din	...
136	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 „
137	Temperance Magazine§	Do.	Sant Singh	Sant Singh	...
138	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copie
	GURMUKHI. DAILY.				
139	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copie
140	Panjab Darpan	Amritsar	...	...	...
	TRI-WEEKLY.				
141	Khalsa Sewak*	Amritsar	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
142	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copie
143	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 „
144	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
145	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
146	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
147	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copie
	MONTHLY.				
148	Dukh Niwaran	Tarn Taran, District (Amritsar.)	Mohan Singh	Mohan Singh	1,000 „
149	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
150	Jiwan Sudhar	Amritsar	...	Sudha Singh	...
151	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
152	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
153	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
154	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
155	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

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I.—Politics.

(a)—Foreign.

War in Europe.

1. The *Paisa Akhbar* (Lahore), of the 5th September 1914, publishes from Fazal Haq, *Fazli* Deo-bandi, an Urdu poem entitled "The war in Europe," which runs as follows :—

See now the outcome of the civilisation of the Balkans
Behold the flowering of the blood of helpless victims.

The oppression of Turkey and the extirpation of Persia
Are now exhausting the Russian army.

The bombardment of Meshed which thou, O Russia, did'st make,
God is now making manifest the results thereof.

Russia had given secret help to Bulgaria,
For which she is now being chastised by the Germans.

O King of Servia, where is your haughtiness now?
Why are you now leaving Belgrade and taking to flight?

You invaded Uskob unjustly
But now Austria is humbling you.

O France ! Tell me honestly,
How the bloodshed in Morocco is telling upon you.

O Germany, have a care in advancing to the field (of battle).
Fast vanishing is your boast of civilization.

O Austria, do thou too mind this
As thou too art one of the civilized nations.

O Germany ! thy existence shall be effaced (because)
"Our" king is getting enraged.

O Czar ! you have been saved from disaster (because)
Valiant England is supporting and encouraging you.

O Fazli, if there is any civilization in Europe,
It is our Britain alone which displays it.

An abstract of this poem appeared as paragraph 1 *of Selections for the week ending 12th September* 1914.

Turkey and the war.

2. The *Paisa Akhbar* (Lahore), of the 10th September 1914, has an article headed "What should the Ottoman Government do at the present moment"? An old enmity exists between Turkey and Russia. The relations between Germany and Turkey, on the other hand, are friendly. It is not surprising, then, that Turkish sympathies are with Germany in the present war. However, it would be inadvisable on two grounds for Turkey to support Germany actively. Firstly, if the Allies emerge victorious from the war, Russia will make short work of Turkey ; and, secondly, even if Germany is victorious, her alliance will be of little value as she is not the strongest naval power in the world.

In continuation of this article in its issue of the 12th the paper says that England no longer pursues towards Turkey the sympathetic policy which she did during the Crimean war. However we must bear in mind that it was England who prevented Russia from taking Constantinople in 1877 and who facilitated the re-occupation of Adrianople by Turkey in 1913.

Past history clearly teaches us that a nation, in order to maintain its integrity, must depend upon its own strong arm. It must not look to others for merciful treatment in the hour of trial.

The *Municipal Gazette* (Lahore), of the 12th September 1914, publishes an article entitled "Should Turkey maintain neutrality or enter the war?" Indian Muhammadans are naturally anxious that Turkey should not be ranged against England in the present war; in fact they go so far as to suggest that pressure should be brought to bear on Turkey to prevent her acting thus. In our opinion Muhammadans here should not attempt to interfere with Turkey. Turkey knows her own interests best and we should confine ourselves merely to asking her to maintain friendly relations with Great Britain. England, in her turn, should form a closer alliance with Turkey and should help her to regain her lost prestige and possessions.

Albanian affairs.

3. Referring to Reuter's announcement that Prince Burhan-ud-Din, the son of the ex-Sultan Abdul Hamid, will be proclaimed King of Albania, the *Zamindar* (Lahore), of the 11th September 1914, says that this news will be hailed with feelings of joy in Islamic quarters. Muslim rule in Albania is essential for the maintenance of the balance of power in the Balkan peninsula. Moreover, when the Albanians themselves desire Muslim rule, we see no reason why their wish should be disappointed.

Russian foresight.

4. The *Vakil* (Amritsar), of the 12th September 1914, has an article headed "Russian foresight." Russian oppression and tyranny have become proverbial, and the consequent abject condition of her peoples is known to all. But even here we see the possibility of a change. The Czar has realised that the days of absolutism have passed; that the strength of a ruler lies in his people. Hence we see the grant of autonomy to Poland. The Jews, hitherto perhaps the most oppressed section of Russia's subjects, have been admitted into the commissioned ranks of the Russian Army.

We may, perhaps, venture to express the hope that those countries, which profess to be the champions of justice and freedom—but who never grant privileges to their subjects,—will learn a lesson even from cruel and tyrannical Russia!

Indians in the British colonies.

5. The *Azadi* (Lahore), of the 11th September 1914, refers to Mr. Asquith's speech eulogising the loyalty and devotion of India to the British Government. Our loyalty is undoubted; yet we venture to disagree with Mr. Asquith's statement that there is no distinction of race or creed in the British Empire. The treatment of Indians in British colonies refutes such an assertion. With this single exception we can no doubt be considered a recognised and powerful element in the Empire.

The *Zamindar* (Lahore), of the 15th September 1914, publishes an article headed "An important question." India is gradually arriving at a stage of political consciousness and this is perhaps nowhere more apparent than in the self-assertion of Indians abroad. In South Africa they have reaped the fruits of their passive resistance. But similar success has not met them in the British colonies. The Imperial Government itself fully realises the importance of the emigration question. His Excellency the Viceroy has pointed out that the policy of exclusion is not directed against Indians alone; it is equally applicable in the case of Europeans. In order to pacify Indians Lord Hardinge has suggested that a passport system should be adopted whereby a limited number of Indians might gain admittance to the colonies. This is an unfortunate suggestion. Japan is granted special privileges in emigration because of her alliance with Great Britain. Much stronger then is our claim to preferential treatment seeing that we are citizens of the British Empire!

Indians in Canada.

6. The *Sher-i-Punjab* (Lahore), of the 7th September 1914, expresses resentment at an article which recently appeared in the *Pioneer*. In this article it is alleged by the *Pioneer* that certain Indians in Canada attempted to purchase bombs and to have them transported to India through the *Komagata Maru* passengers; but that they failed in their attempt. Such unfounded accusations are much to be regretted as they are mainly responsible for the unrest in the country. We trust Government will take measures to prevent the publication of such unreasoned and harmful articles.

Some English tendencies.

7. The following is from the *Tribune* (Lahore), of the 17th September 1914:—

"Although England as a whole is very calm in face of the present grave crisis, there are two tendencies (amongst others) against which our people would do well to guard. One is the assumption that our arms and the arms of our allies must be immediately and invariably triumphant. The other is the too confident assertion that everything our friends do is right and everything connected with our enemies is wrong. Any one who has read the newspapers of the past week with even a modicum of detachment must have been painfully surprised at many of the statements which have appeared. There has in certain quarters been an attempt to mislead the public as to the significance of the engagements already reported. Skirmishes have been magnified into batttles. The simplest movements have been grossly exaggerated. The losses in killed and wounded—especially on the other side—have been multiplied. It is positively amusing to observe the different descriptions given to the same class of movement according to the sympathies of the narrator.

"There is the same unbalanced spirit in much of what is written of the Germans just now. If half of it is true we shall never be at peace with Germany again. The best way to overcome your enemy is to begin by respecting him. If the Germans are such arrant fools and knaves as some people would have us believe them to be, there will not be much credit in beating them."

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(*b*)—*Home.*

The Viceroy's speech.

8. The following is from the *Panjabee* (Lahore), of the 12th September 1914:—

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"The reading of such a message at a meeting of the Supreme Legislative Council instead of at a formal Durbar convened for the purpose symbolises a great, if silent, political revolution. It shows that the Imperial Legislative Council, despite Lord Morley's emphatic disclaimer, is already a miniature Parliament. Long and weary must, indeed, be the stages it must still pass through, before it will become a full-pledged Parliament, but the process of transformation has already begun.

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"It was a strange sight to see Mr. Surendranath Banerjee and Pandit Madan Mohan Malaviya, who represent the advanced school of Indian political thought—the school of which reform, retrenchment and economy may be said to be the watch-words,—making common cause with zamindars and representatives of special interests, who, oftener than not, speak and vote only to please their official masters.

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"Mr. Banerjee, to our mind, struck the key-note of the singular unanimity which prevailed in the matter in the Council, when he said that India which claimed the Empire's privileges must be prepared to share its burdens. Claiming, as she did, Colonial self-government, she must do what the Colonials were doing. At the same time it cannot be forgotten that India is a very poor country, that, as Mr. Banerjee pointed out, the furthest limit of taxation has been reached, and, what is even more important, that the tax-payer in India is not represented in the Councils of the Government. It is all very well for the non-official members of the Supreme Legislative Council to ask the Government of India to contribute a fair share of the cost of the war, but neither they nor the Government of India can or ought to forget that India is not in the same position in this matter as the United Kingdom or the self-governing colonies—that for them to vote any large sum, even for so laudable a purpose as the prosecution of the present war of righteousness, would be to vote away, without his consent, money which is taken from the Indian tax-payer primarily for the maintenance of order in India itself."

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"His Excellency certainly showed a much truer appreciation of the situation than most of the non-official members seem to have done, when he said that a contribution on more liberal lines than what he proposed would not be fair to the Indian tax-payer. The contributation that His Excellency did propose was itself considerable—about £1,000,000 sterling—if the war lasted till the end of the present financial year; but there is this to be said in favour of it that this amount represents no more than 'such portion of the cost of the expeditionary force as would have fallen upon India had our troops continued to be employed in this country under normal circumstances.' In making this contribution, therefore, all that India would do is not to demand a return from England for the service of her troops, as she could well have done under the Statute, as she actually did in the case of forces sent to China and South Africa. This is no small thing for India, considering the loss she will suffer in a variety of ways, among others by a falling oft in her customs, revenue and her railway receipts, but it is much better than a contribution on a more considerable scale or in any other shape; and considering the unprecedented enthusiasm which the war has aroused there is undoubtedly much to be said for it."

The British Press on Indian loyalty.

9. The following is from the *Tribune* (Lahore), of the 12th September 1914:—

* * * * * * *

"We are by no means anxious to claim our rewards, and the Indian sacrifice has been made in the truest spirit of doing one's duty alone. But we cannot forget the position assigned to India and Indians in the Empire, as that position has been frequently exhibited in its most painful and irrational aspect. Indians are regarded as a people somewhat apart from the Empire and this position and status are hardly consistent with the superlative terms in which our loyalty and sacrifices are acknowledged."

What the offers mean.

10. The *Panjabee* (Lahore), of the 15th September 1914, writing on the remarks of the English Press on India's offers of assistance, has the following:—

"If these comments mean anything, if they are an index of the general attitude of the people of the United Kingdom towards India, then, even the terrible war, in which India along with the rest of the Empire is now engaged, will not have been fought altogether in vain. The establishment of a complete mutual understanding and trustfulness between India and England is, indeed, an object for which no price would be too heavy for either.

"There is only one word of comment we think it our duty to make in regard to the opinions we have quoted. It is a great mistake to imagine that the splendid outburst of Indian loyalty is merely or even mainly an expression of India's gratitude for all that England has done for her. Gratitude, though a virtue ingrained in Indian nature, is not among the highest virtues and in the present case it has played only a subordinate part. It is the growing national self-consciousness of India and the reality and intensity of her desire for national self-fulfilment, to which is principally due her readiness to make every sacrifice in defence of an Empire, with whose well-being she believes her own highest well-being to be inseparably bound up. The practical demonstration of Indian loyalty, in other words, is part of the same struggle in which India has now for years been engaged—the struggle for obtaining her rightful place in the Empire and in the brotherhood of nations. Not that the demonstration of loyalty is the price which India offers for the consitutional liberty she so ardently desires: it is only the vulgar who could look at the thing in that light. As a matter of fact the desire and the demonstration are equally spontaneous expressions of one and the same spirit—the spirit of self-realisation of Indian humanity in the stage of development it has reached."

The *Pioneer* and the Indian troops.

11. The following is from the *Panjabee* (Lahore), of the 15th September 1914:—

"At a time when the rest of the Empire, notably the United Kingdom, is loud in its appreciation of the offers of assistance made by all sections of the Indian community, when the Viceroy's message has made a tremendous sensation in the Houses of Parliament, in the British Press as well as in the Colonies, when every part of the Empire is expecting great things from Indian troops, when even such a man as Lord Curzon, so notoriously unfriendly to Indian aspirations, is looking forward to Bengal Lancers making their appearance in the streets of Berlin and Gurkhas taking their ease in the gardens of Potsdam—at such a time it was reserved for an Anglo-Indian journal to repay the debt it owes to this country by making a stupid and senseless attack upon His Majesty's Indian troops. In a leading article in its issue of Saturday it writes—'It is no disparagement to Indian troops to say that even when trained and led by British officers, a very small portion of them come up to the British standard. If they did the British would not be in India.' It is for the great British nation to ask itself if it is a compliment to it to be told that it is in India merely because British soldiers are better than Indian soldiers. It is *our* right and *our* duty to ask that the insult which the *Pioneer* hurls at the vast majority of His Majesty's Indian troops should not go unnoticed. The *Pioneer* should be asked to substantiate its allegation, to cite concrete instances, in which Indian troops have during the last half century failed to come up to the standard, and, if it fails to do so, should be compelled to withdraw its statement. The statement, which would have been unfortunate and untrue at all times, is specially impolitic and mischievous at a moment like this, when the whole of India is pulsating with feelings of loyalty and devotion to the British Throne and and when so much depends upon the encouragement which the Indian troops both here and at the front receive."

The *Dipak* (Lahore), of the 17th September 1914, writes on the same subject. The Anglo-Indian daily of Allahabad has spared no efforts to hold Indians up to Government as seditious and rebellious. But in our opinion the *Pioneer* is the greatest enemy of Government. This paper does all in its power to create distrust in the minds of the people and to estrange Indians from Government. It is thus, indirectly perhaps, responsible for the existing unrest in India.

Doubters of Indian loyalty.

12. The following is from the *Tribune* (Lahore), of the 17th September 1914:—

* * * * * * *

"Mass meetings, private declarations, public character and conduct, sacrifices, devotion—none will be found to be adequate tests of loyalty. Apparently the only test that will prove Indian loyalty is when there is not a single political offender in India—not a single independent man who criticises authority. Human history has not recorded the existence of such happy Arcadia. Political crimes, like other failings of men, including wars, have ever existed in the world. And the super-human tests prescribed by the Allahabad Oracle appear too unpractical if not visionary. If Indian loyalty, as exhibited now, fails to convince critics they will never live to see anything better. The *Pioneer* has condemned in a drastic manner the holding of numerous loyalty meetings by saying that public opinion in India is a 'manufactured article.'

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"There is evidently something else which the critic does not like to see. He fears that, if the Indian army 'were to get certain notions into its head, it would be a different matter and we do know that attempts have been made within recent years by agitators, including probably men who are now passing resolutions of loyalty, to corrupt it.'. To minds, that see so obliquely and find danger and evil in every honest and well-meant proposal, nothing is straight. It is useless to try to convince such prophets of woe of the genuineness and reality of motives and deeds. They exist only to produce disharmony and to injure people by their suspicions. They do an incalculable amount of harm by fostering evil where none exists. It is worth considering how far such writings and such criticisms are calculated to produce the very loyalty, which doubters never find. However, from so privileged a paper as the *Pioneer* this wanton insult to Indian loyalty will be received with suppressed pain throughout India. It is not merely wanton but wicked."

The following is from the *Panjabee* (Lahore), of the 17th September 1914:—

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"The *Pioneer* apparently knows of only two ways of dealing with a people in the position of India. One is to take for granted its loyalty and devotion and say nothing about it. The other is to magnify the fanatical deeds of a handful of misguided young men as a universal seditious and revolutionary movement which has to be sternly repressed. The *Pioneer* has tried both methods. It tried the second with remarkable zeal and perseverance during the years 1905 to 1910. It went so far in the pursuit of this method as to discover a 'logical nexus' binding the non-official member of Legislative Councils at the top with the bomb-thrower at the bottom through the intermediary links of the Congressman and the vernacular journalist; and invoked 'the tiger qualities of an Imperial race' for dealing suitably with this nexus. Nor did it work altogether in vain. It succeeded in inspiring many an old woman of both sexes, both here and in England, with an unnatural and unwholesome fear and even disturbing to a considerable extent the accustomed equanimity of a good many officials in high places. It was largely as the result of its efforts that measures were put on the statute book which the country has condemned with one voice, which have already done considerable mischief by confounding the innocent with the guilty, which, if it had not been for the usual sobriety and moderation of British statesmanship even in the carrying out of the worst measures, would have done far more mischief than it has done."

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Muslims and the war.

13. The following is from a speech by Mr. Mazhar-ul-Haq reported in the *Observer* (Lahore), of the 12th September 1914 :—

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"But this much I must say that I consider Servia as primarily responsible for this world-wide conflagration, while Russia is responsible in a secondary degree. The Balkan peninsula has been the real danger spot in Europe from very remote times and most of the troubles have had their centre in that country. Servia, having planned and plotted for the ruin of Turkey, began to play the same game with Austria-Hungary. A propaganda was started to dismember the Dual Monarchy by alienating its Slavonic provinces of Bosnia and Herzegovina and, in the prosecution of this object, she went to the length of procuring the murders of the Crown Prince and the Crown Princess of Austria. If war is ever justifiable, it is certainly under circumstances such as these. The intrigues of Servia had developed into acts of assassination, which Austria could no more tolerate, and so she declared war against her enemy. If Russia had only remained neutral, the war would have been localized and the world would have been saved from the present calamity.

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"The only possible occasion on which our interests as Mussalmans could come in the way of our interests as Indians would be if Turkey entangled herself in this war and supported Germany and Austria. This is a contingency which has been filling the Muslim community with concern and apprehension, and, because of my recent visit to Constantinople, many enquiries have been made of me as to my opinion of the possible attitude of Turkey.

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"Brethren, have no doubt about the attitude of Turkey. Leave your religious affairs in their hands and I am positive that your trust will not be misplaced.

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"Our motherland is at war with Austria and Germany and it is our bounden duty to rally to a man and stand by the side of our Gracious Sovereign."

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A Muslim view of Indian defences.

14. The following is from the *Tribune* (Lahore), of the 15th September 1914 :—

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"Independently of all extraneous considerations we submit that the best defence of India is the internal defence—to prepare every loyal and patriotic citizen to defend his country and his King, when danger threatens. The European war has roused in India an extraordinary outburst of loyalty and self-sacrifice. If this spirit were fully utilised every one of the many millions of the people will be prepared to defend the country and his King Emperor against possible danger. More than a decade ago, we pointed out recently, Mr. S. S. Thorburn suggested the raising of an Indian militia for the better security of India. This was then considered unnecessary. But to-day Indian troops are fighting side by side with English and French soldiers in Europe against the Germans—a thing not even dreamt of before. So we see that fresh situations introduce new ideals and the impractical schemes of one period become perfectly workable in another. If the people of India are trusted more and their capacity turned to the most beneficial effect, the defence of India becomes a very easy problem. We are a nation of 315 millions whose latent power and resources in times of danger have not been tried. Time and opportunities, as they chance to come in obedience to a higher order, will show that England and India united will stand successfully against all the world."

False rumours about the war.

15. The *Dipak* (Lahore), of the 15th September 1914, publishes an article headed "How can false rumours about the war be suppressed?" Needless to say that every attempt should be made to suppress false rumours in regard to the war. Government should issue a vernacular Gazette containing all war news issued by the Press Bureau. This Gazette should be distributed broadcast in order that the parents and relations of soldiers at the front may become acquainted with authenticated news.

The war and the sale of hides.

16. A. M. Balgrami of Bihar contributes to the *Puisa Akhbar* (Lahore), of the 9th September, 1914, an article headed "The war and the price of hides." The European war has demonstrated the necessity of a revival of the Swadeshi movement in India. The hide trade is temporarily paralysed owing to the war, and in consequence Muhammadan dealers are suffering throughout India. Had we been able to tan and make leather ourselves we would not have been hit so hard. To relieve the slump therefore in the hide trade we would suggest that Government compel mahajans to buy hides from Muhammadan butchers.

The war and the rise in the price of wheat.

17. The *Akhbar-i-'Am* (Lahore), of the 12th September, 1914, publishes an article headed "The effect of the war on India." Grain dealers are utilising the war for their own selfish ends. They have raised the price of wheat and the poorer classes are suffering greatly in consequence of their action. Some people are led to believe that all the grain produced in the country is being sent to the seat of war. This is an erroneous idea. Government should take strong measures against these grain dealers, who are prospering at the expense of the poor people.

The war and high prices.

18. The *Vakil* (Amritsar), of the 12th September 1914, publishes a communication headed "The economic effect of the European war on Muhammadans," in which the writer—"Ghulam"—says that the war has done serious injury to the hide trade, which was entirely in the hands of the Muhammadans. He also refers to the high prices of grain and urges the Muhammadan leaders to do their best to remedy the evil; as, otherwise, the poverty-stricken Muhammadans will be compelled to resort to theft and dacoity, &c., and the Government will be confronted with another difficulty at a time when it is preoccupied with the war.

Writing under the heading "Question of high prices of articles," the *Jhang Sial* (Lahore), of the 14th September, 1914, says that, in spite of the official warning that the prices of articles should not unnecessarily be raised, prices are daily increasing. Food stuffs have become exceedingly expensive,—the price of flour being 8 seers to the rupee. This is causing great distress among the poorer classes and we trust that Government will give the matter its early attention. No grain should be exported except to England.

The apprehended famine in India.

19. The *Vakil* (Amritsar), of the 12th September 1914, has an article headed "A famine looming over India; the duty of Government and the capitalists." The outbreak of war in Europe, and the consequent decrease in the exportation of grain, was expected to cause a fall in the price of wheat. But the reverse has proved to be the case. Unprincipled and selfish wheat merchants have raised their prices, and this, too, in spite of the Government's efforts to prevent such a contingency. We hope, therefore, that Government will enforce still further stringent measures to keep down the price of corn, and we warn wheat merchants lest, in their attempt to starve out the poor, they find that they have been but digging their own graves.

The question of the unemployed.

20. Writing under the heading "God is the protector of the unemployed" the *Bijli* (Lahore), of the 9th September, 1914, says that owing to the war many workshops and factories have suddenly stopped work. In consequence a large number of workmen have been thrown out of employment, some of whom, having large families, have been driven to desperation by pangs of hunger and starvation. The question now arises what these people will do? Are they to find the means of livelihood by committing thefts or must they commit suicide? Have the Government and the leaders of the communities ever considered the question of the maintenance of these helpless people?

High prices in Lahore.

21. The *Dipak* (Lahore), of the 17th September 1914, has an article headed "High prices of food-stuffs in Lahore." We find that the great increase in the price of food-stuffs is attributable not to the ordinary shop-keeper but to the selfishness of such

firms as Ralli Bros, etc. These firms are storing corn in the hopes of forming a "corner." We deplore their utter senselessness to the ordinary principles of morality, and we trust that His Honour the Lieutenant-Governor and the Deputy Commissioner, Lahore, will take strong measures against these firms.

The Indian loyalty.

22. The *Zamindar* (Lahore), of the 16th September 1914, refers to the remarks of His Majesty the King Emperor, His Excellency the Viceroy and various other high Ministers of State. All alike express high appreciation of the expressions of loyalty displayed by India. It is a misfortune, then, that Indians have been unable to prove their loyalty in a practical manner. We feel confident that, had Indians been put in the field at the very outset of the war, Germany would have been crushed by this time. The blame, however, lies mainly on our shoulders. We should improve ourselves by strenuous physical exercise; we should train ourselves in the use of arms and we should make boy scouts of our children. In this way our martial capacities would soon become apparent to the world.

Self-government for India.

23. The *Desh* (Lahore), of the 15th September, 1914, has an article headed "What should be the position of India in the British Empire?" The European has proved beyond dispute the staunch loyalty of Indians to the British Empire. Their spontaneous offers of help, both in men and money, cannot be overlooked and unrewarded. In our opinion India should be granted self-government at the conclusion of the war—self-government similar to that of Canada and South Africa. India could then enter the comity of nations and exact the respect, which she merits. We ourselves feel that India will get self-government, which will be subject to the control of the Imperial Parliament.

The Viceroy on the Emigration question.

24. The following is from the *Panjabee* (Lahore), of the 12th September, 1914:—

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"If, therefore, they are unable to see eye to eye with much that His Excellency said on the subject in his last speech—as we firmly believe is the case—the reason is not that they are wanting in respect for the Viceroy or in appreciation of his genuine love for them, but because His Excellency's treatment of the Canadian question seems to them to lack some of the essential characteristics of his treatment of the South African question. No part of the great speech, which His Excellency made at Madras in connection with the recent crisis in South Africa, appealed so powerfully to the people of India as that in which he vindicated the passive resistance movement. In his last speech His Excellency had not a word of appreciation for what was virtually the same movement—the organising of the *Komagata Maru* expedition."

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The general right to emigrate.

25. The following is from the *Panjabee* (Lahore), of the 12th September, 1914:—

"Speaking of the general right to emigrate, His Excellency said that those who held that the full rights of citizenship of the British Empire included the right to settle in any part of the Empire ignored the fact that the Dominions had been given their own legislatures by the Imperial Government in order that they might regulate the management of their internal affairs and that the question of controlling immigration was primarily an internal question for each self-governing unit. In laying down this proposition in so unqualified a form His Excellency practically gives away the whole of the Indian case. We do not admit that the question of the control of immigration is solely a domestic, as distinguished from an Imperial question, or that the Imperial Government, in granting self-government to the Colonies, either intended or had any right to empower them to treat intending immigrants from other parts of the Empire in any manner they liked.

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"In the present case it has further to be borne in mind that if Canada, Australia and South Africa are self-governing, India is not; and the exercise by the self-governing colonies of the right to control immigration can in the present circumstances only mean that while they can exclude Indians, India cannot exclude their citizens. This is absolutely unjust and is utterly inconsistent with the existence of common Imperial citizenship."

The old fallacy.

26. The following is from the *Punjabee* (Lahore), of the 12th September, 1914 :—

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"But the vital fact, which His Excellency like those from whom he has apparently borrowed the argument ignores, is that no Englishman has ever been excluded on the ground that he is an Englishman. He is excluded either on the ground that he is physically unfit, or because the labour market in some particular department is overstocked or for some equally intelligible reason. What distinguishes the case of the Indian is that he is excluded because he is an Indian. Not that this is always openly avowed, but there is no manner of doubt that, in the majority of cases, this and nothing else is the reason. The Viceroy referred to the continuous journey clause in force in Canada. He could not have chosen a more unfortunate example—more unfortunate from the point of view of Canadian sincerity. That clause is admittedly only a hypocritical device for excluding Indians."

27. The following is from the *Panjabee* (Lahore), of the 12th September, 1914 :—

His Excellency's solution.

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"His Excellency did not, however, say clearly if India would have the same right of restricting the immigration of Canadians that Canada would exercise in regard to Indians. Reciprocity surely can mean nothing, unless India can treat Canada just as Canada treats India. His Excellency asked the people of India to consider his suggestion. The people of India have already considered it. They are prepared—as a temporary measure—to accept a scheme of reciprocity by which the Colonies shall be empowered to restrict Indian immigration to the same extent and in the same manner in which India shall be empowered to restrict Colonial immigration. The difficulty about India, of course, is that she has no effective voice in her own government, but surely it is possible to devise some means by which, in this matter at least, the Government of India may make itself an instrument for the carrying out of Indian public opinion."

Hindus and self-government.

28. The *Vakil* (Amritsar), of the 12th September, 1914, publishes from Muhammad Ismail Khan a communication headed "An open letter to those who demand self-government." Hitherto Muhammadans mistrusted what is called "self-government" as being synonymous with Hindu government. Recently, however, certain Muhammadans of the younger generation have joined hands with the Hindus. We once again repeat our warning to these Muhammadans. They are pursuing a suicidal policy. Hindus are the natural foes of Muhammadans and, if they ever attain their self-government—even under British suzeranity,—they will not spare Muhammadans. Hindu oppression is obvious at the present moment. Wherever there is a preponderance of Hindus, we see Muhammadans suffering at their hands.

The political offenders in India.

29. The *Zamindar* (Lahore), of the 12th September, 1914, refers to the Home Secretary's advice to His Majesty the King Emperor that the suffragettes who are in jail should be released. We take this opportunity of asking Government to allow those journalists of the United Provinces and the Punjab, whose securities have been confiscated under the Press Act, to re-start their newspapers without furnishing fresh securities. These journalists will serve Government and their country. Indeed, if political prisoners in England are released, we see no reason why the same treatment should not be accorded to Indians.

Amnesty to Political Prisoners.

30. The following is from the *Tribune* (Lahore), of the 16th September, 1914 :—

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"The British Government too, release unconditionally the women in prison and several of the London papers which were strongly anti-suffragist are, says the correspondent, 'now saying that when the war is over, the women must have the full rights of citizenship, which the vote symbolises, for their splendid work in time of danger.' This is an encouraging sign of the times and shows that the real capacity for public usefulness possessed by the suffragists, was not understood by those, who ridiculed and exasperated them. Some of them took to lawless methods and suffered for their acts. Almost a similar series of unfortunate events occurred in India some years before, as a result of which scores of men and youths have been suffering imprisonment for political offences. It would be a very generous and most appropriate act of justice, if some of them are also released now and the remaining period of their sentence remitted by the Government of India. These persons are as misguided victims as the suffragists in England. Now that Indians have exhibited their inmost feelings of staunch loyalty, we hope all outward exhibitions of unruly conduct will be treated leniently."

Proceedings under the Press Act.

31. The following is from the *Tribune* (Lahore), of the 15th September, 1914:—

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"The Parliamentary return is made less dry and cold by the addition of information about religion and caste in the case of each person, who came to be dealt with under section 8 (2) of the Act. For instance, Englishmen at Home are told that the editors of *Kal* and *Rashtramath* were Chitpawan Brahmans, those of *Sakli* and *Rajasthan* and *Gujarati* a Nagar Brahman and Shrimali Banias respectively, that the editor of *Desa Sawak* was a Mahratta Brahman and that the editors of other papers were either Hindus or Muhammadans. We hope that Englishmen, who derive their knowledge of Indian 'unrest' exclusively from the writings of Sir Valentine Chirol and others, will not infer from this that the accusations against castes and classes finds justification in this return. Apart from these details the one uncontrovertible fact brought to light by the present return is the harshness of the operation of the Act. The action of the Government has proved as heavy as sledge hammer blows and in 35 out of 43 instances noticed publication has totally ceased. The proceedings of the Government against particular writings may be fully justified, and, without questioning their action in this respect, it might be pointed out that in most cases in which publication has ceased the security demanded has been needlessly heavy and has operated harshly on the press. To the extent that Government action has resulted in the negative benefit of suppression of free criticism, the Press Act may be said to have failed in one of its chief purposes, *viz.*, in its corrective and educative influence. It will probably not fail to strike Government that, wherever they have shown a desire to correct the erring journalist and lead him to the right path, publication has been continued. This is one of the directions in which the amendment of the existing Act is loudly called for. We hope the Government of India would be pleased to consider our plea for an inquiry into the working of the Act by a mixed commission of officials and non-officials."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The followers of Sir Agha Khan.

32. The *Dipak* (Lahore), of the 12th September, 1914, 1914, publishes from C. R. Krishna, of Peshawar, an Honorary preacher of Agha Khani Hindu Rakhsha Mission Fund, a communication entitled "A challenge to the Agha Khani Missionary in Amritsar." At the present moment, says the writer, when both Hindus and Muhammadans have given up their religious dissensions and are anxious to help Government, Sir Agha Khan's followers are, as is their wont in times of trouble, touring the country and boldly announcing the end of the world. They exhort people to adopt the Ismaili faith on pain of everlasting damnation. Government should warn the Agha Khani Missionaries to give up the mischievous practice of securing converts and thus spare itself the possibility of any anxiety in this direction.

Aryas and Sikhs.

33. The *Bijli* (Lahore), of the 9th September, 1914, publishes an article headed "Sikhs and their debt to Hindus." There can be no doubt that Sikhs are in reality a branch of the great Hindu family. The very founder of the Sikh religion, Guru Nanak, was a Hindu Khatri. Throughout history Hindus have been actuated by sympathy and kindness towards Sikhs. They have assisted Sikhs to build and maintain their gurdwaras and to spread education among them. But now we see Sikhs attempting to establish themselves as an independent community. We quite understand that Sikhs are greatly incensed with the Aryas. But as a matter of fact the Aryas have merely been engaged in exposing the evil designs of the Sikh community. If Sikhs are determined to persist in their attempts to sever all connection with the Hindus, we shall not object as they are thereby injuring themselves.

Writing under the heading "Who are devoid of gratitude"? the *Bir* (Lahore), of the 11th September, 1914, says that a daughter of a sweeper, when married, asked her mother to advise what work she should do in the house of her mother-in-law. The mother replied that sweeper as she was, how could she call others sweepers? This is the case, adds the paper, with the Editor of the *Bijli*, who is characterising the Sikhs as snakes, although the Aryas are snakes in the sleeves of the Hindus. Did Dayanand, when he ran away from the house of his parents (in his tender age), possess anything else than a *langoti* (loin cloth)? Was he not subsequently fed and supplied with *bhang* to drink and clothes to cover his body by the Hindus (of India)?

The Parkash and the Granth.

34. The *Sher-i-Punjab* (Lahore), of the 30th August, 1914, has an article entitled "Shameful misstatements of an Arya newspaper of the 20th century." The absurdity of the adverse criticisms of the Granth made by the Parkash is obvious. To support its already weak arguments, it refers to the translation of the Granth by Trumpp, whose bigotry precludes any possibility of an impartial translation of our sacred book. Again the Parkash holds up Raunaq Ram as a martyr and draws upon his book, *Khalsa Panth ki Haqiqat*, in support of its denunciation of the Granth Sahib. The Granth is characterised as a juggler's bag but surely this term is more suited to the Vedas which are a collection of verses written by several rishis. We regret that a newspaper of the 20th Century indulges in such petty bickerings.

Sanatanists and Sikhs.

35. In the *Sanatan Dharam Parcharak* (Amritsar), of the 8th September, 1914, Sufi Lachman Parshad refers to the relations of Sanatanists and Sikhs. We fail to understand why the Sikhs are so insulting in their criticisms of us and our books. The *Sher-i-Punjab* characterises our Vedic verses as the hymns of rustic louts. In one of their books they depict Hindu Gods burning in hell. We shall not attempt to retort the abuses thus heaped on us. But we do think that Government should deal firmly with such unreasonable articles and books of the Sikhs.

Christianity and the Vedic Religion.

36. The following is from the *Vedic Magazine* and *Gurukula Samachar* (Lahore), for *Shrawan Sambat* 1971 (July—August 1914):—

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"It is clear, then, that Christianity is on the wane. Some of its dogmas conflict with the clear and proven doctrines of science. The result is horrible. People are without spiritual ministrations and without a religion. Bereft of the solace of religion, the modern world is drifting headlong towards materialism.

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"The so-called Christian Church is now played out. As a force for the betterment of humanity it is dead and ineffective. It does not satisfy the intellectual demands of the age and in this enlightened age no system of religion can make headway which comes into conflict with Modern Thought—truths verified in the laboratory and measured out with mathematical exactitude by means of delicate instruments. The world can no longer believe in the Mosaic chronology. Nor can it believe any longer that at the command of a prophet the revolution of the earth round the sun was stopped or that a virgin gave birth to a child or that all conception after the sacrament of marriage is not immaculate. Modern degenerate Christianity has had its day. There is but one religion in the world that can satisfy the spiritual yearnings of modern civilized man, and that is the Vedic Religion."

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Christianity and political progress.

37. The following is from the *Vedic Magazine and Gurukula Samachar* (Lahore), for *Shrawan Sambat* 1971 (July—August 1914):—

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"Will coloured Indians, mostly Hindus, who are endangering their prospects of political progress, take a warning from the fate of the red Indians and the Ethiopians?

Modern Christianity is not for coloured races. Christ's message of equality is now only in the mouths of old hysterical women and sentimental clergymen. It does not influence statesmanship or the relations between whites, blacks, reds and yellows. Gunpowder and communal self-respect do that and a great blow is aimed at the latter when a coloured nation adopts Christianity. The living springs of traditional self-respect are dried up and contact with white co-religionists only convinces them of their "essential" and "fundamental" inferiority and, therefore, induces self-abasement. We think we have made ourselves sufficiently clear and explicit."

VI.—LEGISLATION.

38. The following is from the *Panjabee* (Lahore), of the 17th September, 1914 :—

The Universities Act Amendment Bill.

"The introduction of the Bill to amend the Universities Act, which had been put down in the list of business for the meeting of the Supreme Legislative Council yesterday was postponed. We do not know if we can unreservedly congratulate ourselves upon this action of the Government of India. So far as it is a concession to public opinion, it is certainly commendable, and will meet with unanimous public approval. But the postponement of the Bill is a conclusive proof that it is a controversial measure even in the opinion of the Government of India. For such a measure, specially if the surmise of the *Bengalee* is correct, the public is not at all prepared, whether now or when the war is over."

(c)—*Municipal and Cantonment affairs.*

The Jhelum graveyard.

39. Writing under the heading "The graveyard and the Jhelum municipality," the *Municipal Gazette* (Lahore), of the 12th September, 1914, says that there is a general complaint among the Muhammadans of Jhelum that their old graveyard is being trampled down by the cattle, which are allowed to graze there by the Jhelum municipality. This is naturally offensive to the Muhammadans of the *ilaqa*. Some time ago certain influential members of the municipality caused a cordon to be placed round the graveyard in order to ensure the protection of the graves, but now there appears to be no Muhammadans in Jhelum capable of drawing the attention of the municipal authorities to the matter.

(d)—*Education.*

The Hindu University.

40. Referring to the proposed Hindu University, the *Bijli* (Lahore), of the 14th September, 1914, requests the promoters of the said University to exercise their prudence in the matter of obtaining a charter for the University, so that no injury is done through haste and that the Hindu University may not become a semi-official University. After remarking that the Hindu public does not view with approval the stringent conditions under which the Government is willing to grant a charter for the Benares University, inasmuch as the establishment of the Hindu University is "our" first step towards self-government, the paper advises the promoters of the Hindu University to desist from accepting a charter for a semi-official University and says that if Government thinks "us" incapable of establishing a University of "our" own, the funds of the Hindu University may be utilised in bringing about reforms in Hindu Society.

The grant-in-aid to the Lahore Islamia College.

41. The *Vakil* (Amritsar), of the 9th September, 1914, publishes a leader, headed "Official grant to the Islamia College, Lahore: unacceptable conditions." Referring to the Government's letter on the subject, the paper says that the grant in question is fettered with such conditions as are subversive of freedom. Indeed, if these conditions are accepted, the communal peculiarities and freedom of the Islamia College will be swept out of existence. It is true that the conditions regarding the audit of accounts and the tone and discipline of the College are reasonable and just but the condition, that the College Committee should exercise no authority in the matter of the appointment of a Professor without the approval of Government, is not only calculated to deprive the College Committee of its freedom, but practically to convert the Islamia College into a Government College. The said condition, however, will also prove that Government has no confidence in Muhammadans and does not regard them as competent enough to manage an ordinary educational

institution. In these circumstances, is it possible that Muhammadans who demand a University, which can affiliate any institution it likes, will be prepared to sacrifice, for a grant of Rs. 30,000, what little freedom they possess in their Educational institutions? Indeed, if the matter is carefully considered, it will be found that the imposition of this condition by Government has greatly detracted from the value and worth of its grant. The Government should rest assured that the Muhammadan public considers this condition opposed to the interests of the College and insulting to its admitted loyalty, and is, therefore, not prepared to accept it.

The following is from the *Observer* (Lahore), of the 12th September, 1914:—

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"We have shown how utterly unacceptable and virtually destructive of all internal discipline is the proposal to lend to the Islamia College, Lahore, the services of two members of the Indian Educational Service. We have also exposed the equally subversive and disastrous character of the alternative proposal to make new appointments under the grant subject to the approval of the Local Government. It is a matter for gratification that the entire Muslim Press of the Punjab, barring the *Paisa Akhbar*, whose support of the Government conditions is at best half-hearted and lame, has supported our conclusions and raised its voice in favour of rejecting the grant, if the condition as to new appointments being subject to the approval of the Local Government is not entirely deleted and the final responsibility and control of the General Council of Anjuman-i-Himayat-i-Islam, in all matters pertaining to the internal administration of the Islamia College, not completely acknowledged and given effect to."

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"It is a matter for immense pleasure, and one that should afford food for rumination to the black sheep of the Educated Party, that the remnants of the Old Party still discernible in the Council rooms of the Anjuman-i-Himayet-i-Islam, Lahore, are bitterly disappointed with the conditions of the Government and are not prepared to sell away their life-work for a grant, howsoever munificent."

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"However, in face of the solid phalanx of opinion among the members of the Old Party, that yet survive the shocks of warfare, it would be beyond description disgraceful, if the members of the Educated Party reconciled themselves to the conditions of the Government grant in the teeth of the unanimous opposition offered by the intelligent section of the Press and the Public."

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Elsewhere the paper has the following:—

"It is yet too early in the day to announce that the yearly grant recently sanctioned by the Government of India will be acceptable with the conditions with which it has been saddled. The community will have to face a great battle if the conditions imposed are not reconsidered in the light of the suggestions ventilated in these columns, and the College authorities will do well not to raise hopes which may have afterwards to be dashed to the ground."

(*h*)—*Miscellaneous.*

The Indian newspapers.

42. The *Bijli* (Lahore), of the 15th September, 1914, has a paragraph headed "Sub-editor's blood-thirsty friend and Government's enemy," in which the sub-editor describes how, while he was writing certain articles for the paper, two of his friends came to his house and how one of them, named Ramji Das, a clerk in the Chief Store Keeper's Office, North-Western Railway, desired him to read out from the *Civil and Military Gazette* (date not given), which was lying close by, news regarding the war in Europe. The sub-editor read out the news. As the news dwelt on the ruination of Germany and victory of Great Britain, his friend inquired whether what he read was correct. On his replying in the affirmative, Ramji Das contemptuously remarked that Government had concocted this news in its own favour. He also said that the newspapers were in the habit of publishing false news.

A warning to the *Musawat* newspaper.

43. The *Zamindar* (Lahore), of the 16th September, 1914, has a note entitled "A warning to the *Musawat*." The *Musawat* (Allahabad) recently published a poem in which the poet—Khan Bahadur Maulvi Saiyid Akbar Husain—observed, among other things, that it was a matter for congratulation that the blood of the martyrs was going to be avenged in the present war. Immediately after this the editor of the paper named received from the Criminal Investigation Department a warning in which he was told to adopt a straightforward path if he desired to secure the respect of the Government and the public. That the poet had no intention of giving offence to Government is obvious. If the Criminal Investigation Department of the United Provinces had carefully considered all the circumstances of the case, it would never have been put to the trouble of warning the editor of the *Musawat*. It is, however, patent from its attitude what the Government wishes at the present moment to be done and how newspapers should conduct themselves at the present juncture.

H. ST. J. B. PHILBY,

Officer on special duty in the Criminal
Investigation Department, Punjab.

Punjab Government Branch Press, Simla.—24-9-14—No. 82—175.

[**Confidential.**]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 26TH SEPTEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. wilson Ross	Rev. L. Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit*	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
29	Shanti*	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

* Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 26TH SEPTEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
37	Afghan* ...	Peshawar ...	S. Abdulla Shah ...	Saiyid Abdulla Shah ...	984 copies.
38	Aftab-i-Hind* ...	Jullundur ...	Muhammad Hussain ...	Muhammad Hussain ...	700 „
39	Ahl-i-Hadis ...	Do. ...	M. Sana-ulla ...	Sana-ulla ...	1,200 „
40	Ahluwalia Gazette ...	Do. ...	Lehna Singh ...	Lehna Singh ...	500 „
41	Akhbar-i-'Am ...	Lahore ...	Bal Kishen ...	Bal Kishen ...	2,000 „
42	Amrit ...	Do. ...	Sham Lal ...	Sham Lal ...	...
43	Arjuna* ...	Do. ...	Raj Narain, Arman ...	Raj Narain, Arman ...	1,000 „
44	Arorbans Gazette* ...	Amritsar ...	Narain Das ...	Narain Das ...	800 „
45	Arya Gazette ...	Lahore ...	Khushal Chand ...	Amin Chand ...	2,300 „
46	Azzia ...	Do. ...	Abdul Karim ...	Abdul Karim ...	...
47	Bharat* ...	Jullundur ...	Sham Lal ...	Bindraban ...	500 copies.
48	Brahman† ...	Lahore ...	Pt. Charanjit Lal ...	Pt. Charanjit Lal ...	1,000 „
49	Civil and Military News ...	Ludhiana ...	Mishba-ul-Haq, B.A. ...	Abdul Aziz ...	900 „
50	Desh Upkarak ...	Lahore ...	Thakar Dat, Sharma ...	Thakar Dat, Sharma ...	1,200 „
51	Falah† ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	...
52	Ganga ...	Lahore ...	Hari Lal, Sharma ...	Hari Lal, Sharma ...	1,000 copies.
53	Hakam* ...	Qadian (Gurdaspur) ...	Yaqub Ali ...	Yakub Ali ...	800 „
54	Haq Pasand ...	Amritsar ...	Ram Nath ...	Ram Nath ...	600 „
55	Himala ...	Lahore ...	Dina Nath ...	Dina Nath ...	...
56	Hindustan ...	Do. ...	~~Ram Rachpal Singh~~ ...	Guranditta Mal ...	15,000 copies.
57	Jhang Sial ...	Do. ...	Prabh Dyal ...	Sarb Dyal ...	1,770 „
58	Jiwan Tat ...	Do. ...	Amar Singh ...	Amar Singh ...	400 „
59	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Hussain ...	M. Hamid Hussain ...	150 „
60	Kashmiri Magazine ...	Lahore ...	Muhammad Din, Fauq ...	Muhammad Din, Fauq ...	1,650 „
61	Khalsa Akhbar† ...	Lyallpur ...	Lal Singh, B.Sc. ...	Harchand Singh ...	...
62	Loyal Gazette ...	Lahore ...	Amar Singh ...	Amar Singh ...	3,000 copies.
63	Millat ...	Do. ...	M. Shuja Ullah ...	Shuja Ulla ...	1,000 „
64	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 „
65	Munir ...	Jhang ...	M. Ghulam Hussain ...	M. Ghulam Hussain ...	1,325 „
66	Musalman† ...	Amritsar ...	Ilm Din ...	Ilm Din ...	500 „
67	Nasim-i-Hind† ...	Rawalpindi ...	Qalandar Khan ...	Kishan Chand, Mohan ...	400 „
68	Nur ...	Qadian (Gurdaspur) ...	Muhammad Yusaf ...	Muhammad Yusaf ...	800 „
69	Nur Afshan ...	Ludhiana ...	Rev. Dr. E. M. Wherry ...	P. Wyllie ...	450 „
70	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	9,000 „
71	Parkash ...	Do. ...	Radha Kishen, B.A. ...	Radha Kishen ...	3,500 „
72	Philosopher† ...	Do. ...	Sham Lal ...	Amin Chand ...	500 „
73	Punjab† ...	Do. ...	Kishen Chand ...	Kishen Chand ...	...
74	Punjab Samachar ...	Lahore ...	Kahn Chand ...	Hira Lal ...	1,700 copies.
75	Rajput Gazette ...	Do. ...	Thakur Sukhram Das ...	Thakur Sukhram Das ...	3,300 „
76	Rishi ...	Do. ...	Dina Nath ...	Amar Nath ...	...

* Not received during the week.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 26TH SEPTEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
77	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
78	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain, Sadiq.	350 ,,
79	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 ,,
80	Shanti	Rawalpindi	Kishen Chand, Mohan	Kishen Chand, Mohan	1,300 ,,
81	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 ,,
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 ,,
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 ,,
84	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 ,,
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 ,,
86	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
87	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
88	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 ,,
89	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 ,,
	FORTNIGHTLY.				
90	Brahman Gazette‡	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 ,,
91	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
92	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
93	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 ,,
94	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 ,,
95	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 ,,
96	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 ,,
97	Rahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 ,,
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
102	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 ,,
103	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 ,,
104	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 ,,
105	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
106	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
107	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud din	...
108	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 ,,
109	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 ,,
110	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 ,,
111	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
112	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
113	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
114	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
115	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
116	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
117	Jauhar†	Amritsar	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
118	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 ,,

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 26TH SEPTEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
119	Martand	Lahore	Kanhya Lal	Kanhya Lal	200 copies.
120	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
121	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bakhsh	Muhammad Bakhsh	500 copies.
122	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
123	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
124	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 "
125	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 "
126	Raushni	Do.	Atma Ram, M.A.	Bihari Lal, Bhatia	...
127	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
128	Safir	Do.	...	Lachmin Narain	...
129	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
130	Sant Sandesh	Lahore	Rama Naj	Rama Naj	...
131	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
132	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 "
133	Shauq§	Do.	...	Shauq Muhammad	...
134	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
135	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
136	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 "
137	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	2,000 "
138	Tariqat	Lahore	...	Muhammad Din	...
139	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 "
140	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
141	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
142	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
143	Panjab Darpan	Amritsar	...	...	...
144	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
145	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
146	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 "
147	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 "
148	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 "
149	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
150	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
151	Dukh Niwaran	Tarn Taran, District (Amritsar.)	Mohan Singh	Mohan Singh	1,000 "
152	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 "
153	Jiwan Sudhar	Amritsar	...	Budha Singh	...
154	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
155	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
156	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
157	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
158	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450 copies.
159	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—Foreign.

The war in Europe.

1. In its issue, dated the 16th September, 1914, the *Akhbar-i-'Am* (Lahore), deplores the fearful loss of life occasioned by the war and says that, as matters at present stand it is difficult to say which party will emerge victorious, as the news received is altogether of an unreliable nature. It continues that, although Turkey has declared her neutrality, there is every apprehension that she will participate in the war, as she is being goaded on by a large number of people to do so.

The following is from the *Observer* (Lahore), of the 19th September, 1914 :—

* * * * * * *

"The exhaustion of both sides must be terrible, but reports say the Allies have still strength to follow up. The German's heaviest bolt is shot. They have not taken Paris and now they will never take it. For every week that passes brings on the inevitable time, when the demand for reinforcements from the East must become too urgent to be resisted."

The *Paisa Akhbar* (Lahore), of the 20th September, 1914, refers to a rumour that the Germans have cut off the heads of some Gurkha and Sikh soldiers and have sent them to the Powers with the complaint that the English are sending Indian soldiers to the front. The English have never attempted to conceal the fact that they intended sending Indian soldiers to the war and hence we cannot help thinking that the rumour is absurdly untrue.

European civilisation.

2. The *Hindu* (Lahore), of the 22nd September, 1914, has a note headed "May God save us from such civilisation" Europe claims to be the champion of civilisation ; she claims to bring peace and good will among men. And yet we see this very Europe engaged in the most bloody war ever known in the world's history. If this be the civilisation of which Europe boasts, may it never be our lot to have such civilisation.

Germans and Indians.

3. The ~~*Jhang Sial* (Lahore), of the~~ 22nd September, 1914, says that there is a rumour current in the bazar that the Germans, when faced by a British and an Indian regiment, refused to fight against the latter, though they did so against the former, on the plea that the Indians were friends of Germany. Of course we do not consider this rumour worthy of credence. Surely the Germans do not consider Indians their friends when they are fully aware that Indians are ranged against them in this war.

News about the war.

4. Writing under the heading "The circle of the publication of true reports should be widened," the *Jhang Sial* (Lahore), of the 21st September, 1914, remarks that it is absurd to attempt to conceal true war news—whether it be of victory or defeat. We are glad to see that England and France do not act in this manner. Then why should Russia keep a guarded silence about German and Austrian moves in Poland ? Russia, too, should publish a full and true account of the progress of the war on her frontiers.

Indians in Canada.

5. Adverting to the question of the restriction of the number of Indian emigrants to Canada, the *Panjab Darpan* (Amritsar), of the 14th September, 1914, says, that any attempt to limit the number of Indian emigrants to Canada will constitute a restriction of the free movements of the people of this country. If, however, the Canadian Government has determined to fix such a limit, the Indian Government should adopt retaliatory measures towards Canadians. This will greatly effect the Canadians, as they come to India to enrich themselves by trade and commerce, whereas Indians go to Canada merely to work as labourers. "We" assure His Majesty's subjects in Canada that "we" are not only ready to fight

for the British Government in Europe, but are also prepared to help the Canadians if they ever stand in need of it.

The *Panth Sewak* (Lahore), of 18th September, 1914, discusses the *Komagata Maru* affair in an article headed "The Canadian affair briefly reviewed." The following are extracts from the article in question :—

"If our thoughts are occupied with the hardships of our brethren, who are about to take part in the (European) war, they are in no less degree concentrated on the harsh treatment of which our brethren have recently been the victims in Canada. Even as our clansmen are now going to do battle with the injustice of Germany, so did they go to Canada to fight against the unjust laws of that country. The only difference is that now they go armed with weapons of war, while in the Canadian instance their only weapon was legal right . . . . . O Government of Canada ! we are subjects of the same Empire as you. We are to fight side by side with you against a common foe. Seeing that you have free entry into India, why do you trouble us ? You trade and make fortunes undisturbed in India, why refuse us the right to work as labourers in your country ? . . . . Learn to be generous and gentle according to the principles which your own missionaries preach among us . . . . . Chinese, Japanese, Russians, French and Germans are free to enter your country and all are welcome, while we are driven away like dogs long before we reach your shores . . . . . For us harsh laws have been framed to keep out the accursed Indian from Canada ! . . . . . . In this Canadian affair it is not only a few individuals that have suffered, the whole of India has suffered ; it is not a mere four hundred, who have been dishonoured, the whole 300 millions of the peoples of India have been dishonoured and it is essential, absolutely essential, that justice should now be done . . . . . We cannot refrain from saying that the matter of the *Komagata Maru* involves an injustice to us, which will continue to rankle until justice is done."

General Nogi's prediction.

6. The following is from the *Panjabee* (Lahore), of the 19th September, 1914 :—

* * * * * * *

"The other great war prophesied by General Nogi will be a war between Japan and the United States for supremacy in the Pacific Ocean, in which the United States will be vanquished. It is difficult to say if in the latter case at least the wish was not the father to the thought. But it is certainly a remarkable fact that the first part of the prophecy is already in the way of being fulfilled. The issue of a war is always a little uncertain while it lasts, but so far as one can judge Germany has now not the ghost of a chance as against the Allies. Her chance will be still further minimised, despite the silly observations indulged in by the *Pioneer*, when the expeditionary force from India will have arrived on the scene and infused fresh blood into the already strong veins of the combined armies of England and France."

(*b*)—*Home.*

India and the war.

7. The following is from the *Panjabee* (Lahore), of the 24th September, 1914 :—

* * * * * *

"Referring to the outburst of loyal enthusiasm in India, evoked by the declaration of war between England and Germany, the writer says :—'It would be a fine stroke of policy, if the authorities were at this moment to do something to strike the imagination of the people of India and to convince them beyond the shadow of a doubt that the British do value their loyalty and really respect their desire to be citizens of the Empire.' The best and the most effective way to do this would, in the opinion of the writer, be to remove the bonds, which remind Indians that they are subjects and not citizens. The most important of these—and this is the one which the writer specifies—is the restriction imposed upon Indians by the Arms Act in the matter of carrying arms. 'In moments of danger or attack,' he writes, 'in a crisis like the present, to feel that one is not legally permitted to defend oneself, one's hearth and home and one's people, that one is not allowed to fight for his king and for the flag; that one has been forcibly deprived of the means of defending the honour of one's family and one's country, makes one extremely miserable.' What the writer suggests, therefore, is that this stigma should be removed.

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"The plea which the writer so earnestly and so vigorously puts forward will have th unanimous support of public opinion in India."

The war and India.

8. The *Khalsa Sewak* (Amritsar) of the 14th September, 1914, has an article headed "What is the best Government for India?" The recent appearance of a German cruiser in the Bay of Bengal has created an impression here of the possibility of an invasion of India. Such a contingency is secretly welcomed by certain Indians. But surely these people do not really desire German rule in this country! Surely they have learnt to abhor Germans, whose barbarous cruelty has been seen in their treatment of their colonists and of the French and Belgians in the war. Indians are not yet fitted for self-government and the British alone are capable of giving them peace and education. Let Indians assist Government during the present crisis, and then we feel sure that Government will feel more disposed to grant self-government to India in the future.

The rise in the prices of food-stuffs.

9. Writing under the heading "How can the rise in prices be checked?" the *Sher-i-Punjab* (Lahore), of the 19th September, 1914, says that District authorities have so far adopted no practical measures for arresting the rise in the price of foodstuffs beyond administering a warning to shop-keepers. But, so long as greedy merchants and *Banias* are not dealt with according to law, the rise in prices cannot be checked. The Municipalities of France have started Municipal shops, where foodstuffs can be had at a cheap rate. Is it not possible to adopt similar measures for India?

The Punjab Government and war news.

10. The *Paisa Akhbar* (Lahore), of the 18th September, 1914, remarks that the Punjab Government intends to publish correct news regarding the war in the *Urdu Gazette*, and that it has arranged to communicate this news to all District and Tahsil headquarters in the Punjab. It is to be hoped that the Local Government will take special care to contradict the false and unfounded rumours prevalent in the bazars.

The *Pioneer* on Indian loyalty.

11. The following is from the *Observer* (Lahore), of the 19th September, 1914:—

• • • • • • •

> "We wish the leader-writer of the *Pioneer* had known and read true Indian history. He would have then realised that the British were able to establish themselves in India not owing to any superior merits or military prowess of their handful of troops but with the aid of the native armies of the various contending nations, and that they are here to-day not because the Indian troops even when trained and led by British Officers cannot come up to the high standard of British forces but because the thinking and most influential section of the populace believe, and rightly too, that the present development and the future progress of India for a long time to come is linked up indissolubly with the stability and maintenance of British rule in this country. We pity the serpent of Allahabad for having put on its crest and hissed out its venom at this critical juncture. Its unmerited aspersions upon the acknowledged loyalty and sincerity of India's response to the call of the Empire are unforgivable and we do most emphatically draw the attention of His Excellency Lord Hardinge to this perfectly gratuitous and wholly mischievous exhibition of racial distemper on the part of the Allahabad Oracle."

The *Zamindar* (Lahore), of the 19th September, 1914, publishes an article headed the "Recompense of loyalty from the court of the *Pioneer*."

Under the sub-heading "For the special attention of our good-hearted Lord Hardinge," the paper says that we are sorry to find that there are some Anglo-Indian newspapers, which doubt the loyalty of Indians and ascribe base motives to all their shows of loyalty.

It says that Indians are in great difficulty, for, when they object to a proposal of Government, they are called agitators, and, when they express their sense of loyalty, it is doubted.

Continuing the paper acknowledges that the *Pioneer* is more loyal than an Indian, but considers that it is not proper for the *Pioneer* to pass remarks about the Indian Army at such a time as the present.

We are helping ourselves if we render help to the Government and we hope that our difficulties will be redressed after the war.

The *Rajput Gazette* of the 19th September, 1914 says that the *Pioneer's* remarks have greatly offended Indians, especially the Rajputs, who were never traitors even to tyrannical rulers. We must ask Government to forbid the dissemination of such articles, in order to prevent any misunderstanding between the rulers and the ruled.

The *Hindu* (Lahore), of the 22nd September, 1914, writes about the questions asked and the replies given at the last meeting of the Legislative Council of the United Provinces on the subject of the *Pioneer's* remarks about the loyalty of Indians. The *Pioneer's* article, in which Indian loyalty was questioned, had no influence on the minds of Indians. How then could articles in the *Hindu*, for which the *Subah* Press was required to furnish a heavy security of Rs. 3,000, prejudice the minds of the people against the European subjects of Government. Perhaps some intelligent statesman can understand and explain the distinction, which is made between Indian and the Anglo-Indian presses.

The *Vakil* (Amritsar), of the 23rd September, 1914, has an article headed "Is the Indian Army comprised of helpless and impotent soldiers?"

The *Pioneer* not only declares that Indian loyalty is superficial, but also says that the Indian Army is of no account in comparison with the European Army, for, if the former had been really strong, the English would not have been in India. Perhaps the *Pioneer* thinks that the English conquered India by the sword and that they are now ruling India by might alone. We wish to tell the *Pioneer* that what helped the English to gain possession of India, was not their personal bravery and courage, but the intrigues and selfishness of Indians themselves. If the Indians had not these disqualifications, a garrulous newspaper like the *Pioneer* would not have been in existence now.

The *Pioneer* should realise that the fact that the banner of England is waving over India, does not show that the Indian Army is full of helpless and impotent soldiers. On the contrary the wise among Indians realise that the continuance of British rule is essential for the welfare of India. Does the *Pioneer* ignore the recent victory of Indian troops over the Germans in Africa? It is most regrettable that such a paper should remain secure from the wrath of Government.

The *Pioneer* in the United Provinces Council.

12. The following is from the *Panjabee* (Lahore), of the 22nd September, 1914:—

* * * * * * *

"It is somewhat disappointing to find that this strong expression of his opinion by one of the most independent and truly representative members of the United Provinces Legislative Council should have evoked no better response from Government than what was contained in the following observations by the Hon'ble Mr. Ferard:—

Newspaper articles were not always taken notice of. He was glad that the article was not in the *Leader*, whose tone during the war had been most admirable. He however realised that such articles caused vexation to honourable members and invited resolutions on the subject.

"We must point out to the Hon'ble Mr. Ferard and the Government he represents that answers like this are no less unsatisfactory than the writings in certain Anglo-Indian journals. The certificate to the *Leader* is very good and the entire Indian Press will, we venture to think, appreciate it. But what prevented the Hon'ble Member from saying what he and the Government thought of the *Pioneer's* articles? It is bad enough that such articles and the journals in which they appear are not dealt with in the same rigorous fashion, in which other articles and other journals have been dealt with. It is infinitely worse that even when the matter is prominently brought forward by a non-official member at a meeting of the Council, the official members should have nothing better or more appropriate to say than that newspaper articles are not always taken notice of. That they are not *always* taken notice of everybody in India knows. What the Indian public wants to know is why this plea is generally put forward only when objectionable articles appear in certain Anglo Indian journals.

Mr. Tilak's speech.

13. The *Hindu* (Lahore), of the 23rd September, 1914, refers to the speech, which Mr. Tilak delivered on the occasion of the Ganpati Fair, in which he urged Indians to co-operate with Government and to contribute liberally to the war fund. His utterances have been received by the public with mixed feelings. Some people assert that Mr. Tilak made the above remarks in a state of utter hopelessness; while others think that the speech is the result of direct or indirect pressure being brought to bear upon him. There can, however, be no denying the fact that these opinions of Mr. Tilak are totally at variance with the ideas and incidents of his past life.

Indians and their leaders.

14. The *Bijli* (Lahore), of the 16th September, 1914, in its denunciation of the leaders of the different communities says :—"O leaders, your religion consists in the exercise of unjustifiable authority over the people. Your titles are your only claims to authority. The deplorable condition of the country does not rouse your sympathy; your words and deeds betray your selfishness, which is doomed to cause injury to the country.

The presidentship of the National Congress.

15. The *Bijli* (Lahore), of the 19th September 1914, says that latterly there has been general talk about the election of Lala Lajpat Rai to the presidentship of the next National Congress. The newspapers throughout India favour the election of this candidate. The Modern Review, however, has now suggested the name of Babu Bhupendra Nath Basu as being a man of maturer years. In our opinion Lala Lajpat Rai should be elected president, as it is obvious that he has the support of the whole country.

The pay of Indian Military Officers.

16. Writing about the pay of Indian Military Officers, the *Azadi* (Lahore), of the 21st September, 1914, says that there are several narrow-minded Englishmen, who cannot tolerate Indian Officers being placed on a footing of equality with their English *confrères* in the matter of pay. The action, however, which the Government has taken in the matter (of the pay of Indian Military Officers) is quite justifiable and no heed should, therefore, be paid to the opposition. When feelings of friendship and good will (for Indians) are growing in all parts of the British Empire, our opponents should abstain from wounding the feelings of Indians by their disregard of justice.

War rumours.

17. The *Dipak* (Lahore), of the 22nd September, 1914, publishes from Diwan Chand, care of Mela Ram, *Brahmin*, Multan Cantonment Railway Station, a communication headed "Unfounded rumours about the war in Multan." Many unfounded rumours are afloat in Multan. Some illiterate people say that the Germans have reached Karachi and will in a few days attack Multan; while others declare that school boys are being drilled in order to fight in the war. There is also a rumour to the effect that a German airship has been seen over Multan and has taken photographs of the place. People should be warned of these unfounded rumours in order that they may not be deceived.

The *Hindu* (Lahore), of the 25th September, 1914, publishes a note from an Amritsar contemporary to the effect that some mischiefmonger lets loose big firework baloons in the sky every night, thus creating false rumours about German aeroplanes amongst the ignorant masses and requests the Deputy Commissioner, Amritsar, to take the necessary steps against this person.

Maulvi Zafar Ali Khan's return to Lahore.

18. In a note headed "The arrival of a national Khan Bahadur," the *Hindu* (Lahore), of the 22nd September, 1914, says that no one pays any heed to the arrival at or departure from Lahore of those Khan Bahadurs and Rai Bahadurs, who have received titles from Government. Maulvi Zafar Ali Khan, however, was warmly received by a large number of persons.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Government grant and the General Council of the Anjuman-i-Himayat-i-Islam, Lahore.

19. The following is from the *Observer* (Lahore), of the 23rd September, 1914:—

"The decision of the General Council of the Anjuman-i-Himayat-i-Islam, Lahore, to accept the Government grant on the conditions prescribed by Government, subject, however, to a few minor reservations will, we are sure, be received with stupefying amazement throughout the length and breadth of this country.

* * * * * * *

"How this decision will be accepted by the community at large is a question, on which we need not speculate. The Islamia College, as a popular movement, is doomed and before long the crash will come. The incompetency, which has sat like harpies over the living body of the institution, has accomplished its end. It remains to be seen how long it can prolong the existence of the College.

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"We appeal to the public at large to rise to the height of the occasion and to assert itself. It is a question of Now or Never."

* * * * * * *

Hindus and the opening of a canal near *Har ki Pauri*.

20. The *Desh* (Lahore), of the 18th September, 1914, publishes a resolution protesting against the proposed scheme of diverting the water of the river Ganges passed by the Managing Committee of the Sanatan Dharam Sabha, Rawalpindi. Although Aryas, Brahmos and Sikhs, unlike the Sanatanists, do not regard a bath on the *Har ki Pauri* as a means of deliverance from sin, yet they hold the *Har ki Pauri* sacred and holy. All Hindus are unanimous in their aversion to any scheme which proposes the diversion of Ganges water into another channel, We therefore ask His Excellency the Viceroy to bear this fact in mind, as any attempt to carry out the proposed scheme will be extremely distasteful to all Hindus.

Aryas and Sikhs.

21. The *Dipak* (Lahore), of the 18th September, 1914, has an article headed "Inflammatory writings of a Sikh newspaper." The *Bir's* article "Aryas and Sikhs" is distinctly objectionable. Sikhs seem to lose their mental balance, when they write about Aryas. Such articles are liable to cause bad feeling between the two communities and the spread of unrest likely to involve Government in trouble. To prevent this, we would advise Sikhs to abstain from such unreasoned journalism.

The *Bir* (Lahore), of the 19th September, 1914, says that Aryas claim unlimited wisdom for their Vedas. It has, however, been found that the Vedas are a "hotch-potch" and "a juggler's bag" and that they are even worse than a filthy drain which discharges all kinds of bad smells, inasmuch as they advocate the immoral doctrine of *niyog*.

Elsewhere the paper refers to that portion of the Dayanandi *Yajur Veda*, in which the sacrifice of a cow on the occasion of a *Yajura* is mentioned, and says that not only Hindus but many Christians and Muhammadans consider it sinful and cruel to kill a useful animal like the cow. After remarking that there is scarcely a (sensible) Hindu who will not spit after reading the above filth, the Editor remarks that the Sikhs are obliged by the Aryas to make the aforesaid remarks and adds that he will also write on the subject (in detail) in the next issue of the paper.

The *Sher-i-Punjab* and Aryas.

22. The *Bijli* (Lahore), of the 19th September, 1914, takes the *Sher-i-Punjab* to task for remarking in one of its issues that if imprisonment in jail alone constitutes victory, then, even Raunaq Ram and Bishambar Dat—who in reality are no better than other criminals—will be hailed as conquerors.

In its comments the *Bijli* says that perhaps the wise Editor of the *Sher-i-Punjab* is not aware that highly pious and able persons are often sent to jail and that all these are not necessarily criminals. When we know that Guru Nanak Dev was thrust into jail by tyrants "we" fail to understand why the Editor of the *Sher-i-Punjab* makes remarks which tend to cast a slur even on his (own) ancestors.

The Santokhsar, Amritsar.

23. The *Haq Pasand* (Amritsar), of the 10th and 18th September, 1914, alleges that the Santokhsar, Amritsar, is full of extremely dirty water containing countless insects of red colour. The smell from this filthy water pervades the entire city to the detriment of the public health. If the Sikhs had any respect for the Santokhsar they would not tolerate the presence of this fœtid water. We are also at a loss to know why the Health Officer does not give this question his consideration. Some action should be taken without delay.

Sikhs and Muhammadans in the Gurdaspur district.

24. The *Paisa Akhbar* (Lahore), of the 20th September, 1914, publishes from Attari, Abdul Karim and Raulu, Arains, residents of Dalla, Gurdaspur district, a communication headed "High-handedness in the Gurdaspur district: worthy of the Deputy Commissioner's attention: is it a crime to make a call to prayer in British territory?" The majority of the landed proprietors of mauza Dalla are Sikhs, who not only prevent the poor local Muhammadans—who are weavers, shoe-makers, etc.,—from making a call to prayer, but even beat them and demolish their houses. Lala Ganesh Das, Magistrate, who was deputed to enquire into the matter, is also subjecting the poor Muhammadans to inconvenience by repeatedly summoning them to attend his court which he holds during his tour. Although at the instance of the authorities the poor Muhammadans have shown themselves ready to leave the village and have sold their houses to the Sikhs, yet they have been called upon to furnish security, while no action has been taken against those Sikhs who were responsible for burning the mosque, &c.

Commenting on the above the *Paisa Akhbar* invites the attention of the Deputy Commissioner, Gurdaspur, to the above state of affairs and of His Honour the Lieutenant-Governor, if the former has no time to attend to the matter, as has been the case for the past few months.

VI.—LEGISLATION.

Need of a law prohibiting export of grain from India.

25. The *Zamindar* (Lahore) of the 3rd September, 1914, has an article headed "The greatest need of the country." Prices have risen and this rise is having a most disquieting effect on all classes, but none can tell how long the war will last. Signs of dissatisfaction are already visible in some quarters as evidenced by the large number of communications received by us. The paper urges that a special law should be enacted in the interests of the poor forbidding the export of grain from India, export to England being excluded from the operation of such law. The present state of affairs will not last long and the export of grain at this juncture will give rise to restlessness in the country. Privation and poverty have always led to breaches of the peace. Measures should be taken to remedy the evil before matters become serious.

VII.—GENERAL ADMINISTRATION.

(b)—Police.

The C. I. D., and the *Masawat* newspaper.

26. Writing under the heading "The message of the C. I. D. to an Editor," the *Jhang Sial* (Lahore), of the 17th September, 1914, reproduces a letter, which is alleged to have been received by the Editor of the *Masawat* newspaper (Allahabad) on his publishing an article which the C. I. D. considered to be objectionable. In the said letter the Editor is warned against publishing objectionable articles.

Commenting on the above, the paper says that it is the first occasion, on which a message has been received by an Editor from the C. I. D. and that it is hoped that the C. I. D. of other provinces also will follow in the wake of the United Provinces in such matters, because such messages afford journalists an opportunity of clearing their position without causing any misunderstanding.

(*d*)—*Education.*

Government and the Islamia College.

27. The *Zamindar* (Lahore), has an article on the Islamia College. The College Committee has decided to accept the conditions imposed by Government in connection with the grant-in-aid promised to the College. We shall not attempt to discuss the merits or demerits of these conditions; but we maintain that the decision of the College Committee is opposed to the generality of public opinion. If Muhammadans are desirous of progressing as a community they must learn how to stand on their legs. The conditions attached to the grant-in-aid and accepted by the Committee are subversive of such ideas.

The Lahore Colleges and students.

28. Writing under the heading "The pitiable condition of students in Lahore," the *Desh* (Lahore), of the 18th September, 1914, says that it is a matter for regret that this year hundreds of students have been refused admission to Colleges on the ground that only a limited number of students could be received. Those students, who failed to qualify in the B. A. and F. A. examinations, have been refused re-admission to their own Colleges. This is most deplorable. Why have these young men been refused an opportunity of acquiring a higher education? It is time that the people of the Punjab as a whole took up this question.

Writing under the heading "Will students now excavate canals?" the *Bijli* (Lahore), of the 21st September, 1914, dwells on the deplorable condition of those students (many of whom have passed their Entrance examination in the 3rd division), who have not been able to secure admission to Colleges. It is difficult to see why the University has passed these students if they could not be admitted to the Colleges. Is it a civilised act to close the doors of education in the face of countless students? Is it impossible to put an end to such injustice? Do not these restrictions show that Government's policy is to discourage education? What will these disappointed students do, who have thus been prevented from continuing their studies? Will they be engaged in excavating canals? Our leaders should bring pressure to bear on the University authorities and should insist on an amendment of the rules of admission of students to the colleges.

The *Hindu* (Lahore), of the 23rd September, 1914, publishes an article headed "The host of disappointed students in Lahore: a pathetic scene of despair."

"I am neither permitted to write, nor to raise an outcry,
"My hunter desires that I should die of suffocation."

Indians are treated with contempt and subjected to degradation and humiliation. Not only are they shorn of wealth, riches, grandeur and good fortune, but comfort and contentment have also deserted them. Those educational institutions, which in ancient times ever kept their portals wide open in order to receive students with motherly affection, are now shutting their doors in the most merciless manner in the face of those ambitious youths, who are the future hope of their country. The paper concludes by promising to discuss in some of its future issues the steps which should be taken in the matter.

The following is from the *Panjabee* (Lahore), of the 24th September, 1914:—

"As we said in our last issue, a very considerable number of students have been refused admission to the various Colleges in Lahore this year. These students are mostly those who have passed in the third division. The ostensible ground on which these students have been refused admission is that of want of accommodation, but there is reason to believe that other causes have also been at work. The students, who have passed in the third division, seem to be looked upon in some cases as a set of undesirables, who are only a trifle better then those, who have failed to pass, and some of the Colleges seem to be vying with one another in refusing admission to them. So far as the plea of want of accommodation goes, it is scarcely valid in the case of the Government College.

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"These facts tell their own tale. They show that there are forces at work which tend to interfere in a material degree with the spread of higher education. We do not for a moment assert that a deliberate attempt is being made to exclude a considerable number of students from the benefits of higher education. But anybody can see that this and nothing else is the effect of the methods that are being followed. The matter is one of grave urgency and we appeal to both the University and the Government to do the needful. It is not for us to suggest remedies, but there are one or two remedies which will occur to every one."

* * * * *

(h)—*Miscellaneous.*

The Sub-Editor of the *Bijli.*

29. In its issue, dated the 17th September, 1914, the *Jhang Sial* (Lahore), refers to the article which appeared in the *Bijli* newspaper, in its issue, dated the 15th September, under the heading "The Sub-Editor's blood-thirsty friend and Government's enemy" (*vide* paragraph 42 of the Selections No. 38).

Commenting on the above, the paper says that the publication of this article is extremely puerile. As a matter of fact, the Sub-Editor appears to bear a personal grudge against the poor clerk and has published this article from vindictive motives with a view to humiliating the clerk (Ramji Dass) in the eyes of his officers. It is, however, to be hoped that the officers concerned will take no notice of the matter. The paper concludes by remarking that it is to be deplored that newspapers should be made the instruments of wreaking vengeance on enemies.

Writing on the same subject, the *Desh* (Lahore), of the 18th September, 1914, remarks that Lala Ramji Das has denied having uttered the words which the Sub-Editor of the *Bijli* attributed to him and declares that this action of the Sub-Editor is prompted by feelings of private animosity. In our opinion the sub-editor is totally ignorant of his responsibilities. Ramji Das is, like his countrymen, anxious to hear of the success of the British Arms.

H. St. J. B. PHILBY,

Officer on special duty in the Criminal
Investigation Department, Punjab.

Punjab Government Branch Press, Simla—30-9-14—No. 38—175.

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15. India's opportunity (*Harbinger*) ... ... *ib.*
16. Lord Willingdon's advice to Muhammadans (*Tribune*) ... ... *ib.*

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—KINE-KILLING.

Nil.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

17. The Government and Aryas (*Amrit*) ... 898
18. "Nath Chakkar" and its author (*Khalsa Advocate*) 899
19. Sikhs and Pandit Dina Nath (*Bijli*) ... *ib.*

Page.

VI.—LEGISLATION.

Nil.

VII.—GENERAL ADMINISTRATION.

(*a*) *Judicial*—

20 Bribery in courts (*Bijli*) 900

(*b*) *Police*—

21. The Police Department (*Shanti*) 900

(*c*) *Municipal and Cantonment affairs*—

22. The beef shops in Lahore (*Sher-i-Punjab*) ... 900

(*d*) *Education*—

23. The Government grant and the general council of the Anjuman-i-Himayat-i-Islam, Lahore (*Observer*) 900

Nil.

(*e*) *Agriculture and questions affecting the land*—

Nil

(*f*) *Railways and Communications*—

24. A complaint (*Paisa Akhbar*) 900

(*g*) *Postal matters*—

Nil.

(*h*) *Miscellaneous*—

Nil.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD OCTOBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 "
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand ...	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 "
7	Khalsa Advocate	Amritsar	...	Khalsa Advocate Committee.	350 "
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand ...	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 "
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 "
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 "
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 "
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 "
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 "
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 "
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 "
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 "
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 "
	URDU.				
	DAILY.				
20	Akhbar-i-'Am.	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 "
22	Azadi	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 "
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 "
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD OCTOBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	WEEKLY.				
37	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
38	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
39	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
40	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
41	Akhbar-i-'Am*	Lahore	Bal Kishen	Bal Kishen	2,000 „
42	Amrit	Do.	Sham Lal	Sham Lal	...
43	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 „
44	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
45	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
46	Azzia	Do.	Abdul Karim	Abdul Karim	...
47	Bharat*	Jullundur	Sham Lal	Bindraban	500 copies.
48	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
49	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
50	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
51	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
52	Ganga*	Lahore	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
53	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
54	Haq Pasand†	Amritsar	Ram Nath	Ram Nath	600 „
55	Himala	Lahore	Dina Nath	Dina Nath	...
56	Hindustan	Do.	Ram Rachpal Singh	Gurranditta Mal	15,000 copies.
57	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
58	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
59	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,[illegible]50 „
61	Khalsa Akhbar†	Lyallpur	Lal Singh, B.Sc.	Harchand Singh	...
62	Loyal Gazette	Lahore	Amar Singh	Amar Singh	3,000 copies.
63	Millat	Do.	M. Shuja Ullah	Shuja Ulla	1,000 „
64	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
65	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
66	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
67	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
68	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
69	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
70	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
71	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
72	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
73	Punjab†	Do.	Kishen Chand	Kishen Chand	...
74	Punjab Samachar	Lahore	Kahn Chand	Hira Lal	1,700 copies.
75	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
76	Rishi	Do.	Dina Nath	Amar Nath	...

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD OCTOBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
77	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
78	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain, Sadiq.	350 ,,
79	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 ,,
80	Shanti	Rawalpindi	Kishen Chand, Mohan	Kishen Chand, Mohan	1,300 ,,
81	Sharif Bibi*	Lahore	Fatima	Muhammad Din	300 ,,
82	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 ,,
83	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 ,,
84	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 ,,
85	Uch-Jiwan	Do.	Dev Rattan	Dev Rattan	1,000 ,,
86	Vyasa*	Jullundur	Vidya Rattan	Badr Din	...
87	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
88	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 ,,
89	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 ,,
	FORTNIGHTLY.				
90	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 ,,
91	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
92	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
93	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 ,,
94	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 ,,
95	Mukhbir‡	Amritsar	Lakhmi Das	Lakhmi Das	300 ,,
96	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 ,,
97	Rahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 ,,
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
102	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 ,,
103	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 ,,
104	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 ,,
105	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
106	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
107	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
108	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 ,,
109	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 ,,
110	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 ,,
111	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
112	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
113	Ikhlaqi Gazette Mehra§	Amritsar	Sher Singh	Mool Chand	250 copies.
114	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
115	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
116	Jain Udbey	Amritsar	Fattu Ram	Fattu Ram	...
117	Jauhar†	Amritsar	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
118	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 ,,

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD OCTOBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
119	Martand	Lahore	Kanhya Lal	Kanhya Lal	200 cop
120	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
121	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bakhsh	Muhammad Bakhsh	500 cop
122	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
123	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 cop
124	Raghbir Patrika	Lahore	Bhagwan Das	Sarb Dial	500 „
125	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
126	Raushni	Do.	Atma Ram, M.A.	Bihari Lal, Bhatia	...
127	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copi
128	Safir	Do.	...	Lachmin Narain	...
129	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
130	Sant Sandesh	Lahore	Rama Naj	Rama Naj	...
131	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copi
132	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
133	Shauq§	Do.	...	Shauq Muhammad	...
134	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
135	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copi
136	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
137	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhis-ul-Azhan	1,000 „
138	Tariqat	Lahore	...	Muhammad Din	...
139	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 „
140	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
141	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copie
	GURMUKHI. DAILY.				
142	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copie
143	Panjab Darpan	Amritsar	...	...	...
144	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
145	Bir*	Lahore	Lakhbir Singh	Mahtab Singh	500 copie
146	Chakarvarti	Do.	...	...	...
147	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copie
148	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
149	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
150	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
151	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies
	MONTHLY.				
152	Dukh Niwaran	Tarn Taran, District (Amritsar.)	Mohan Singh	Mohan Singh	1,000 „
153	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
154	Jiwan Sudhar	Amritsar	...	Budha Singh	...
155	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
156	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
157	Namdev Pattar	Lahore	Khasan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
158	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
159	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450 copies.
160	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a)—*Foreign.*

The war in Europe.

1. The ***Vakil*** (Amritsar), of the 19th September, 1914, publishes an article headed "The new theatre of war; a sudden change." It is commonly believed that the reverse on the Marne has demoralised the Germans. In our opinion there are no reasonable grounds for believing that such is the case. All the recent movements of the German army seem to be prompted by some important strategical consideration. They have failed to take Paris, but we should not be surprised if they now divert their attention towards Petrograd. The Germans have great powers of endurance and we believe that the recent reverses have not affected the "morale" of their army in the slightest degree.

Germany and England.

2. In a note entitled "German naval activity" the ***Zamindar*** (Lahore) of the 25th September, 1914, refers to the sinking of three British cruisers by German submarines. England still maintains her naval supremacy throughout the world and we feel sure that this loss of three cruisers will be avenged. One cannot for a moment doubt England's mastery of the seas, when one remembers that all sea routes are open to England. We have confidence in England's naval power.

Turkey and the war.

3. The ***Shanti*** (Rawalpindi), of the 19th September, 1914, has a note headed "Will Turkey also participate in the war?" Although Turkey has assured the European Powers of her neutrality, yet the mobilisation of her army tends to show that she is anxious to participate in the war. That this is true will appear from the fact that she has recently purchased two warships.

Turkey and Egypt.

4. The ***Millat*** (Lahore), of the 18th September, 1914, states that, on Egypt proclaiming her neutrality in the present war, the German Consul raised a protest on the ground that this declaration of neutrality was invalid when British troops still occupied Egypt. There can be no doubt that Egypt is a British possession, although of course the Sultan of Turkey is the recognised spiritual head of Egypt and nominally its ruler. The advisability of the British occupation of Egypt is apparent when one considers the possibility of an Austrian or Italian attack on that country. Such a contingency would spell ruin for Turkey.

The ***Paisa Akhbar*** (Lahore), of the 23rd September, 1914, remarks that it appears that such papers as the ***Near East***, etc., have created in the minds of British statesmen the impression that Turkey intends to enter into the war with a view to expelling Englishmen from Egypt. This apprehension however, has already been proved to be groundless and it is, therefore, unnecessary to talk further on the subject.

The English Press and Turkey.

5. The ***Zamindar*** (Lahore), of the 26th September, 1914, reproduces and comments on two articles which recently appeared in the *Outlook* and the *Daily Express* respectively. In the former article are shown the difficulties in which Turkey will be involved if she espouses the cause of Germany in the present war. The latter article interprets the mobilisation of the Turkish army as a preparation to attack Egypt. Such is the attitude of English newspapers when Turkey has repeatedly declared her intention of remaining neutral.

In continuation of its previous remarks, the paper in its issue of the 27th September, 1914, has an article headed "Turkey and the English Press." It can hardly be denied that Turkey is friendly to Germany, because Germany has provided her with the two ships—"Goeben" and "Breslau" in place of the "Sultan Uthman" and "Richadaya," which the British admiralty took over on the outbreak of war. The pro-Balkan speeches of the English ministry were still fresh in their minds when the proclamation that the admiralty had taken over the two Ottoman ships under construction in British ports was received. But the Turks never for a moment lost their heads or evinced any hostility towards the British. They proclaimed their strict neutrality and assured the British Cabinet of the sincerity of their intentions, but all these protestations of neutrality have failed to convince the *Times* and other papers of the same type, which express distrust of Turkey's sincerity. No doubt Turkey is showing a certain amount of activity in mobilising her forces, but it is hardly justifiable to assert that she is preparing to enter the lists. Her military preparations are by way of precaution only. The *Times* and other papers of the same category loudly accuse the Turks of insincerity, but they should know that their warnings are quite uncalled for. The Muhammadans in this respect rely on the Almighty, who alone is the dispenser of glory and greatness. The *Times* also accuses Turkey of an intention to invade Egypt and persists in warning her of the consequences in spite of the fact that the charge has been contradicted by the Ottomon Embassy in London.

The war and the British Empire.

6. The following is from the *Vedic Magazine* and *Gurukula Samachar* (Lahore), for the month of "Asvin" *Sambat* 1971 (September-October, 1914).

* * * * * * *

"Indian troops are fighting side by side with their British comrades in the theatre of war. Our young men are enthusiastically agitating for permission to be enrolled as volunteers. We are sure that England will not forget the devotion of India in her hour of need when the time for adjustment comes. But what of the colonies?

"Will not streams of Indian blood now flowing in defence of the Empire and the devotion of the Indian people to the British Throne move the hearts of the colonials?

"We want a reply not in words but in deeds."

Socialists and the war.

7. In its notes the *Harbinger* (Lahore), of the 28th September, 1914, has the following:—

"It is said that socialists of all denominations are opposed to war. England Germany, France, Austria, and Russia present the same phenomena. Socialism or universa brotherhood is the crowning doctrine of Vedaism and Christianity. It concludes the Rigveda, the primeval bible of mankind."

(b)—*Home.*

High prices.

8. The *Zamindar* (Lahore), of the 24th September, 1914, refers to the reply of the Hon'ble Mr. Gillan to the question about the rise in prices asked by the Hon'ble Ranjit Singh in the Imperial Legislative Council, in which the former observed that the Government of India considered the measures adopted by the Local Government satisfactory and did not consider it necessary to take any further action in the matter.

In its comments the paper asks whether the condition of India can be satisfactory when the prices of food stuffs have risen by 20 to 30 *per cent.*; when the various municipalities in the country have taken no other action in the matter than that of administering warnings to shop-keepers, and when Greek grain merchants like Ralli Brothers, who gave exceedingly valuable help to Greece during the late Greco-Turkish War may even now, when Greece seems preparing for the war, be collecting considerable quantities of grain for exportation. We still maintain that the present situation calls for the enforcement of some special law to deal with prices of food stuffs.

The rulers and the ruled.

9. Writing under the heading "India and the European War," the *Akhbar-i-'Am* (Lahore), of the 24th September, 1914, remarks that, by spontaneously offering their services to the Government in the present crisis the Indian people have succeeded in captivating the heart of the British nation in a manner which could never have been possible otherwise. Indians, therefore, should now rest assured that immediately the war comes to an end they are likely to receive many concessions from Government. Can there be any doubt even now, it asks, that Military Colleges like those of Woolwich and Sandhurst will be established in India of

in order to give Indians facilities for military education ? Will not "our" spleens be strengthened and thus be spared rupture ? Will not the existing laws be so amended as to make it possible for "us" to receive substantial blood-money ? Will no improvement be affected in the relations existing between Englishmen and Indians ? Will Englishmen still refuse to travel with Indians in the first and second class compartments of the Indian Railways ? Will not the relations between the local authorities and the people be rendered more pleasant ? Will Indians still continue to regard Englishmen of all classes as bug-bears ? Shall we not be freed from the Arms Act ? Shall we not see the annulment of the Press Act and thus enjoy, like other British subjects, full liberty of the Press ? Will not Executive and Judicial functions be separated ?

The Ideal of individual freedom.

10. The following is from the *Observer* (Lahore), of the 26th September, 1914 :—

* * * * * * *

"Sir James Meston said: 'England strives towards the ideal of progress through individual liberty and ordered freedom. Some of you may think this ideal has been at times obscured in India and opinions may and do differ about the pace at which liberty can safely grow and fructify in a strange soil. *Be that as it may, the general trend and the avowed aim of British rule are beyond question.*' We hail this statement of the ultimate aim of English rule from the most brilliant and capable member of the Indian Civil Service and hope that it will be received with gratitude in all public circles in this country. For some time past, the actions of some members of the Civil Service have not been attuned to this high and noble aim and in the midst of the gloom and disappointment that has often appeared on the Indian sky, Sir James Meston's livid exposition will both refresh and revivify the political worker as well as strengthen the hands of those who have always worked to bring about by pacific and less noisy means a rapprochement between the rulers and the ruled."

Moralising on the "Emden's" work.

11. The following is from the *Tribune* (Lahore), of the 30th September, 1914 :—

"The mischief that has been done by the German cruiser "Emden" in the Bay of Bengal has induced certain Anglo-Indian critics to blame the Government of India for alleged insufficient protection of Indian trade routes and the so-called inadequate strength of the Naval Squadron in Indian waters. Both these allegations will, on a little consideration, appear to be entirely wrong and so far as Indian requirements are concerned, neither the trade routes are exposed nor are naval safeguards insufficient. The mistake lies in thinking that during war there should be all the security of peace times and no disorganisation of any kind either on land or at sea. This, on a little reflexion, will be seen to be an impossible doctrine and the critics, who have been loud in their demand for an Indian contribution to the British navy or the building of more warships, would find that these remedies do not in the least prevent the possibility of isolated exploits such as the "Emden's" No one can say that Great Britain is insufficiently protected on the sea; nevertheless there have been far greater losses of ships and merchandise on the North Sea than in the Bay of Bengal. Would the presence of a warship in the Madras Harbour have prevented the Emden's stealing in at night time and doing some mischief ? Instead of criticising the Government, which is doubtless doing its best under the circumstances, it is well to remember that the mercantile community cannot possibly expect peace conditions in war time."

Further exploits of the "Emden."

12. The following is from the *Tribune* (Lahore), of the 1st October, 1914 :—

* * * * * * *

"Only the other day the *Times of India* wrote a well reasoned article to allay ill-informed public feeling caused by the 'Emden's' appearance at Madras. It advised the people not to fly from port towns and speaking for Bombay it wrote: 'We could ask nothing better than that some of the German warships in eastern waters should try conclusions with the batteries of Bombay.' Well, the 'Emden' has already appeared on the west coast and is likely to be soon accounted for. Its effect on merchant shipping has been rather unfortunate, though perhaps insignificant when we remember we are in a state of war. Apparently the object of the commander of the 'Emden' was to cause more moral than material damage. If so, he is bound to be disappointed. For, apart from the exodus of a few Marwaris and other temporary population from coast towns, the permanent citizens have displayed no panic anywhere. While regretting the somewhat easy way in which unarmed ships have been seized and sunk by the 'Emden' we sincerely hope that the three Admiralty cruisers that are said to be pursuing the enemy's vessel ever since it sank the first ship in the Bay of Bengal, will soon catch and send this mischievous cruiser to the bottom of the Indian ocean."

Executive Council for United Provinces.

13. The following is from the *Tribune* (Lahore), of the 30th September, 1914 :—

* * * * * * *

"The mere fact that the United Provinces are considered deserving of Council Government immeasurably strengthens the position of the Punjab in this respect. If in every major province in India including the newly-created province of Behar, the superiority of Council Government has been accepted, there is no reason why the Punjab alone should remain an exception. His Honour takes pride in the fact that the Punjab is his own province, and that it is second to none of the other provinces in administrative ideals and public spirit, and the province now confidently looks up to His Honour to urge its claims on the higher authorities."

Sikh loyalty.

14. The following is from the *Khalsa Advocate* (Amritsar), of the 26th September, 1914 :—

* * * * * *

"Now in order to make it clear that who the fittest are, we beg to draw the attention of the Government towards the old Sikh soldiers who have been serving the British Government for years and years together.

* * * * * *

"They are the most experienced and the most trustworthy people and they can safely be trusted with any amount of confidential work. We do not propose any hard work for them or ask them to go to the actual field again and take up the business in which, though having been perfectly efficient and trained, yet, they have left it for years together, and are expected to take quite a half-hearted interest in it, we propose for them a very light work—'The work of Recruitment."

* * * * * * *

"The Sikhs are a fighting nation and the first duty that is inculcated among them is the duty of sacrifice. They are hardy, robust, bold and courageous. For instance, a Sikh when asked by somebody whether he would fight, replied that he knew nothing else. To fight for those under whose protection they live is the sole business of the Sikhs, and really they know nothing else."

* * * * * * *

India's opportunity.

15. The following is from the *Harbinger* (Lahore), of the 28th September, 1914 :—

* * * * * * *

"At present there is no man in the Punjab more ingenious than Lala Harkishen Lal, who is prostrated by the fall of his banks. If all the shareholders discharge him from liability to pay what is lost in banking, and ask him to organise indigenous industries in which no foreign element forms a part, the Punjab will be able to supply its people with all their wants. The shareholders will also be recompensed for their sacrifice."

* * * * * * * *

Lord Willingdon's advice to Muhammdans.

16. The following is from the *Tribune* (Lahore), of the 1st October, 1914 :—

* * * * *

"His Excellency's position briefly summed up is this—Government must give no preferential advantages to any particular denomination, but should make equal and satisfactory arrangements for all. It is then for the denominations themselves to equip themselves for the professions by availing themselves of the opportunities offered. That is the correct attitude and, if the various communities act up to the wise and statesmanlike advice of the Governor of Bombay, there need be none of those unseemly and acrimonious wrangles over loaves and fishes, which are an unhappy feature of life in certain parts of the country."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Government and the Aryas.

17. The *Amrit* (Lahore), of the 18th September 1914, has a note entitled "Is it the fault of the Sikhs or the Aryas?" His Honour the Lieutenant-Governor of the Punjab has apprised us of his strong disapproval of the bitter

relations existing between Sikhs and Aryas. His message clearly shows that he holds the Aryas responsible for this bitterness of feeling between the two communities. But surely he should persuade Sikhs to give up their hostile attitude and warn Sikh newspapers against scurrilous writings. The blame should not be cast on us alone. It is only when both Aryas and Sikhs agree to desist from their mutual bickerings and recriminations that amicable relations can be established between the two communities.

"Nath Chakkar" and its author.

18. The following is from the *Khalsa Advocate* (Amritsar), dated the 26th September, 1914 :—

* * * * * * *

"Let us therefore warn Mr. Nath once and for all that, if he be so bold as to come forward and honestly beg pardon of Bedi Brij Ballab Singh, well and good If not, he should be aware of the fact that even the Sikh Defence Committee has probably girded up its loins now and is determined to help Bedi Ji as far as possible. We have been sufficiently lenient, but now it seems that according to the worldly point of view it is not at all advisable. By saying so we don't threaten him but simply ask him to repent for his past and atone for the future. It is never late to mend, and even now Bedi Ji will be quite ready to pardon him, if he begs that, but afterwards it will be too late and then there will be no use crying over the spilt milk. Our duty is of sacrifice, and at present we feel ourselves in a mood of overlooking all the past grudges that we owe against him, but, when the time is over, he will beg pardon and the Sikhs will turn deaf ears towards him. Now from all this the Samajists should not derive that we are just now tired of the suit and want to give it up, but it is simply due to the fact that it is the time of the war and we don't want the Government to merge itself in unnecessary decisions Thus we will be wasting our money as well as yours, which to act in a better way, let us both combine and send it to the Relief Fund and so display our faithfulness to our benign rulers."

Sikhs and Pandit Dina Nath.

19. The *Bijli* (Lahore), of the 23rd September, 1914, publishes an article in which the Sub-Editor alleges that when, on the 20th September, 1914, Pandit Dina Nath, who is being prosecuted in the court of the Deputy Commissioner, Lahore, for publishing a book entitled the ***Nath Chakkar***, came out of the court room, the Sikhs taunted and jeered at him. One of them even declared that the Pandit would shortly be brought to his senses and that he would be cut to pieces. In view of a possible breach of the peace, which the execution of this threat would cause, it is to be hoped that Government will adopt strong measures against the turbulent and unruly Sikhs. We do not wish to see a repetition of the barbarities which used to be practised under the tyrannical régime of the Sikhs.

VII.—GENERAL ADMINISTRATION.

(a)—*Judicial.*

Bribery in courts.

20. Writing under the heading "Bribery and its recipients," the *Bijli* (Lahore), of the 22nd September, 1914, says that certain officials, who are in the habit of taking bribes, are a source of great trouble to the poorer class of litigants who are unable to satisfy their greed. Government has enforced heavy penalties for bribery and yet we see no decrease in this crime. Government should enforce still severer measures and thus uproot this evil.

(b)—*Police.*

The Police Department.

21. The *Shanti* (Rawalpindi), of the 19th September 1914, has an article headed "Increase of expenditure in the Police Department." The increase of expenditure in the Police Department during the last five years is over 100 lakhs of rupees and this is the more deplorable when we consider that there has been no corresponding decrease in crime. On the contrary crime is as rampant as ever. Thousands of rupees are spent on sedition cases and yet no attempt is made to ascertain the real cause of sedition in the country. Instead of wasting money on such cases as these it would be preferable if proper precautionary measures were taken to safeguard people from the depredations of the North-West Frontier tribes and from the dacoities of Eastern Bengal. If some such useful work were done, we would have no objection to the increased expenditure in the Police Department.

(c)—*Municipal and Cantonment affairs.*

The beef shops in Lahore.

22. The *Sher-i-Punjab* (Lahore), of the 23rd September, 1914, remarks that some time ago it was reported that the Lahore Municipality had decided to detach beef shops from the Muncipal market and to remove them to some other place. This decision, however, has not been carried into effect yet. We see beef being conveyed through Mozang to the market as late as 7 o'clock in the morning. This is causing a great deal of bad feeling among Hindus and we hope the matter will receive early attention.

(d)—*Education.*

The Government grant and the General Council of the Anjuman-i-Himayat-i-Islam, Lahore.

23. The following is from the *Observer* (Lahore), of the 30th September, 1914 :—

(*From an eye-witness.*)

"The General Council of the Anjuman-i-Himayat-i-Islam met on the 20th instant to decide the all-important matter, which is engrossing the attention of the Muslim public generally and the well-wishers of the Islamia College, Lahore, particularly, *viz.*, whether the Government grant of Rs. 30,000 yearly should be accepted along with all the conditions, with which it was saddled. The meeting was a mockery of a public body, an outrage on the community, which it arrogated to itself the right to represent, and a most eloquent commentary on the methods of those whose aristocratic sentiments blind them to popular demands and susceptibilities, and whose overpowering sense of their own immaculate wisdom and infallibility of judgment persuades them to achieve their ends by methods savouring rather of despotism and highhandedness. To the shame and sorrow of the Muslim community, be it said, that a crop of persons have grown up in it, who think it below them to entertain the views of the public, whom they represent. With a precipitancy, which is their own, they have sealed the doom of the Islamia College as a popular institution and with that, of the Anjuman-i-Himayat-i-Islam. They have given up to rack and ruin the splendid edifice which was raised to its present magnificent status by most sincere and self-sacrificing workers of Islam, who, with a single aim and purpose in view, strenuously worked on and never waited for official appreciation or encouragement."

* * * * *

(f)—*Railways and Communications.*

A complaint.

24. The *Paisa Akhbar* (Lahore), of the 23rd September, 1914, publishes from its Porebunder correspondent a communication in which the writer alleges that at Jitlasher (?) junction there was such a crush of people that, in a single compartment, which was meant to accommodate 42 passengers, there were as many as 60. Indeed, the crush was so great that a boy aged 16 years was crushed to death. An *enceinte* lady, who was travelling from Nagda to Jam Jodhpur (?), became senseless on account of the stifling heat. Her fellow-passengers, however, treated her and took her to her place of destination.

Erratum.

The name of the Magistrate mentioned in paragraph 24 of last week's Selections is Lala Ghani-Shyam Das and not Lala Ganesh Das.

H. St. J. B. PHILBY,

Officer on special duty in the Criminal
Investigation Department, Punjab.

Punjab Government Branch Press, Simla,—8-10-14—No. 105—175.

[**Confidential.**]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH OCTOBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee*	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapur	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee.	850 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. wilson Ross	Rev. L Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.

*Not received during the week.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH OCTOBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. **WEEKLY.**				
37	Afghan* ...	Peshawar ...	S. Abdulla Shah ...	Saiyid Abdulla Shah ...	984 copies.
38	Aftab-i-Hind* ...	Jullundur ...	Muhammad Hussain ...	Muhammad Hussain ...	700 „
39	Ahl-i-Hadis ...	Do. ...	M. Sana-ulla ...	Sana-ulla ...	1,200 „
40	Ahluwalia Gazette ...	Do. ...	Lehna Singh ...	Lehna Singh ...	500 „
41	Akhbar-i-'Am ...	Lahore ...	Bal Kishen ...	Bal Kishen ...	2,000 „
42	Amrit ..	Do. ...	Sham Lal ...	Sham Lal ...	...
43	Arjuna* ...	Do. ...	Raj Narain, Arman ...	Raj Narain, Arman ...	1,000 „
44	Arorbans Gazette ...	Amritsar ...	Narain Das ...	Narain Das ...	800 „
45	Arya Gazette ...	Lahore ...	Khushal Chand ...	Amin Chand ...	2,300 „
46	Azzia ..	Do. ...	Abdul Karim ...	Abdul Karim ...	...
47	Bharat ..	Jullundur ..	Sham Lal ...	Bindraban ...	500 copies.
48	Brahman† ...	Lahore ...	Pt. Charanjit Lal ...	Pt. Charanjit Lal ...	1,000 „
49	Civil and Military News ...	Ludhiana ...	Mishba-ul-Haq, B.A. ...	Abdul Aziz ...	900 „
50	Desh Upkarak ...	Lahore ...	Thakar Dat, Sharma ...	Thakar Dat, Sharma ..	1,200 „
51	Falah† ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	...
52	Ganga ...	Lahore ...	Hari Lal, Sharma ...	Hari Lal, Sharma ...	1,000 copies.
53	Hakam* ...	Qadian (Gurdaspur) ...	Yaqub Ali ...	Yakub Ali ...	800 „
54	Haq Pasand* ...	Amritsar ...	Ram Nath ...	Ram Nath ...	600 „
55	Himala ...	Lahore ...	Dina Nath ...	Dina Nath ...	...
56	Hindustan ...	Do. ...	Ram Rachpal Singh ...	Guranditta Mal ...	15,000 copies.
57	Jhang Sial ...	Do. ...	Prabh Dyal ...	Sarb Dyal ...	1,770 „
58	Jiwan Tat ...	Do. ...	Amar Singh ...	Amar Singh ...	400 „
59	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Hussain ...	M. Hamid Hussain ...	150 „
60	Kashmiri Magazine ...	Lahore ...	Muhammad Din, Fauq ...	Muhammad Din, Fauq ...	1,650 „
61	Khalsa Akhbar† ...	Lyallpur ...	Lal Singh, B.Sc. ...	Harchand Singh ...	...
62	Loyal Gazette ...	Lahore ...	Amar Singh ...	Amar Singh ...	3,000 copies.
63	Millat ...	Do. ...	M. Shuja Ullah ...	Shuja Ulla ...	1,000 „
64	Mukhbir ..	Amritsar ...	Lakhmi Das ...	Lakhmi Das ...	300 „
65	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 „
66	Munir ...	Jhang ...	M. Ghulam Hussain ...	M. Ghulam Hussain ...	1,325 „
67	Musalman† ...	Amritsar ...	Ilm Din ...	Ilm Din ...	500 „
68	Nasim-i-Hind† ...	Rawalpindi ...	Qalandar Khan ...	Kishan Chand, Mohan ...	400 „
69	Nur ...	Qadian (Gurdaspur) ...	Muhammad Yusaf ...	Muhammad Yusaf ...	800 „
70	Nur Afshan ...	Ludhiana ...	Rev. Dr. E. M. Wherry ...	P. Wyllie ...	450 „
71	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	9,000 „
72	Parkash ...	Do. ...	Radha Kishen, B.A. ...	Radha Kishen ...	3,500 „
73	Philosopher† ...	Do. ...	Sham Lal ...	Amin Chand ...	500 „
74	Punjab† ...	Do. ...	Kishen Chand ...	Kishen Chand ...	...
75	Punjab Samachar ...	Lahore ...	Kahn Chand ...	Hira Lal ...	1,700 copies.
76	Rajput Gazette* ...	Do. ...	Thakur Sukhram Das ...	Thakur Sukhram Das ...	3,300 „
77	Rishi ...	Do. ...	Dina Nath ...	Amar Nath ...	...

* Not received during the week.

† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH OCTOBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
79	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain, Sadiq	350 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shanti*	Rawalpindi	Kishen Chand, Mohan	Kishen Chand, Mohan	1,300 „
82	Sharif Bibi*	Lahore	Fatima	Muhammad Din	300 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
85	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter.	Saiyid Mumtaz Ali	2,000 „
86	Uch-Jiwan*	Do.	Dev Rattan	Dev Rattan	1,000 „
87	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
88	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
91	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	500 „
92	Khukhrain Samachar	Do.	Prithmin Chand	Kishen Chand, Mohan	...
93	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
94	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 „
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
102	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-Din	Ghulam Mohiy-ud-Din	250 „
103	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
104	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
105	Al Muslim§	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghazi Mahmud Dharmpal, B.A.	...
106	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
107	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
108	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 „
109	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
110	Brahman Rai Patrika	Lahore	Shivram Das	Diwan Chand	300 „
111	Dharam Bir	Lahore	Sant Ram	Sant Ram	...
112	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
113	Ikhlaqi Gazette Mehra§	Amritsar	Sher Singh	Mool Chand	250 copies.
114	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
115	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
116	Jain Udbey	Amritsar	Fattu Ram	Fattu Ram	...
117	Jauhar†	Amritsar	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
118	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH OCTOBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED MONTHLY—*concluded.*				
119	Martand	Lahore	Kanhya Lal	Kanhya Lal	200copies.
120	Mastana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
121	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bakhsh	Muhammad Bakhsh	500 pies.
122	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
123	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
124	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
125	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
126	Raushni	Do.	Atma Ram, M.A.	Bihari Lal, Bhatia	...
127	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copes.
128	Safir	Do.	...	Lachmin Narain	...
129	Sanatan Dharam Parkash	Ferozepore	...	Manohar Lal	...
130	Sant Sandesh	Lahore	Rama Naj	Rama Naj	...
131	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
132	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
133	Shauq§	Do.	...	Shauq Muhammad	...
134	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
135	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
136	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
137	Talimi Gazette	Do.	Janki Das	Janki Das	...
138	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
139	Tariqat	Lahore	...	Muhammad Din	...
140	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
141	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
142	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies
	GURMUKHI. DAILY.				
143	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
144	Panjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
145	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
146	Bir*	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
147	Chakarvarti	Do.	...	...	...
148	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
149	Khalsa Sewak	Do.	Jiwan Singh	Jiwan Singh	1,600 „
150	Nauratan	Do.	Teja Singh	Lahora Singh	1,000 „
151	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
152	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
153	Dukh Niwaran	Tarn Taran, District (Amritsar.)	Mohan Singh	Mohan Singh	1,000 „
154	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
155	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
156	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
157	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
158	Namdev Pattar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
159	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
160	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450 copies.
161	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

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I.—Politics.

(a)—Foreign.

The war in Europe.

1. The *Vakil* (Amritsar) of the 26th September, 1914, has an article on the war in Europe There was a general belief that the battle of the Marne would be the turning point in the war; but this belief has been falsified. That battle was of no particular significance and its effect on the ultimate result of the war was inconsiderable. Many Indians picture, with the utmost consternation, the fate of India in the event of Germany's ultimate success. But their fears are groundless. Great Britain's mighty resources almost make German success an impossibility; and, moreover, if we anticipate the worst and presume that Germany will emerge victorious, surely there is no reason why India should be affected thereby to any appreciable extent.

General Nogi once predicted that the world would witness two great wars—one between France and Germany in which the former, with the aid of Great Britain, would emerge victorious; and the second between Japan and America when America would sustain defeat. The former prophecy has proved true, and we may, therefore, safely presume that the second will likewise be correct.

In its issue dated the 27th September, 1914, the *Parkash* (Lahore), says that among other differences which a contemporary newspaper has pointed out between the Mahabharat war and the present war in Europe, there is this that, while in the former the subject people were given no trouble and fearlessly saw the spectacle of war and expressed their opinion regarding the same with freedom, in the latter cities and towns are set on fire without the least regard for the safety of women, children and old persons; and the people, far from being permitted to go to the seat of war, are not allowed even to express their opinion regarding the same.

False war rumours and how to check them.

2. The *Prabhat* (Lahore), of the 26th September, 1914, deplores the spreading of false rumours about the war. Government should obviate this difficulty by announcing true war news in the villages and towns. For instance we see certain editors publishing German casualities in a particular case as 5,000 when the true figures are really only 500. This is a poor way of attempting to curry favour with the Government. These editors should be severely punished for such publication of false news.

Germans and the war.

3. Writing under the heading "Rheims cathedral and the holy Mausoleum at Mashhad," the *Paisa Akhbar* (Lahore, of the 30th September, 1914, says that the bombardment of the magnificient and historical cathedral of Rheims by the Germans has caused universal grief throughout Europe. But Russia also bombarded Mashhad and destroyed its sacred building—an act which shocked the Muhammadan world. No doubt Europe did not realise the sacrilege of this act of Russian barbarism.

Persia and Russia.

4. The *Zamindar* (Lahore), of the 29th September, 1914, has an article headed "Persia and Russia." We now have before us the reply given by Russia to the demands of Persia, and but for the war we would have demanded Great Britain's intervention in the matter. England has thrown her lot into the European war not to save her own existence but to save the independence of Belgium. Surely then we may reasonably expect Great Britain to champion the cause of Persia, whose independence is being threatened by Russia.

Turkey and British newspapers.

5. The *Zamindar* (Lahore), of the 30th September and 1st October, 1914, publishes an article headed "Turkey and British newspapers." In continuation of its previous remarks (*vide* paragraph 5 of Selections No. 40), the paper reproduces extracts from a book written by a German General named Von Bernhardi, in which the author exhorts Germans to spare no sacrifice in winning over Turkey to their side, because the interests of Turkey and Germany are identical.

It is this book which has caused the hostility of British newspapers towards Turkey in spite of her repeated assurances of neutrality. Although Germany has done much to develop Turkey, yet we are confident that the latter is not so blind to her own interests as to throw in her lot with Germany against the Triple Entente.

Zafar Ali Khan and the war.

6. The *Paisa Akhbar* of the 5th October, 1914, has an article on Zafar Ali's recent speech at Lahore. Some of the companions of Maulvi Zafar Ali Khan might possibly have been pleased with his speech, but the generality of Muhammadans regarded the speech with disapproval, because the latter found that while they were praying day and night for the victory of England and for the end of this terrible war, they were told it was because Muhammadan prayers of the last 1,300 years had been heard that the terrible war in Europe had begun. If the prayers of Muhammadans are accepted in this way, why are their prayers for their betterment not accepted ?

Durban affairs.

7. The *Hindu* (Lahore), of the 25th September, 1914, publishes a note headed "A heart-rending incident in Durban." The highhandedness of factory owners in Africa has been a constant cause of complaint and yet we see no attempts made to remedy this evil. An Indian cooly is now being prosecuted for refusing to work in a certain factory in Durban and the Natal authorities have given their decision in favour of the prosecution.

The *Komagata Maru* and the Canadians.

8. The *Parkash* (Lahore), of the 27th September, 1914, publishes from Munshi Ram, now in New Westminister, a communication headed "Our ship in Canada; hardships suffered by Indians." People in India are already fully acquainted with the intolerable treatment which was given to the passengers of the *Komagata Maru*. Simultaneously with the arrival of this ship a Chinese vessel with over 1,000 Chinese on board arrived in Canada. The latter entered the country without the slightest opposition. The *Komagata Maru* passengers, however, were refused admittance; they were fired on by the police; and the papers published the most insulting articles against them and against Indians in general. We now appeal to Government to consider the degradation of its subject peoples. It should remember that the disgrace of its people involves its own disgrace, that the honour of its people is its own honour.

(*b*)—*Home*.

Government and the people.

9. The *Dipak* (Lahore), of the 25th September, 1914, publishes from Girdhari Lal of Ludhiana a communication headed "A letter from Ludhiana." The whole-hearted support given by Indians to Government during the present war is truly admirable; and we are pleased to see that our loyalty has been fully appreciated by His Majesty the King Emperor and His Excellency the Viceroy. Had we been a self-governing country our help to Great Britain would have been still greater. We would have had control of our fiscal system and would not have been troubled with the rise in price of food stuffs, which is at present very acute. Mr. Gokhale could then have guaranteed peace in India just as Mr. Redmond has done in Ireland.

The *Pioneer* and Indian loyalty.

10. The *Zamindar* (Lahore), of the 29th September, 1914, has an article headed "A mischievous Anglo-Indian newspaper." In spite of the admission of Indian loyalty by high ministers of State and even by the King Emperor himself we see the *Pioneer* gibing at our expressions of loyalty and characterising them as hyprocritical. The effect of this apparent division of opinion on the world at large cannot but be unfortunate. However, we know that the *Pioneer* has always been opposed to Indians and the progress of India. This paper has spared no efforts to belittle us in the eyes of the world. In our opinion Government should deal with the *Pioneer* under the Press Act. Its press should be confiscated and a security of Rs 50,000 demanded. Indian newspapers are muzzled on the most slender grounds. Why should the *Pioneer* remain immune.

In its denunciation of the *Pioneer*, the *Shanti* (Rawalpindi), of the 2nd October, 1914, expresses surprise at the invidious distinction which is made between Anglo-Indian and Indian newspapers under the Press Act. The *Shanti* continued publication for five years without receiving warning; but, when it made a single mistake, it was called upon to furnish a security of Rs. 1,500. If it had not paid the amount of security by raising a loan, it would undoubtedly have ceased to exist. The Press Act knows no mercy. A murderer can obtain mercy, but a journalist, however loyal he may be, can never obtain immunity from the burden of security.

Government and the *Pioneer*.

11. In a note entitled "The *Pioneer* reproved," the *Zamindar* (Lahore), of the 3rd October, 1914, says:—"we" have learnt through reliable sources that the *Pioneer* has been warned by the authorities for its disparaging remarks about Indian loyalty. If the tone of this paper does not improve, the present warning will soon be followed by a forfeiture of security. Already we notice the salutary effects of this action on the part of Government. The *Pioneer* distinctly points out that but for the strongly pro-British attitude of Indian Muhammadans Turkey would have entered the war against the Triple *entente*.

Home rule and the war.

12. The following is from the *Tribune* (Lahore), of the 7th October, 1914:—

* * * * * *

> "We have already seen what the London *Times* has to say about Indian loyalty on the occasion of the landing of Indian troops in France. Its reference to India as deserving a 'more ample place in the counsels of the Empire'—whatever it may mean—is spontaneous and indicates a similar attitude to that shown towards Ireland. It is pleasing to note that adversity has so far smoothened the angularities of unbending minds that they recognise merit where it was hardly seen before and that after the crisis is over the affairs of India will be as satisfactorily settled as those of Ireland."

The *Komagata Maru* incident.

13. The *Azadi* (Lahore), of the 2nd and 3rd October, 1914, has articles on the "Terrible riot of the *Komagata Maru* passengers at Calcutta." We cannot understand how it was that the passengers came to disobey the Magistrate's order. The real cause of the riot is not known, but the rioters must have received grave provocation from the officers concerned and especially the police. Justice demands that the Government of India should appoint a commission of enquiry and punish the offenders. The death of 18 or 20 persons in a few moments is indeed a terrible occurrence.

The *Akhbar-i-'Am* (Lahore), of the 3rd October, 1914, questions the necessity of sending the passengers back to the Punjab at all. It is not unlikely that, before leaving for America, they had sold all their possessions and that, being unwilling to return to their homes empty-handed, they had contemplated earning a little money before returning to the Punjab. On the other hand they might have availed themselves of Government's offer of a free journey to their homes by special train. The officers concerned must themselves have deplored the necessity for firing on a flock of sheep and goats. It is the handiwork of fate.

The *Sher-i-Panjab* (Lahore), of the 3rd October, 1914, publishes an article headed "The pitiable end of the passengers on board the *Komagata Maru*." After remarking that it has not been able to ascertain the exact course of events subsequent to the landing of the passengers at Budge-Budge, it continues as follows:—

The press *communique* issued by the Bengal Government shows that, when the ship reached Budge-Budge, a number of officers and a body of police went on board. The passengers who for some time past had been enduring considerable sufferings must have been surprised at the sight of the police and imagined that even in their native country their troubles were not at an end. Feelings of anger and disappointment must have risen in the breasts of these unfortunate people, who doubtless began to wonder what offence they had committed that they were not allowed to go in peace in their native land. Unwilling, however, to disobey the orders of authority they proceeded to Budge-Budge. This treatment must have led them to think that in all the world there was not a place where they could live in freedom. The situation is highly critical and we cannot suppress the feelings of sorrow, which rise up in us in consequence of this occurrence. These events would never have occurred had the officers of Government displayed more tact. The passengers were weary in mind as the result of their past afflictions and special efforts should have been made to avoid provoking them. The treatment accorded to them by the police was not over lenient. When the Empire is engaged in war, it is essential that rulers and ruled should live together in peace. No opportunity should have been allowed for the rise of feelings of unrest and we desire that Government should be made acquainted with the sense of dissatisfaction prevalent in the community as the result of this incident. Those who have been arrested should be released and a conference of Sikh leaders and Government officials held to settle the matter with the consent of the survivors. It behoves Government to be lenient and generous.

The same paper in its issue of the 5th October, 1914, has a leading article entitled "The Anglo-Indian press and the *Komagata Maru* passengers." According to the *Pioneer* the Bengal Government has forbidden Bengali papers to publish any account of the incident other than that contained in the official *communiqué*. The official account being based on the reports of the officials and police concerned is clearly one-sided. The public has received no account of the affair either from any of the passengers themselves or from any unprejudiced source. It is possible that those with whom Mr. Donald entered into discussion are among the number reported dead. In the circumstances it is not easy to ascertain the amount of provocation received or the actual events, which led to the use of fire-arms, and it would be unwise to hold the passengers responsible and to prejudice their case in the eyes of Government and the public. The venomous *Pioneer* has called them "a band of anarchists" and "students of the cult of anarchy" and advises Government to deport them without further ado. We cannot say how far such writings will influence Government, but as loyal subjects we consider it our duty to tell Government plainly that it behoves it to be lenient and, so far from deporting the poor passengers, console the dependents of the dead and those now under arrest. If, instead of giving easy credence to reports from Canada and enacting ordinances and heeding the wild words of angry and desperate individuals from among the passengers, Government had consulted the Sikh leaders and held them responsible, the matter would assuredly not have ended in bloodshed. Even if the passengers had been told on boardship that they were to be sent by special train straight to their homes in order to avoid any possible disturbance among the people, matters would not have ended thus. The official account clearly shews that up to the last moment the passengers were not convinced that they were to be sent home. Otherwise there could have been no provocation, but Government exhibited severity and no good could have been hoped for.

The *Bir* (Lahore), of the 5th October, 1914, has an article headed "The heart-rending incident of the *Komagata Maru*." The history of the *Komagata Maru* has been a series of calamities. The passengers were refused admittance into Canada; they were insulted and disgraced; and were intimidated by the Canadian Government. It would be incorrect to say that the riot at Budge-Budge was preconcerted. In our opinion it was not. Whether the responsibility of the riot rests with the Government officials or with the Sikh passengers it is difficult to say. We are inclined to think that the passengers were so harassed by the Police that they gave way to violence. We hope Government will deal leniently with the Sikhs and make ample provision for the families of the killed and wounded among them.

The *Hindu* (Lahore) of the 6th October, 1914, publishes a communication from a correspondent under the heading "The Salvation of India depends on Indians themselves." Indians, who have been much affected by the rise in prices and the exploits of the *Emden*, are now further distracted by the *Komagata Maru* episode. The poor passengers had gone to Canada to earn a livelihood and were returning disappointed after wasting lakhs of rupees. It is therefore to be hoped that Government will earn the gratitude of the people by granting the unfortunate passengers immunity from arrest and other troubles.

The same paper in its issue of the 7th October, 1914, publishes an article headed "Blind loyalty of certain Khalsa leaders." We disapprove of the condemnation of the Budge-Budge rioters by Sardar Arur Singh of Amritsar and other Sikh leaders. Government should bear in mind the trials and harships, to which the *Komagata Maru* passengers have been subjected, and should treat them with leniency.

We hear through the *Sher-i-Panjab* that Sardar Daljit Singh, C.I.E., of Jullundur intends proceeding to Budge-Budge to inquire into the whole matter. In our opinion it would have been wiser had Government adopted some such course at the outset and had sent a few Sikh or Hindu leaders with the officials, who were sent to receive the passengers. These leaders could possibly have brought about some understanding and thus avoided the unfortunate incident which has occurred.

The *Zamindar* (Lahore), of the 4th October, 1914, has an article on the *Komagata Maru* affair, from which the following are extracts :—

In yesterday's issue we reported the troubles which have overtaken those unfortunates . . . . . on Indian soil itself and their collision with the officers of Government. Their attempt to break the law is certainly worthy of contempt and with such people we have no sympathy whatever—nor is it right that we should have, seeing that the boons of Government have been showered upon them and that they have proved themselves ungrateful. . . . . .

Those who were ready to embrace the returning travellers—how could they have imagined that people who had gone to Canada to demand the right of British citizenship by constitutional means should lay themselves open in India itself to the charge of acting unconstitutionally ? India will ever regret this lamentable occurrence—little practical good though such regret may do . . . .

It is impossible that their senses or indeed any one's senses should have remained unaffected by afflictions such as they have been through. Are not such ebullitions the natural result of demented brains ? Is it possible that in such circumstances one's senses should remain intact ?

In view of the kindnesses of Government to them is it reasonable to expect that any reasonable and sane man would in the circumstances return hospitality with pistol shots and without some provocation fire upon his host ?

The world is material and nothing is immune to the laws of cause and effect. If the facts are as reported, we must indeed admit the demented state of these unfortunate wretches—otherwise we shall have to allow that the circumstances have not been correctly reported in yesterday's telegram.

It is impossible to suppose that the senses of people who have for so long endured such afflictions should remain unaffected. If therefore they should commit an offence, there is no reason why the matter should not be overlooked. It is true for all time that clemency is the best policy in dealing with intoxicated people.

The earnest desire of India is that Government should be merciful and lenient in view of the political situation. We should now devote all our energies to the destruction of our enemies and, if at such a juncture the rulers and ruled should be divided among themselves and misapprehension arise among the people, those who are responsible for such an undesirable state of affairs will be the cause of events, against which it is absolutely essential to guard at once.

Again in its issue of the 7th October, 1914, the paper publishes the following :—

"The Budge-Budge Riot."

"If you wish to punish, you can, because you possess the power to do so; but, if you forgive, such action is more in consonance with your noble traditions."

The riot of the *Komagata Maru* passengers was a most unfortunate incident. But we are confident that Government will decide the matter in the most satisfactory way. At present the facts of the case are not fully known to us and thus we cannot offer any definite opinions or criticisms. But perhaps we may venture to ask on what grounds the *Pioneer* compares the *Komagata Maru* passengers to nihilists. Did the *Pioneer* thus criticise the Ulsterites of Belfast when they practically declared war on the British Government? Did the *Pioneer* recommend transportation for destructive suffragettes as it has now done in the case of these passengers? Surely these remarks of the *Pioneer* are most unwarranted, In fact we think they call for drastic action on the part of Government. For ourselves we trust to the good sense and justice of Government, who can decide this awkward problem to the best interests of all.

The *Bijli* (Lahore) of the 6th October, 1914, has an article entitled "Will these doings of the Sikhs be viewed with approval?" It is not the proper time now to discuss the object of the voyage of the *Komagata Maru* to Canada. The question is whether the riot itself can be approved or not. Whatever troubles and miseries we may have to undergo, we should in no circumstances add to the anxieties of Government. Let those, who sympathise with the passengers, say whether their action was praiseworthy or but the result of folly. The occurrence of such a riot at such a time is truly deplorable.

In a note entitled "The Budge-Budge riot," the paper in its issue of the 7th October, 1914, reports that at a meeting of the Sikhs held in the Golden Temple, Amritsar, Sardar Bahadur Arur Singh, C. I. E., deplored the conduct of the rioters and remarked that the Sikhs were highly displeased with them and that the Government should rest assured that Sikh loyalty has not been shaken in the slightest degree.

Commenting on the above the *Bijli* says that it is regrettable that the misdeeds of ignorant Sikhs has cast a blot on the loyalty of their co-religionists.

The *Paisa Akhbar* (Lahore) in its issue of the 7th October, 1914, has an article headed "The ill fortune of the *Komagata Maru* passengers" The Sikhs had gone to Canada in quest of labour; they had also gone to fight a constitutional battle, if they were refused admittance into Canada. The riot at Budge-Budge was merely an expression of their disappointment at the failure of both these objects. We regret that their leaders did not advise them to express this disappointment in a constitutional form instead of resorting to violence. It is evident from Government papers that violence was expected from the Sikh passengers. Why, then, were measures not taken to disarm them? The officer, who failed in this duty, should be called to account. The passengers were apparently unaware of the wave of loyalty, which had swept over India since the outbreak of war. Had they been acquainted with the feeling of the country, they would, perhaps, have adopted a more moderate course of action.

In its issue of the 7th October 1914, the *Observer* (Lahore) has the following;—

> "The utterly unprovoked and savage attack made by the passengers of the *Komagata Maru* on the Civil officers and Police, who were doing their best to get them moved quietly and comfortably back to their homes in the Punjab, will beyond doubt move to intense indignation the entire public of India. Whatever their grievances against the Government of Vancouver, they had surely none against the Government of India. On the contrary, they had every reason to feel grateful, as it was the Government of India which volunteered to repatriate them at the public expense. We have not words strong enough, whereby to condemn the brutal outrage that has been perpetrated without provocation or excuse, and we are sure, we are voicing the sentiments of the country as a whole when we say that we should like to see this gang of rogues expatriated without any loss of time to the Andamans or elsewhere. The present is certainly not the time, when a batch of such fanatics infected with nihilistic doctrines should be allowed to roam at large, spreading the poison that they bring."

The following is from the *Tribune* (Lahore), of the 7th October, 1914 :—

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"We make no doubt that, had the situation been properly explained to them, the *Komagata* passengers would not have proved themselves less loyal or less patriotic than their blood-brothers in Canada and India. That being so, to charge those poor men with anarchical and murderous aims is to doubt the sincerity of the Empire spirit on the present occasion in every one of the several political groups and parties not merely in India, but in Ireland and the colonies also. Even influential papers are not, we hope, privileged to blacken the reputation of so many persons of any community in this manner."

Again in its issue of the 8th October, 1914, the paper says :—

"Yesterday we commented on the unjust and cruel aspersions cast by some of the Anglo-Indian papers on the *Komagata* passengers, who were dubbed as 'a batch of anarchists.' We notice that the *Bombay Chronicle* has taken the same view as we have done and has administered a severe castigation to 'the foul-penned journals.' It has no hesitation in remarking that 'the criminally reckless comment of these journals' is calculated to do an infinite amount of harm just now. The conduct of the papers concerned is certainly important enough to engage the attention of the Government."

India and the Japanese army.

14. The *Dipak* (Lahore) of the 26th September, 1914, publishes from Har Charan Das, of Hariana, a communication headed "The Japanese army will not be summoned for the protection of India." It was generally rumoured that twenty thousand Japanese soldiers were being sent for the protection of India. Such an event would have been humiliating, in the extreme, for Indians and we are glad to announce that this mischievous rumour has been officially denied by the Private Secretary to His Honour the Lieutenant-Governor of the Punjab.

Indians and the army.

15. Writing under the heading "Deficiency of officers in the Indian army," the *Desh* (Lahore) of the 26th September, 1914, refers to the request of the Government to Englishmen other than those, who are employed in Government service and who are already enlisted as volunteers, to get themselves enrolled in the Indian Army Reserve of Officers. The paper says that it would have been expedient if Government had given an opportunity to those high class Indians also, who are displaying anxiety to take part in the war, to join the Reserve force and had appointed them officers of the purely Indian Army after imparting to them suitable military training.

Enrolment of Indians as Volunteers.

16. The *Desh* (Lahore) of the 25th September, 1914, says that a proposal has been laid before the Post Master General of England that a regiment of two thousand Volunteers holding diplomas of proficiency in the working of wireless telegraphy should be organised to serve in times of war. After remarking that the gentleman, who made this proposal has offered his services to the war office as a signaller, the paper says that, if educated Indians were also given permission to offer their services, "we" would have been in a better position to prove that the feeling of loyalty, with which Indians were at the present moment animated, was in no way weaker than similar feelings in other countries.

How Indians can rise.

17. The *Rajput Gazette* (Lahore) of the 26th September, 1914, publishes a communication, in which the writer—Ram Chander, now in America—remarks as follows :—

"You read the *Sandhya*, the *Namaz* and the teachings of the *Gurus* ; but these make no impression on your minds. To whom was the *Gita* addressed ? * * * It was addressed to Arjan, who was a man of iron nerve and resolute determination. Have you developed in your minds that love for sacrifice which animated "the five *Pyaras*" of *Guru* Gobind Singh ? Are your arms as strong as those of brave Arjan ? If not, go and be as conscientiously truthful as Satyakama* before reading the Upanishads. Before studying the *Gita* you should play football and *Kabaddi*, run and jump and enjoy the happiness of this world. Then your soul will be strengthened by reading the *Gita* as was Arjan on the field of Kurukshetra.

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* Satyakama promised to be truthful before he read the Upanishads.

"You read the *Gita*, the *Sandhya* and the teachings of the *Gurus*, but this reading will not be complete unless you also read the morning papers. Where will you employ the strength which you will acquire by reading the *Gita* and the utterances of the *Gurus* ? * * * * You should read the daily newspapers. Try to ascertain the poverty of Indians; the meaning of true happiness; and the progress of other nations. These are as necessary for you daily as is the very air you breathe. As life is impossible without air, so a moral life is impossible without general information and work.

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Indians must do the same work as others are doing. Although the principles of progress are immutable, yet means are changing with the change of the times. The mind should be developed. The mild heart should be filled with enthusiasm.

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High prices.

18. The *Municipal Gazette* (Lahore) of the 26th September, 1914, has a leader entitled "The question of high prices in the Imperial Legislative Council." The condition of poor Indians is extremely pitiable; and, although they are destined by nature to lead lives of toil, penury and poverty, still they should be saved from unnecessary misery and starvation. The paper in support of its views quotes the authority of an English traveller, who is reported to have only recently stated in an account of his travels in India that he never saw an Indian laughing. "This statement is perfectly true. For, when poor Indians cannot get sufficient bread to fill their stomachs, they can have precious little to do with laughter and happiness." The *Municipal Gazette* concludes by requesting "our noble-hearted Lord Hardinge" to devote his "sympathetic, kindly and patronising attention" to the protection of Indians, "who are ever entangled in the troubles of scarcity," against this untimely rise in the prices of foodstuffs, which is the outcome of the present war.

India after the war.

19. The following is from the *Tribune* (Lahore) of the 9th October 1914 :—

"The *Pioneer* suggests that among the possible advantages, which India might have after the war, may be mentioned a few possessions in Africa taken from Germany. These may be regarded as colonies or dependencies of India and administered from Bombay. German East Africa, says the Allahabad paper, would be best suited to Indian colonisation and enterprise. And it is possible British East Africa may also be handed over to India. 'The East African Dependency so constituted would be admirably adapted by climate and situation for colonisation by India.' But in return for this concession the paper would have India maintain a 'small navy' to defend the new possessions. All this is delightful speculation which may be indulged in by people anxious for conquest and annexation. But there is something very unusual about giving a dependency to India, whose status is also one of dependency and not a self-governing part of the Empire. The Allahabad paper says nothing about the status of India."

The National Congress.

20. The *Jhang Sial* (Lahore) of the 26th September, 1914, has an article entitled "Lala Lajpat Rai and the Presidentship of the National Congress". Although we were originally opposed to the election of Lala Lajpat Rai as President of the Congress owing to his apparent lack of interest in politics, yet now we are inclined to join hands with the majority of public opinion and favour his election. What we considered his lack of interest in politics was, no doubt, simply his disinclination to become associated with the policy of violence, which politics then favoured. We are confident that the Lala is fully alive to the true interests of his country.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Afghanistan affairs.

21. The *Zamindar* of the 3rd October, 1914, has an article headed "Daghadarors." Some people are under the impression that Afghanistan is a small country with a population of 50 to 60 lakhs, dependent on the rivalry of Russia and England for its own integrity, and that it will some day meet the same fate

as Persia has already met at the hands of Russia. The proclamation of neutrality by Afghanistan, however, has served to dispel this impression and proves that the country is one to be reckoned with by the belligerents in the matter of military power. The *Siraj-ul-Akhbar* of Kabul observes with much justice that Afghanistan is of considerable importance as a country holding the balance of power in Asia. Afghanistan is bounded on all sides by countries inhabited by Muhammadans and it could easily, if it desired, disturb the peace of its neighbours by distributing arms and ammunition and by secretly inciting their subjects to revolt. The Afghans are a race naturally endowed with the capacity of creating kingdoms and it is surprising that their country is considered weak and insignificant. In Afghanistan the ruler and the ruled are bound together by ties of love as was made clear by Amir Habibulla Khan in a speech, which he made on the occasion of his visit to India. He justly remarked that his friendship with the Government of India would be of no avail, if it were not backed by the unanimous consent of his people. The *Siraj-ul-Akhbar* concludes that the Afghans are a warlike race able to produce from 2,00,000 to 3,00,000 fighting men—a factor which should not be lightly ignored. Continuing on the same subject in its issue of the 4th October, 1914, the *Zamindar* reproduces an article on the "Afghan peril" from the *Daily Express* and comments thereon as follows :—

It is absurd to suppose, as the *Daily Express* seems to think, that, if, in the event of England and Russia being forced to unsheath the sword against Turkey, the Afghans, whose natural sympathies are with Turkey and who possess a large and powerful army, are offered territorial concessions in the region of Nasratabad as the price of their maintenance of neutrality, they will be ready to accept such terms. They will never be ready to see the Turks wiped out of existence on such terms, as it would be tantamount to digging their own graves.

If it is true that any such proposal is being entertained, England must lose all title to be considered the protector of the weak, whereas in the present war England has joined for the defence of noble principles and is shedding the blood of thousands of her sons in the cause of justice.

Moreover, Afghanistan will never accept Nasratabad as the price of a neutrality, which will involve the shedding of the blood of her own co-religionists, the Turks. In any case this is all mere speculation, as we are convinced that Turkey will never take the offensive and no opportunity for shewing her sympathy with the Turks will arise in the case of Afghanistan.

Afghanistan is a rising and ambitious country. It used to be called the Bulgaria of Asia, but the Amir's ambition is to see it transformed into the Japan of Central Asia. We hope that she will prove a tower of strength to England in Central Asia as Japan has done in the Far East. Japan has received compensation in Korea and Port Arthur ; Afghanistan too must get something in return for her friendship.

If Russia, who is now the Ally of the British, comes out of the war victorious, she will turn her thoughts to India and then Afghanistan alone will stand in her way. If, on the other hand, Russia is exhausted by the war the regions of Russian Turkistan, Askabad and Murghab, of which the Russians took possession by acts of brigandage, ought to be ceded to Afghanistan. Such an act on the part of the British Government will win the approval of all Muhammadans and will constitute a great political victory for England.

IV.—KINE-KILLING.

Cow protection in India.

22. Writing under the heading "It is the duty of everybody to protect kine," the *Punjab Darpan* (Amritsar) of the 30th September, 1914, dwells on the advantages of the cow and says that it is a pity that efforts are being made by some people to sweep cows out of existence. As this is a question, on which Hindus and Muhammadans often come to blows, and as the *Bakr 'Id* is drawing very near, it is highly essential that the Muhammadan leaders should bring pressure to bear on their co-religionists with a view to forcing them to give up killing kine. A

strenuous effort should be made to promote friendly feelings between the two communities. A Muhammadan Hakim at Amritsar pointed out to me last year that the Quran does not permit Muhammadans to kill kine, even in Muhammadan *ilakas*. Possibly it is the *Mullahs*, who are instigating Muhammadans to do exactly the reverse of what the Hindus do.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The *Zamindar* and Hindus and Muhammadans.

23. The *Jhang Sial* (Lahore) of the 30th September, 1914, publishes a note headed "The readiness of the *Zamindar* to create unity between Hindus and Muhammadans." Mr. Zafar Ali Khan, Editor of the *Zamindar*, is perhaps the second Muhammadan journalist, who has visited the free countries of Europe and studied the politics and the social conditions of those countries. Accordingly, the first speech which the Maulvi delivered after his return to Lahore, is a clear proof of the fact that he has brought with him a free and unprejudiced mind. He has grasped the essential meaning and importance of nationalism and we trust that his endeavours to unite Hindus and Muhammadans will long continue.

The Dussehra festival.

24. In a note entitled "The Muhammadans and the Dussehra festival," the *Arya Gazette* (Lahore) of the 1st October, 1914, says that the *Zamindar* office sent to the Head Master of the D. A.-V. School, Lahore, a sum of Rs. 25 for sweets to be distributed among the children on the occasion of the Dussehra festival, and that this sum is not an insignificant one, as has been remarked by the *Zamindar*. Reconciliation and peaceful relations between Hindus and Muhammadans are essential for the advancement of the country. After remarking that formerly Hindus and Muhammadans used to participate in each other's festivals and that unfortunately their relations had become strained, the paper says that the *Zamindar* has taken a practical step to remove the estrangement existing between the two communities. "We" are sincerely thankful to "our" contemporary and hope that its donation will prove the beginning of a Hindu-Muhammadan *rapprochement*.

The censorship of religious controversial literature.

25. The *Azadi* (Lahore) of the 28th September, 1914, publishes a note headed "Praiseworthy attitude of the Arya Pratinidhi Sabha." We hear that the Arya Pratinidhi Sabha has resolved that in future Arya Samajists writing books against any other religion, should first send them to the Arya Pratinidhi Sabha and publish them after securing the approval of the Sabha. If a case is brought against an Arya author, who has observed the above rule, the Arya Samaj will render him financial aid. But, in other cases, the Arya Samaj will undertake no responsibility. This is a praiseworthy suggestion and we feel sure that, if it is accepted, all criticisms of other religions by Aryas will be based on reason and justice.

Aryas and Sikhs.

26. The *Chakravarti* (Lahore) of the 23rd September, 1914, has an article headed "Are Aryas the friends or foes of the country?" We are all agreed that the present European crisis demands our unflinching loyalty to the British Government. We must give our material and moral support to Government. But surely the unreasoned hostility of the Aryas towards the Sikhs is not conducive to that harmony, which is so essential at the present moment. Aryas should refrain from exasperating the Sikhs; such action cannot but work harm. Let Aryas not hinder Sikhs in their brave efforts to help the Empire on the battle field.

The *Khalsa Sewak* (Amritsar) of the 24th September, 1914, refers to the remarks of the *Parkash*, where it is asserted that the Sikh religion is devoid of spirituality. The *Khalsa Sewak* retorts by reproducing verses from the Rig Veda containing a panegyric on horses. Here we see the horse addressed as a friend and yet these scriptures enjoin that "the friend" should be killed and his flesh roasted in the sacrificial fire and eaten. The horse is then invoked to confer wealth, power and children. Indeed, such is the spirituality of the holy Vedas of the Arya Samaj, that an animal is killed and then invoked to confer blessings! The Aryas invoke a dead horse to bless them with sons. Will the *Parkash* say how a dead horse can bless a man with sons?

Writing under the heading "Why are the Sikhs weeping?" the *Bir* (Lahore) of the 25th September, 1914, says that a bigoted editor (of an Arya newspaper) asks why Sikh newspapers are opposing the Samaj and are weeping, seeing that they have secured the confiscation of the *Khalsa Panth ki Haqiqat*. The reason for the lamentations of Sikh newspapers is that they do not know when the blot, which Sadhu Dayanand has, by founding the sect of the Dayanandis, cast on the country, will be effaced and when the quarrelsome clique of Aryas will be silenced and the people be afforded an opportunity of living in peace. Not only Sikhs but even Muhammadans, Sanatanists, Jains and Brahmans, are weeping for this reason. Can Aryas then remove the cause of their grief? Aryas should remember that the glass house, in which they live, will be broken to pieces, if they continue to act in the way they are doing.

Sikhs and Aryas.

27. The *Amrit* (Lahore) of the 25th September, 1914, publishes an article headed "Dreadful attacks successively made by the Sikhs on the loyalty of the Aryas." Prophet Muhammad, says the paper, once remarked that next to God, the dearest thing to him in the world was the female sex. "We," however, say that next to God, the Vedas and religious faith, if "we" hold anything dear, then it is the feeling of loyalty to the British Crown. We strongly resent the false imputations made against the sincerity of our loyalty. We likewise condemn the *Bir* for publishing a rumour to the effect that Sikhs have had to shave their heads before going to the war in Europe. Not only do such papers attempt to poison the minds of people against Government; they also make every effort to foment the Arya-Sikh controversy. Government should take strong measures against these papers.

The Darbar Sahib at Tarn Taran.

28. The *Punjab Darpan* (Amritsar) of the 26th September, 1914, publishes an article headed "An insult to the Sri Darbar Sahib in Tarn Taran." While our editor was on a visit to Tarn Taran, he saw a throng of people in front of the Sri Darbar Sahib watching some eunuchs dancing. On inquiry it was found that the place where the dance was being conducted belonged to the municipality. Such a desecration of Sikh holy places is most regrettable and offensive and we hope that the Deputy Commissioner, Amritsar, will prevent a recurrence of such an incident.

VI.—LEGISLATION.

Non-Muslims and the Muhammadan Law.

29. Referring to the appointment of Sir F. A. Robertson as a lecturer on Hindu and Muhammadan Law in England, the *Zia* (Lahore) of the 25th September, 1914, says that even in India non-Muslims compile books on Muhammadan Law and are appointed lecturers in the Law Colleges. As Islam has always held the Muhammadan *ulema* to be the true expounders of Muhammadan Law, no book compiled by any non-Muslim on the subject can be regarded as an authoritative publication. Not to speak of non-Muslims even the generality of Muslims are not authorised by Islam to deliver lectures on the said law. Any violation of the above rules is tantamount to insulting Islam. Muhammadans, therefore, desire that Muhammadan *ulema* should be asked to assist in the revision and compilation of books on Muhammadan Law; that all other books (compiled by non-Muslims) should be considered unauthentic, and that lecturers on Muhammadan Law should be selected from among orthodox Muhammadans.

The Press Act.

30. The *Millat* (Lahore) of the 25th September, 1914, publishes an article headed "A glance at the peculiarities of India." A doctor who had spent seven years in studying India, delivered a speech at a meeting of the "All-England Editors, Conference," in the course of which he dwelt on the manifold shortcomings and defects of the Urdu press in India and remarked that in spite of all

those shortcomings, he had much sympathy with the said press, owing to the martial law (Press Act) passed in connection with it. The Press Act was placed on the statute book in 1910; and since then scores of newspapers have been stopped and securities and printing presses confiscated. The use, to which this machine is now being put, is assuredly different from the one contemplated by its compiler. He should have gone a step further and enacted a law for controlling the tongue and the mind. So long as such a law could not be enacted, the severity of the existing Press Act was likely to prove more injurious than useful. When framing this law it was decided that the Press Act should be as elastic as rubber, so that it should bind down every kind of press, big or small, in such a way as to render it powerless. In 1913 an effort was made to have the law amended, but without success.

The Zamindar and the Press Act.

31. In a note entitled "The end of the *Zamindar* Press," the *Zamindar* (Lahore) of the 1st October, 1914, says that its appeal in the Chief Court, Punjab, and the questions asked about its Press in Parliament have led to no success. The Press Act is an exceedingly elastic measure and we are fully aware that no Judge or Court in India can reverse any decision made under that Act. And this fact we have clearly pointed out to the British Parliament. Had war not broken out, we might have expected some action by the House of Commons. As it is, we intend to carry on our agitation for the repeal of the Press Act. We hope, however, that, if our Press is unfortunately confiscated again, Government will restore the Press to us as a mark of their appreciation of our staunch loyalty.

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

The Deputy Commissioner, Amritsar, and Sikhs.

32. The *Khalsa Sewak* (Lahore) of the 22nd September, 1914, writes an article headed "A new case." During a recent visit to the Darbar Sahib the Deputy Commissioner was petitioned to supply canal water to the tank. As a result of this he bound down three respectable Sikhs in securities of Rs. 3,000 each.

This custom of petitioning high officials has existed among Indians from time immemorial, and thus we consider the order of the Deputy Commissioner grossly unjust. Moreover, these three Sikhs cannot hope to get justice in any of the courts as the subordinate officers are bound to decide in favour of the Deputy Commissioner.

(*b*)—*Police.*

Police Administration in the Punjab.

33. The following is from the *Panjabee* (Lahore) of the 3rd October, 1914 :—

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"In some cases new Police stations and posts have been established, the cost being mostly defrayed by a punitive cess. Regarding this particular measure, the public, while recognising its utility in extreme cases, has made no secret of its conviction that very often this measure has the effect of confounding the innocent with the guilty and thus defeating the end, which all Police measures have or ought to have in view, that of protecting the innocent and punishing the guilty.

* * * * * *

"His Honour would attribute the comparative unsuccess of present day investigating officers to 'the growing intelligence of the criminal, both in committing the crime and in concealing the evidences of it, to the decreased awe of the Police and to the measures taken by Government to eradicate oriental methods of investigation.' We accept this view with the qualification that 'ancient' or 'traditional' would have been a far more appropriate word than 'oriental,' not only because it is not safe or proper to draw an indictment against a whole continent, but because what are here called 'oriental' methods were not uncommon in other parts of the world only a few decades ago.

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"So far as the unsuccess of the Police to-day is due to the loss by the Police of their traditional authority, the public does not complain of it.

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"The official mind in this Province has not yet realised the truth, which at least one provincial ruler—Lord Carmichael—has grasped, that the readiness of the people to co-operate with the Police is in every country proportionate to the readiness of the Police to treat the people with respect and consideration. Everywhere the two have grown *pari passu*, so will they grow in this country. The greatest obstacle in the path of popular co-operation is the attitude, which too many police officers take up towards the people. It is the literal truth to say that they regard themselves not as the servants of the public, which they are, but as their masters."

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(*d*)—*Education.*

Female education in the Punjab.

34. The ***Arya Gazette*** (Lahore) of the 24th September, 1914, publishes an article headed "Government and female education." The ***Tribune*** complains of the apathy of Government in the matter of female education in the Punjab. We do not sympathise with the views of the ***Tribune*** on this question. Female education should be in the hands of the people themselves. Government should not interfere in this sphere. The various Hindu and Muhammadan institutions in the country can make full provision for the education of their women. Government should merely give financial aid.

The Lahore Colleges and Indian students.

35. Writing under the heading "A prayer of the disappointed students for the (welfare of the) Punjab University", the ***Bijli*** (Lahore) of the 30th September, 1914, says that it is true that it is not written in the fate of Indians to become rich, nor can they demand their rights; but is it wise and gentlemanly to deprive them even of the means of receiving education? A glance at the pages of History will show that no nation, however small it might have been, which was proud in the least of its arts and learning ever attempted to trample upon the aspirations of its young men by enforcing foolish laws, and thus depriving them of their education. The present policy of the University is not worthy of the traditions of Great Britain. It is but a form of tyranny and will be a blot on English civilisation.

The Lahore Medical College.

36. The following is from the ***Tribune*** (Lahore) of the 7th October 1914:—

* * * * *

"As some outside papers do, we do not grudge the College authorities the regard shown by Government for their susceptibilities. For instance, the *Gujarati* complains: 'Precious and blessed prestige appears as usual to have come in the way of the Punjab Government showing the Principal of the College a bit of its mind. None would wish the Government to be hard or vindictive but his serious fault ought to be brought home to him in a more impressive and effectual way.' What, however, we are anxious about is that bygones should be bygones and that there should prevail complete harmony between the College authorities and the students. We are satisfied that the Government appointed the excellent Committee it did and that the Committee did its work in a manner which commanded respect from the public and secured approval from Government. These are the only points that count; the rest is quickly forgotten by all.

(*h*)—*Miscellaneous.*

Ancient Delhi.

37. The ***Paigham-i-Sulah*** (Lahore) of the 24th September, 1914, publishes a communication headed "Ancient Delhi." Referring to the magnificence of Adham Khan's mausoleum, the writer says that it is regrettable that the sarcophagus of the said mausoleum has been removed and the mausoleum itself is being used as a bungalow by an Englishman.

Warning to the *Zamindar* newspaper.

38. Writing under the heading "Warning to the ***Zamindar*** newspaper," the ***Desh*** (Lahore) of the 30th September, 1914, says that it is rumoured that the ***Zamindar*** has again been warned by the Punjab Government for writing certain objectionable articles. After remarking that it is a general

belief that the *Zamindar* is pursuing a peaceful policy at present and that the attitude, which the paper has adopted in connection with the war, is as loyal as could be expected by Government from a good newspaper, the *Desh* says that, as the incriminating articles of the *Zamindar* are not before "us," "we" cannot give an opinion, but "we" cannot help remarking that the *Zamindar* is now much more moderate in its tone than previously and that its attitude towards Government is undoubtedly very loyal. It is, therefore, desirable that Government, too, should treat the *Zamindar* with kindness and patience.

The *Desh* and the *Hindu*.

39. Writing under the heading "Stinging remarks of the *Desh* against the *Hindu*," the *Hindu* (Lahore) of the 25th September, 1914, deplores the hostile attitude adopted by the *Desh* against the note, which appeared in the *Hindu* newspaper about Mr. Tilak. The *Desh* tried to create a misunderstanding in the minds of the public and the Government against the *Hindu*. Indeed, "our" only object, says the *Hindu*, in writing the aforesaid note, was to show that Indians had got such intense sympathy with the British Government that even such men as Tilak considered it their duty not only to help Government but even to advise others to place their wealth and personal services at the disposal of the Government. This advice of Mr. Tilak's is being variously construed, and different motives are being ascribed to Mr. Tilak, who, it is said, has been pursuaded by his friends to adopt his present attitude. This, however, is quite different from the misconstruction which has been placed on the whole article by the *Desh*.

Khan Sahib Shaikh Abdul Aziz.

40. The following is from the *Observer* (Lahore) of the 7th October 1914:—

> "With reference to the news published by us in our issue of the 23rd September, 1914, concerning the appointment of Khan Sahib Sheikh Abdul Aziz, the latter informs us that he has not been appointed Deputy Superintendent of Police in the C. I. D. but that his post is that of Superintendent, Translation Branch, Punjab Civil Secretariat, which has nothing to do with the C. I. D. Appointment in the C. I. D. of the Government has nothing essentially evil or bad about it; this branch of the public service is just as honourable as any other, though it must be admitted that the misdeeds of some have in the eyes of the public cast a cloud of suspicion and discredit over the entire service. But to hold up to scorn and ridicule a whole service is hardly fair and justifiable and we would really welcome appointments to this department of gentlemen of position, whose rectitude of purpose and honesty of dealing would be sure safeguards against any contamination. However, as in the present case the Khan Sahib's appointment is in another department having nothing to do with the C. I. D., we gladly make room for the correction."

The *Zamidar* (Lahore) of the 7th October 1914, has an article entitled "New rights." The Punjab Government has appointed Khan Sahib Sheikh Abdul Aziz as Superintendent of the Press work in the C.I.D., and has conferred on him the rank of Deputy Superintendent of Police. This is a recognition of the valuable services which the Sheikh Sahib has from time to time rendered to the Government and we are exceedingly pleased with the appointment.

As was to be expected the appointment has not been favourably received in certain quarters. The members of the Anjuman-i-Himayat-i-Islam, of which body the Sheikh Sahib was Secretary, look askance at the appointment and insist that the Sheikh Sahib should surrender the secretaryship of the Anjuman. His acceptance, in the name of the Anjuman, of the Islamia College grant and the conditions attached thereto was said to have been influenced by his position as a Government officer. All these suggestions and allegations are due to jealousy, and we refuse to countenance them. Owing to the inevitable increase in the C. I. D. press work as a result of the war we would advise the Sheikh Sahib to surrender the secretaryship of the Anjuman and maintain his C. I. D. appointment.

H. St. J. B. PHILBY,

Officer on special duty in the Criminal Investigation Department, Punjab.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
5	Arya Patrika	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi*	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH OCTOBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
37	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
38	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
39	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
40	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
41	Akhbar-i-'Am*	Lahore	Bal Kishen	Bal Kishen	2,000 „
42	Amrit	Do.	Sham Lal	Sham Lal	...
43	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
44	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
45	Arya Gazette*	Lahore	Khushal Chand	Amin Chand	2,300 „
46	Azzia	Do.	Abdul Karim	Abdul Karim	...
47	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
48	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
49	Civil and Military News	Ludhiana	Mishba-ul Haq, B.A.	Abdul Aziz	900 „
50	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
51	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
52	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
53	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
54	Haq Pasand*	Amritsar	Ram Nath	Ram Nath	600 „
55	Himala	Lahore	Dina Nath	Dina Nath	...
56	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
57	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
58	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
59	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
61	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
62	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
63	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
64	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
65	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
66	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
67	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
68	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
69	Nur*	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
70	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
71	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
72	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
73	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
74	Punjab†	Do.	Kishen Chand	Kishen Chand	...
75	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
76	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
77	Rishi	Do.	Dina Nath	Amar Nath	...

* Not received during the week.
† Temporary ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH OCTOBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. **WEEKLY—*concluded.***				
78	Sadiq ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
79	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
82	Sharif Bibi*	Lahore	Fatima	Muhammad Din	300 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
85	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
86	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
87	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
88	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
91	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
92	Khukhrain Samachar	Do.	Prithmin Chand	Kishan Chand, Mohan	...
93	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
94	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
102	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
103	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
104	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
105	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
106	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
107	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
108	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 copies.
109	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
110	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
111	Dharam Bir	Do.	Sant Ram	Sant Ram	...
112	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
113	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
114	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
115	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
116	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
117	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
118	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH OCTOBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. **MONTHLY—*concluded.***				
119	Martand	Lahore	Kanhya Lal	Kanhya Lal	200 copies.
120	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
121	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copies.
122	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
123	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
124	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
125	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
126	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
127	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
128	Safir	Do.	...	Lachmin Narain	...
129	Sanatan Dharm Parkash	Ferozepore	...	Manohar Lal	...
130	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
131	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
132	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
133	Shauq§	Do.	...	Shauq Muhammad	...
134	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
135	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
136	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
137	Talimi Gazette	Do.	Janki Das	Janki Dat	...
138	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
139	Tariqat	Lahore	...	Muhammad Din	...
140	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
141	Temperance Magzine	Do.	Sant Singh	Sant Singh	...
142	Zarif	Lahore	Abdul Rashid	Acdul Rashid	500 copies.
	GURMUKHI. **DAILY.**				
143	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
144	Punjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
145	Khalsa Sewek	Lahore	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
146	Bir*	Do.	Lakhbir Singh	Mahtab Singh	500 copies.
147	Chakarvarti	Do.	...	...	...
148	Khals Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
149	Khalsa Sewak	Lahore	Jiwan Singh	Jiwaa Singh	1,600 „
150	Nauratan	Amritsar	Teja Singh	Lahora Singh	1,000 „
151	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
152	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
153	Dukh Niwaran	Tarn Taran, District (Amritsar.)	Mohan Singh	Mohan Singh	1,000 „
154	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
155	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
156	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
157	Temperance Magzine	Amritsar	Sant Singh	Sant Singh	...
158	Numdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI, **WEEKLY.**				
159	Parabhat*	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
160	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450 copies.
161	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a) *Foreign.*

Turkey and Germany.

1. The *Sher-i-Panjab* (Lahore) of the 8th October, 1914, has an article headed "Turkish sympathy towards Germany." Since the outbreak of war Turkey has shown, in an unmistakeable manner, her pro-German tendencies. In the absence of the British Ambassador 40 British merchantmen carrying grain for Russia were refused a passage through the Dardanelles. Quite recently the Dardanelles have been completely closed to all the belligerent powers. This constitutes another move which is distinctly in Germany's favour. What Turkey hopes or expects to get from this pro-German policy we are at a loss to understand.

Turkey and the Triple *Entente.*

2. The *Zamindar* (Lahore) of the 8th October, 1914, remarks that the Turks have closed the Dardanelles and they have every right to do so. The Triple *Entente*, however, would not admit this, and demanded the immediate expulsion of Germans from Constantinople. In our opinion Germany would be perfectly justified in making a similar demand against the British. But surely this is no way of securing the friendship of Turkey. To gain Turkish friendship the Powers must show her respect. As for us, we sincerely trust that Turkey will not be drawn into the vortex of this war.

Turkey and the war.

3. The *Desh* (Lahore) of the 11th October, 1914, publishes an article headed "The closing of the Dardanelles is a source of complications." By such action Turkey is clearly pursuing a short-sighted policy. True it is that she is thereby delivering a blow to Russian trade; but at the same time England and France are also suffering commercial loss. And this latter fact is all the more regrettable when we remember that hitherto England and France have alone formed a barrier against Russian aggression on Turkey.

The war news.

4. The *Zamindar* (Lahore) of the 6th October, 1914, publishes the translation of a summary of news which appeared in the *Rai-ul-'Am* in connection with the war, in which it is mentioned that a French army wanted to cross into Alsace, but that the Germans compelled it to retreat, inflicting severe losses, the Germans taking 700 (French) soldiers as prisoners and seizing two batteries and four mitrailleuses, while it is reported that a French General was also killed in the engagement. The paper goes on to state that General Hindouburg completely defeated the Russians near Neidenburg and that in the battle one lakh and twenty thousand soldiers were wiped off and seventy thousand were taken prisoners. It is further added that the news has been officially corroborated.

War news and the Vernacular Press.

5. In a note entitled "War news and the Vernacular Press," the *Bijli* (Lahore) of the 6th October, 1914, says that the Vernacular Press publishes a translation of the war news which is published by the *Civil and Military Gazette* whether this be authentic or not. "The news of German victories published in yesterday's issue of the *Zamindar* has somewhat confused our ideas. While "our" newspapers publish news of German reverses the *Zamindar* speaks of German victories. This obvious contradiction of news is verily a poor tribute to Indian journalism.

A rumour corrected.

6. The *Zamindar* (Lahore) of the 12th October, 1914, has a note entitled "A rumour about compulsion." We recently heard that Government proposed sending about 20 blacksmiths and carpenters of Gujranwala to the war and that peons and chaprasis were ordered to summon these people. On hearing this the blacksmiths and carpenters fled and concealed themselves. They were eventually brought before the Sialkot Cantonment Magistrate, who, on finding that they were unwilling to go to the war, gave them their liberty. Such compulsion, if this rumour be true, is contrary to the spirit of the British

administration. We are glad that the Cantonment Magistrate realised this fact, and we trust that all British officers will act with similar justice.

The Nizam of Hyderabad and the war.

7. The *Zamindar* (Lahore) of the 11th October, 1914, publishes an article headed "The war in Europe and the ruling chief of the Deccan." An enthusiastic retired official of the Hyderabad State, Nasir Ahmed, has advised His Highness the Nizam to participate personally in the war. This enthusiasm is mainly prompted by his admiration for Great Britain as being the saviour of small and unprotected States such as Belgium. Was Nazir Ahmed moved by similar feelings when Tripoli was being pillaged by Italy, when Muhammadans were being butchered in the Balkan war, and when Russia destroyed holy Meshed? Again if Nazir Ahmed is such a fervent well-wisher of Great Britain why does he not himself volunteer for the war? Surely he remembers that the Nizam is responsible for the administration of his State, and that his absence at such a juncture is undesirable! There are countless ways of assisting Government at this time other than by personal service.

The *Bashir* and the Emperor of Austria.

8. The *Zamindar* (Lahore) of the 8th October, 1914, in the course of its criticisms of the *Bashir* newspaper says that there are very few level-headed newspapers in India. Zafar Ali Khan, however, has decided to pursue the new policy, which he adopted after the confiscation of his press and security.

German falsehoods.

9. The *Zamindar* (Lahore) of the 9th October, 1914, publishes the following:—

"*A false show.*"

We have already pointed out that Germans invariably publish false news about the war. And the truth of our contention has been once again proved. A German newspaper has lately published a speech alleged to have been made by Mr. John Burns in which the speaker was declared to have said that England's participation in the war will eventually mean her own destruction, and that British prestige will be trampled in the dust. Does Germany, we ask, hope to emerge victorious by disseminating such false rumours?

The neutrality of Turkey.

10. The *Sher-i-Panjab* (Lahore) of the 9th October, 1914, has a note entitled "How is the neutrality of Turkey viewed?" Since the outbreak of war Turkey has repeatedly given assurances of her neutrality. But it is generally believed that she is inclined towards Germany. For instance, when two large German warships took shelter in the Dardanelles, Turkey, at first, kept them as guests, but on this being objected to by the allies declared that she had purchased those ships from Germany and accordingly mounted her flags on them. The above reply, however, it appears, has not satisfied the allies and the latter will not admit these ships being owned by Turkey unless the latter dismisses their German crews and replaces them by crews of Turkish nationality.

Sikhs in Canada and the war.

11. The *Bir* (Lahore) of the 9th October, 1914, has an article headed "Enthusiastic loyalty of Sikhs in Canada." In spite of the maltreatment of Sikhs by the Canadian Government we see unmistakeable proof of Sikh loyalty in Canada. The Sikhs there are endeavouring to raise a corps for service in the War. Even the *Pioneer*—an uncompromising enemy of Indians in general—admits the loyalty of Sikhs. And yet how inadequately is this loyalty appreciated.

(*b*) *Home.*

Government and the people.

12. The *Zamindar* (Lahore) of the 8th October, 1914, expresses warm approval of Sir William Wedderburn's suggestions that the British Government should show their appreciation of the loyalty of India at the present crisis, and should grant

Indians the full rights of citizenship. We are of opinion, however, that this is no time to harass Government into conceding us political rights. We must maintain silence. When the war is ended, we can then demand self-government; we can then criticise officials and insist upon a full concession of our legitimate rights.

The Indian Army and the people.

13. The *Zamindar* (Lahore) of the 8th October, 1914, has an article headed "The Indian Army in Europe; we invite the attention of the Commander-in-Chief." After being apprised of the landing of the Indian contingent in France we have heard nothing further in this connection. We admit that it would be inadvisable to publish the movements of the Indian troops. But surely we are entitled to hear of their doings. Surely the relatives of the Indian soldiers on service should be made acquainted with the latter's welfare or otherwise. Some means should be adopted whereby such news could be given.

Volunteers in India.

14 The *Azadi* (Lahore) of the 1st October, 1914, remarks that it appears from the *Territorial Gazette* that Germans residing in India have been enrolled as volunteers in this country. Surely it is a curious anomaly that, while loyal Indians are not allowed to become volunteers, yet domiciled Germans,—the members of a hostile nation—are enrolled as such. Immediate steps should be taken by the Military authorities to remedy this deplorable state of affairs.

German spies in Lahore.

15. The *Zamindar* (Lahore) of the 13th October, 1914, has an article headed "German spies in Lahore." We have often heard of the activity of German spies in London and England generally. But the existence of such spies in Lahore comes as a great surprise to the ordinary man. And yet it is none the less true. These spies are at work in Government offices. They are straining every nerve to widen the gulf between rulers and ruled. The attainment of such an object would obviously be to the detriment of Government. And some of these spies are members of our own community!

The *Pioneer* and Indian Loyalty.

16 Referring to the *Pioneer's* adverse remarks about the loyalty of Indians, the *Bijli* (Lahore) of the 5th October, 1914, says that if an editor of a vernacular newspaper had endeavoured to prejudice the minds of the public (against the Government) by writing a similar article to the one published by the *Pioneer*, he would have been sent to jail, his Press would have been confiscated and he would have been required to furnish a heavy security. But the *Pioneer* is fortunate, for although it raves, no action is taken against it. Indeed, it cannot be otherwise, for it is edited by a person who is among the kith and kin of the authorities.

Proscription of a Gurmukhi newspaper.

17. The *Hindu* (Lahore) of the 6th October, 1914, has a note entitled "Prohibition (of the entry) of the *Shamsher-i-Khalsa* (into India)." After remarking that, not to speak of a sword, the subject people in India are not even permitted to possess a big knife, the paper says that much caution is now being taken to prevent the entry of newspapers into India. The Government has, therefore, prohibited the entry into India of the Gurmukhi newspaper entitled the *Shamsher-i-Khalsa*, which is published at Stockton (California).

V.—NATIVE SOCIETIES, &c.

Hindus and Muhammadans.

18. The *Hindu* (Lahore) of the 1st October, 1914, writes an article called "Proposal to promote Hindu-Muhammadan unity." In spite of religious and social differences it is clear that Hindus and Muhammadans can meet on equal ground in the field of politics. And this fact is gradually being realised by Muhammadans. The *Zamindar* contributed Rs. 25 on the occasion of the Dussehra festival to the D. A.-V College. Again, the same paper has suggested that Muhammadans should observe all Hindu holidays. With such a friendly spirit pervading

the leading Muhammadan newspaper we may hope, before long, to see the accomplishment of the ideal of Hindu-Muhammadan unity.

The Dussehra festival.

19. The *Zamindar* (Lahore) of the 6th October, 1914, publishes a communication headed "The Ram Lila festival." There was fortunately no disturbance during the Ram Lila festival, but this was chiefly due to the tactful methods of the Police. Hindus, however, still persist in being vociferous when in close proximity to the mosque in spite of a sign board requesting them to maintain silence. If Hindus only keep silence when passing the mosque or, better still, if they take another road and thus avoid the mosque then we may reasonably hope that all friction between the two communities will cease for the future. If, however, Hindus persist in their foolish ways, then we must warn the authorities that Hindu-Muhammadan relations in Delhi will be strained to breaking point.

The Empire Picture Palace Co., Delhi, and Muhammadans.

20. Writing under the heading "Ultimatum of a bioscope to Islamic feelings," the *Zamindar* (Lahore) of the 6th October, 1914, says that it learns from the *Hamdard* (Delhi) that the Empire Picture Palace Coy. (Delhi) has published a programme for exhibiting certain pictures in connection with the life-story of the Prophet Joseph. The exhibition of such pictures is distasteful to Muhammadans, and Government should bear in mind that it is opposed to Islamic teachings and hence likely to engender bad feeling among Mohammadans.

VII.—GENERAL ADMINISTRATION.

(a) *Judicial.*

The Delhi case.

21. The *Desh* (Lahore) of the 8th October, 1914, has a note entitled "An united voice." Referring to Mr. Harrison's judgment in the Delhi Conspiracy case, the paper says that the whole country is unanimous in holding that the sentences passed against the accused are excessively severe and that Mr. Harrison has exercised to the full all the powers vested in him. "We" do not wish to conceal the innermost feelings of Indians from the Government, seeing that, although the former hold the accused to be guilty, still they regard the sentence as excessively severe and earnestly wish that lenient treatment should be accorded to them. The generality of Indians have much sympathy with Lala Hansraj and they desire that his son may be honourably acquitted by the Chief Court on appeal.

The *Zamindar* (Lahore) of the 9th October, 1914, publishes the following:—

"Have mercy on those who are on the earth: He will have mercy on you, who is in the heavens.

The sentences passed in the Delhi Conspiracy case have caused great perturbation in the minds of Indians. The reason for this is not because Indians have any sympathy for the conspirators; they have none. But they at least expected a little leniency from Government at the present juncture. Political criminals are treated with clemency in England. Why then should not a similar policy be pursued in India. Indians hope and expect that all those who have been sentenced to death or transportation will receive pardon and be released.

Writing on the sentences in the Delhi case, the *Bijli* (Lahore) of the 9th October, 1914, asks whether it will be considered an offence even to pray for mercy. The object of punishment is to reform the offender, and to deter him and others from the perpetration of similar offences, and not to take revenge. From this statement, the paper passes on to enquire from its people (which expression, it says, it is not limited to the Hindus, but applies to the entire population or the whole of *Arya Vart*) whether they are prepared to guarantee the good character of the unfortunate convicts (in the Delhi case) and whether they are willing to approach Government on behalf of the convicts. The paper continues: —"If you are, then do not suppose that Government will not listen to your unanimous voice. It is your duty to voice your wishes and when the Government sees that all its subjects are praying for the release of the unfortunate men on bail, will it not release these unfortunate men? It is your duty to lift up a united voice for the release of the poor men. Do not suppose that Government will dislike such action on your part. Your object is not to help in the offence of the guilty but to reform them."

The *Hindu* (Lahore) of the 7th October, 1914, comments on the results of the "Delhi Conspiracy case." To the very last Government showed its strong distrust of Indians by having an escort of armed police to conduct the accused to the courts. The sentences delivered were unexpectedly terrorising. The authorities refused to show their appreciation of Indian loyalty—now made manifest by the war—by treating the accused with clemency. The very prosecution as shown by Mr. Norton—was faulty and weak throughout. In face of these facts Government decided to inflict such heavy sentences on these six educated young men!

The Arrah murder case.

22. Writing under the heading "The judgment in the Arrah murder case," the *Hindu* (Lahore) of the 7th October, 1914, says that, like the Delhi case, the judgment in the Arrah political murder case was pronounced on the 5th October. Moti Chand, accused, was sentenced to death on a charge of murder and dacoity, and Pandit Vishnu Dat was sentenced to ten years' transportation on a charge of dacoity. In the face of present circumstances, these punishments are exceedingly severe. When convicted political prisoners in England are being released, the accused in political cases in India should, at least, be given lenient treatment.

(*b*) Police.

The *Komagata Maru* episode.

23. The *Sher-i-Panjab* (Lahore) of the 7th October, 1914, criticises the meeting held by Sardar Bahadur Arur Singh at Amritsar condemning the Budge Budge rioters. This meeting was intended to assure Government of the loyalty of Sikhs. But surely it also had an evil effect! Surely it will rouse the passions and anger of the relatives of the *Komagata Maru* passengers. The meeting was indiscreet and, in our opinion, was more of a hindrance than a help to Government.

The *Desh* (Lahore) of the 8th October, 1914, publishes an article headed "The other side of the question." We quite agree with the criticisms of the *Sher-i-Panjab* on the meeting held by Arur Singh at Amritsar condemning the conduct of the *Komagata Maru* passengers. The meeting was, to say the least, premature. No definite information is to hand to show whether the responsibility of the riot lies at the door of the Government officials or of the passengers. Until this has been made clear by the commission of inquiry no opinion, whether of condemnation or approval, should be expressed in regard to the *Komagata Maru* passengers.

The same paper of the 11th October, 1914, has a paragraph entitled "The Budge Budge riot and the views of the Lahore Sikhs." The paper reproduces the telegram sent by the Executive Committee of the Sri Guru Singh Sabha, Lahore, to His Excellency the Viceroy, expressing regret at the Budge Budge riot, requesting him to appoint a commission consisting of officials and non-officials to enquire into the matter, and intimating that the Sabha takes exception to the efforts made by the Anglo-Indian newspapers and the so-called Sikh meetings held at Amritsar and Montgomery to spread mistaken ideas about the matter, and says that it can state without fear of contradiction that the public opinion of the Sikhs about the Budge Budge riot is the same as has been expressed by the Singh Sabha, Lahore, and not the one expressed by Sardar Bahadur Arur Singh, C.I.E., and his friends. Not only Sikhs, but all Indians are concerned with the matter, and the latter are not prepared to hold the Sikhs responsible, unless and until a thorough inquiry proves such to be the case. Those who consider that the Sikhs deserve punishment after having seen only one side of the picture are either sycophants or hasty bigots. Continuing, the paper refers to the meeting of the Sikhs and Punjabis held at Calcutta and says that it is a matter for satisfaction that the Sikhs and Punjabis of Calcutta have taken a reasonable view of the matter and have not regarded the Sikhs as guilty, as has been done by Sardar Bahadur Arur Singh, C.I.E.

The *Loyal Gaze te* (Lahore) of the 4th October, 1914, touches on the Budge Budge riot. When the Empire is engaged in a bloody and sanguinary war against Germany, it is impolitic for Government to give the people any grounds for becoming discontented. The *Komagata Maru* passengers should be treated with leniency, and in this way alone can discontent—which otherwise must grow—be allayed.

The *Jhang Sial* (Lahore) of the 5th October, 1914, remarks that the deplorable Budge Budge incident had led the entire country to give expression to its feelings of sorrow and indignation. After remarking that the full facts of the incident have not yet been brought to light, the paper expresses the hope that the Punjab Government will lay the full facts of the incident, as well as its causes, before the public.

The *Zamindar* (Lahore) of the 9th October, 1914, has an article "The ill-fortune of the *Komagata Maru* passengers." We do not intend here to expatiate on the rights or the wrongs of the Budge Budge riot, nor do we intend to recount the sad tale of hardships and trials suffered by the Sikh passengers both in Canada and Japan. We ask and here we but voice the opinion of India as a whole—His Excellency the Viceroy to show clemency towards the unfortunate *Komagata Maru* passengers. Sikhs have, in the past, rendered invaluable services to Government, and they are deserving of consideration in the present case. The resolutions passed at recent Sikh meetings at Amritsar condemning the Budge Budge rioters are unreasonable and show a lack of appreciation of the true situation.

Writing under the heading "The deplorable riot of Budge Budge," the *Fazal* (Kadian) of the 8th October, 1914, says that it is a matter for regret that so deplorable an incident should take place at such a critical time, when war is raging in Europe, and the attention of the entire world is directed towards the same and when no sort of friction should exist in the relations between the rulers and the ruled. The readers of the *Fazal* know full well that when the Cawnpore mosque incident took place, in spite of the fact that the Muhammadans, who were killed there, were not armed and that they sacrificed their lives for the protection of a mosque, 'we' clearly expressed 'our' opinion that 'we' considered the persons who opposed the Government authorities, to be in the wrong and that although we had sympathy with them, being human beings, still we were not pleased with their action, because they had acted in contravention of the injunctions of the *Quran*, which does not allow the ruled to oppose the rulers. Similarly, at the present moment, we are obliged to say that this action on the part of the passengers of the *Komagata Maru* cannot be approved and whatever they have done is reprehensible. It is, however, to be hoped that Government will realise the loyalty of and the present services rendered by the Sikhs to the Government and will act with magranimity in the matter and will take no step further than demanding securities from the passengers to keep the peace.

The *Hindu* (Lahore) of the 8th October, 1914, says that the Indian Press in general is feeling grieved at the pitiable plight of the *Komagata Maru* passengers. Silence is maintained in order not to hinder Government at this time of war. We, however, think that Government should issue an order to the Press in general and prohibit the publication of all articles which are antagonistic to the conduct of the *Komagdta Maru* passengers.

The *Khalsa Akhbar* (Lahore) of the 9th October, 1914, has an article headed "The doleful news of the Guru Nanak Steamer." Little did we expect that Gurdit Singh's enterprise would meet with such utter failure. Twenty Sikhs killed, 120 imprisoned and the others hotly pursued, such is the outcome of this once hopeful mission. We need hardly repeat the adversities and hardships, with which the Sikh passengers have throughout had to contend. That this was sufficient cause torouse their passions there is not the slightest doubt; but of course we do not mean to say that this fact could justify a riot. We do not wish to throw the blame on one side or the other, on the Government officials or on the Sikh passengers. But, if the latter were suspected of evil designs, why were not they searched at the Customs Office? Where did the passengers acquire these fire-arms? They were not allowed to disembark anywhere in Canada. When they drove off the Vancouver police they were not reported to have used fire-arms. This then was the first great mistake made by the Government officials—failure to conduct a search. Secondly the officials showed no tact in handling a body of discontented men. The official report on the subject is unsatisfactory and incomplete. We would suggest that His Excellency the Viceroy inquire into the matter personally or appoint a competent body of men to do this duty.

Lastly we should like to express our disapproval of the meetings held at Amritsar and Montgomery condemning the conduct of the passengers of the *Komagata Maru*. The soi-disant Sikh leaders who convened these meetings merely took an opportunity of giving expression to their lip loyalty. They pretend that they are assisting Government but in reality they are sowing the seeds of further trouble.

Elsewhere the paper writes on the Budge Budge riot. We regret that the *Komagata Maru* passengers chose this time for causing a riot when large numbers of Sikhs have gone to the war. We trust that His Excellency the Viceroy will continue his policy of sympathy towards these passengers and have a searching inquiry made into the matter. The *Pioneer's* article about this riot is most objectionable and we would advise the authorities to warn the editor of the paper for articles which are fomenting unrest among Sikhs.

The *Bir* (Lahore) of the 7th October, 1914, has an article headed "What treatment should be accorded to the *Komagata Maru* passengers?" We assert, without the slightest hesitation, that Government is not responsible for the Budge Budge riot. If the blame can be attached to any people in particular, it is the officers who were supposed to arrange for the reception of the passengers. Government should inquire into the conduct of these officials and in this way there will be a possibility of allaying the unrest which will inevitably arise out of this incident.

The paper, in its issue of the 8th October, 1914, has an article "A man is forsaken by the world in time of adversity; the cowardliness of the *Punjab Darpan*." We have no concern with the criticisms of the Budge Budge riot made by Hindu and Muhammadan papers. But we do regret to see that all Sikh newspapers, except the *Bir* and the *Sher-i-Panjab*, have condemned the *Komagata Maru* passengers. The *Punjab Darpan* is the greatest offender as this paper is trying its utmost to persuade Government to inflict heavy punishment on the rioters.

Under the heading "Is it a crime to show sympathy with the afflicted passengers of the *Komagata Maru?*" the same paper of the 9th October, 1914, remarks that some Sikhs believe that it constitutes a serious crime to show sympathy with those passengers of the *Komagata Maru*, who took part in the Budge Budge riot. It is owing to this that certain Sikhs held meetings at Amritsar and Montgomery, in which they abused the poor passengers and proved their foolishness by expressing abhorrence at the latter's conduct, apparently forgetting that a person naturally feels sympathy even for an incorrigible dacoit or murderer when the latter is in trouble. But while the offence of the passengers of the *Komagata Maru* has not as yet been proved, the Indian newspapers are expressing sympathy with even those persons, who have been held guilty by the special court at Delhi and have been sentenced to death or to transportation for life, and are urging Government to have pity on the latter. The difference between the two cases, however, is only this that in the Delhi case "the good son" of Lala Hansraj, the renowned leader of the Arya Samaj, has been sentenced to 20 years' transportation. Indeed, it is owing to this fact that the Arya newspapers are emphasising the desirability of the Government showing mercy towards the convicts. In the Budge Budge riot case, however, it is the Sikhs who are unfortunately implicated in the riot and hence the non-Sikh newspapers do not feel for them.

The *Bijli* (Lahore) of the 9th October, 1914, cannot say what the real cause of the Budge Budge riot was; but it cannot help characterising as surprising the sentiment to which expression was given at a meeting of the Khalsa Diwan of Amritsar.

The new scheme of the Criminal Investigation Department

24. In a note entitled "The new scheme of the Criminal Investigation Department," the *Bijli* (Lahore) of the 5th October, 1914, says that, although the expenditure of the said department will undoubtedly be increased, there can be no denying the fact that it renders useful service to the Government and perhaps the latter has received considerable practical help from it. The paper concludes by praying for the future advancement of the said department.

Khan Sahib Abdul Aziz.

25. The *Zamindar* (Lahore) of the 12th October, 1914, publishes a communication entitled "A specimen of Arabic literature: "That was for the beginning and this is the end." The writer—one Aziz—relates an old story of a person who was known as "Sheikh" among the people during the reign of the Abbaside Caliph Tae-lillah (?) He gained much repution by getting himself enrolled as an informer to Government. There was an Anjuman in Homs, known by the name of the Anjuman-i-Hamiyan-i-Islam, and its office bearers were divided into two parties. The "Sheikh" succeeded in making the two parties quarrel with each other, thus securing a post for himself in the Anjuman. The Government appreciated the "Sheikh's" efforts and conferred an honorific title upon him. After a few days, in consideration of further services, he was appointed by the Government as a spy against the Muhammadans. On this Ibn-ur-Rawandi attacked the "Sheikh" in a well-known piece of poem in Arabic. The writer then claims to give the Urdu translation of the aforesaid poem, in order to acquaint Indians with the excellence of the Arabs in art. The poet said to the "Sheikh" that, while formerly the latter enjoyed a little reputation, he added much to it by achieving such perfection in the work of newswriter that he became an object of pride on the part of the well-to do. He also forcibly wrested posts in the Anjuman and secured honorific titles by harassing the poor community. The poet asked the "Sheikh" why he has now turned a spy against the helpless community, why he was so bent upon bringing about the destruction of the community and why his conduct was characterised by friendship and hostility (towards the community) on different occasions. Thereupon the "Sheikh" smiled and replied:

"That was for the beginning, and this (is) for the end."

LAHORE:
The 17th October 1914.

H. ST. J. B. PHILBY,
Officer on special duty in the Criminal Investigation Department, Punjab.

84 SB-175-22-10-14-SGPP Lahore.

[Confidential.]

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38. English *versus* Vernacular newspapers (*Desh*) ... ib.
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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH OCTOBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	2,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	1,200 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
5	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi†	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	3,000 „
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	15,000 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
37	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
38	Aftab-i-Hind	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
39	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
40	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
41	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
42	Amrit	Do.	Sham Lal	Sham Lal	...
43	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
44	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
45	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
46	Azzia	Do.	Abdul Karim	Abdul Karim	...
47	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
48	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
49	Civil and Military News	Ludhiana	Mishba-ul Haq, B.A.	Abdul Aziz	900 „
50	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
51	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
52	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
53	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
54	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
55	Himala	Lahore	Dina Nath	Dina Nath	...
56	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
57	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
58	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
59	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
61	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
62	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
63	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
64	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
65	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
66	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
67	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
68	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
69	Nur*	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
70	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
71	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
72	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
73	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
74	Punjab†	Do.	Kishen Chand	Kishen Chand	...
75	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
76	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
77	Rishi	Do.	Amar Nath	Amar Nath	...

* Not received during the week.
† Temporary ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. **WEEKLY—*concluded.***				
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
79	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
85	Tahzib-ul-Niswan*	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
86	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
87	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
88	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
91	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
92	Khukhrain Samachar	Do.	Prithmin Chand	Kishan Chand, Mohan	...
93	Mister Gazette‡	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
94	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Kahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies,
102	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
103	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
104	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
105	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
106	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
107	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
108	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 copies.
109	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
110	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
111	Dharam Bir	Do.	Sant Ram	Sant Ram	...
112	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
13	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
14	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
15	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
16	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
17	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
18	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH OCTOBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. **MONTHLY—*concluded.***				
119	Martand	Lahore	Kanhya Lal	Kanhya Lal	200 copie
120	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
121	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copie
122	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
123	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copie
124	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
125	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
126	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
127	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copie
128	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
129	Sanatan Dharm Parkash	Ferozepore	...	Manohar Lal	...
130	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
131	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copi
132	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
133	Shauq§	Do.	Shauq Muhammad	Shauq Muhammad	...
134	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
135	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copi
136	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
137	Talimi Gazette	Do.	Janki Das	Janki Dat	...
138	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copi
139	Tariqat	Lahore	...	Muhammad Din	...
140	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copi
141	Temperance Magzine	Do.	Sant Singh	Sant Singh	...
142	Zarif	Lahore	Abdul Rashid	Acdul Rashid	500 cop
	GURMUKHI. **DAILY.**				
143	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 cop
144	Punjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
145	Khalsa Sewek	Lahore	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
146	Bir*	Do.	Lakhbir Singh	Mahtab Singh	500 cop
147	Chakarvarti	Do.	...	...	...
148	Khals Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 cop
149	Khalsa Sewak	Lahore	Jiwan Singh	Jiwan Singh	1,600
150	Nauratan	Amritsar	Teja Singh	Lahora Singh	1,000
151	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
152	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 co
	MONTHLY.				
153	Dukh Niwaran	Tarn Taran, District (Amritsar.)	Mohan Singh	Mohan Singh	1,000
154	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000
155	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
156	Nirmal Pattar	Do.	Budh Singh	Panth Nirmal Committee	500 c
157	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
158	Temperance Magzine	Amritsar	Sant Singh	Sant Singh	...
159	Numdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. **WEEKLY.**				
160	Parabhat*	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
161	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450
162	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a) *Foreign.*

The war in Europe.

1. The *Jhang Sial* (Lahore) of the 9th October, 1914, has a leader under the heading "War and war news." It is impossible to see any consistency in the war news which is officially published throughout the country. Sometimes we hear of British successes, sometimes of their reverses. The ordinary man is thrown into a state of confusion. He is at a loss to know what to believe. In spite of this, however, we are anxious for the success of the British arms.

Russia and the war.

2. The *Vakil* (Amritsar) of the 10th October, 1914, has a note headed "War news through Afghan sources." The *Siraj-ul-Akhbar* of Kabul states that in compliance with a telegraphic message from St. Petersburg, Russian officers in Turkistan are enrolling as volunteers all those persons who are above twenty and below forty-five years of age and who belong to Russian, Armenian and Fofi communities. All able-bodied persons who were working in shops or factories have thus been enrolled as volunteers. This has caused much perturbation in various families and business is at a standstill. All the regular forces have been sent to Europe. A very small number of recruits is left behind. It appears that Russia is, in these days, in a state of great perplexity.

Turkish affairs.

3. The *Zamindar* (Lahore) of the 13th October, 1914, remarks that the Turkish Government has recently announced that from the 1st instant all foreign Christians residing in Turkey will be subject to the ordinary laws of the land. They will no longer enjoy immunity from taxes and other such privileges as has hitherto been the case. This announcement has naturally raised an outcry in Europe as being an infringement of International Law. But Turkey can well afford to disregard these protests.

Turkey and the war.

4. The *Vakil* (Amritsar) of the 7th October, 1914, has an article headed "Does Turkey intend to participate in the war." English newspapers are mostly of opinion that Turkey's military preparations are a proof of her intention to join in the war. To us her action seems quite legitimate and reasonable. She is simply making these preparations as a defensive measure to meet any possible attack which may be delivered on her. In ordinary circumstances she is determined to maintain her neutrality.

In its issue of the 10th October, 1914, the paper publishes an article headed "The Ottomans undecided between peace and war." Although the unfortunate Turks have repeatedly assured the world of their desire to remain neutral, still the mobilisation of their forces is being viewed with suspicion and English newspapers, with two or three exceptions, are spurting venom against the Turks with great vehemence. The English press ascribes the political and military activity of the Turks, the result, according to the *Vakil,* solely of a policy of self-defence, to their desire of attacking Russia in Qafqaz and England in Egypt and of regaining lost Turkish possessions, like Salonika, &c. The paper, however, has reason to believe that the secret of the mobilisation of Turkish forces lies merely in the apprehension which should of necessity arise in the mind of every weak country like Turkey by the outbreak of a sanguinary conflict between the mighty Powers of Europe. Turkey is afraid lest she might lose her remaining prestige and power also in the present struggle for the survival of the fittest, and she is justified in entertaining the fear, seeing that it was Russia who had only recently exerted herself to the utmost to set the Balkan peninsula ablaze and who might, with the help of Greece, an old enemy of Turkey, endeavour to expel the Turks from Europe by taking advantage of the indignation of certain Powers against Turkey for the purchase of the *Goeben* and the *Breslau.* Discussing the relations existing between England and Turkey, the *Vakil* refers with evident satisfaction to the help which the former has, on many occasions, rendered to the latter. It adds that if the advisers of Great Britain had loved justice, and been independent-minded and free from feelings of bigotry, as her own conscience is, the relations between the two great Islamic Empires would never have become strained and there would have been no fear of those dangerous complications setting in, the very idea of which is so distracting the minds of the wise men of the world. However, under existing circumstances, is not Turkey justified in adopting defensive measures, and should the mobilisation of her forces be attributed to her war-like intentions, and can the closing of the Dardanelles be ascribed to any dishonest motive? If Turkey declares war against Russia, France, Greece and Italy, she, in view of the past, will be thoroughly justified in doing so. Can the hostile attitude of Russia, the old enmity of Greece, the brigandage of Italy and the selfish conduct of France permit Turkey to show friendship to them at this juncture? These Powers have always devised schemes to exterminate Turkey, amputated her limbs, extorted blood from her body and made her life unbearable. Do they deserve to be shown any kindness? Is it for *their* sake that Turkey is advised to remain neutral and abstain from making the situation still further complicated? If, at a moment of extreme necessity and pressing need, the Turks decide to declare war against the aforesaid Powers, their conduct will not be opposed to justice, morality or civilisation. It is different with regard to Turkey's attitude towards England; and the paper urges that they should settle their differences amicably, as in the event of a war between them, thousands of human lives will be lost, the number of widows and orphans will be increased, economic difficulties will be multiplied and, after all this, no one can predict with certainty about the results. If Turkish ministers finally decide to declare war against certain European Powers, we shall have to pray for the success of Turkey. But if circumstances compel the Turks to sever their political relations with Great Britain also, Muslim loyalty to the British Government will remain unshaken, our services will be at its disposal and we shall look to what God ordains, because that alone is the last place of refuge for a true Muslim.

Again in its issue of the 21st October, 1914, the paper remarks that "if a state of war actually does exist (between Turkey and Russia and the latter's Allies), we sincerely pray that the standard of truth may be raised aloft and that of falsehood lowered head downwards."

The *Jhang Sial* (Lahore) of the 9th October, 1914, says that there is a general fear that Turkey is contemplating participation in the war. Her sympathies are undoubtedly inclined towards Germany. In spite of this we have been assured by Indian Muhammadans of their steadfast loyalty to the British Throne and of their determination to stand by Great Britain under all circumstances. We hope that Muhammadans will prove true to their word.

The *Siraj-ul-Akhbar* (Jhelum) of the 13th October, 1914, says that some Urdu newspapers announce, on the authority of English newspapers, that Turkey is expelling the Jew, English and American merchants from Asia Minor—, an act which has excited the wrath of the Americans who are threatening to attack Turkey with their fleet in the Atlantic, and that Egypt is, at the instance of the British Government, desirous of attacking Turkey. Such rumours are calculated to create feelings of apprehension and anxiety in the minds of the more well-informed Indians. It is to be hoped that Government will again warn the aforesaid newspapers against perturbing the minds of Indians by publishing absurd extracts from English newspapers.

The *Paisa Akhbar* (Lahore) of the 15th October, 1914, remarks that the best policy for Turkey at the present moment is one of neutrality. Any declaration of war by Turkey will not be through sympathy for Germany but on account of her hostility towards Russia. In spite of all rumours we still have confidence in Turkey and believe that she will refrain from war.

The attitude of Turkey in the present war is attracting general attention and the Muhammadan press is anxiously watching the course of events in the near east. Muslim newspapers have made bold criticisms and have tried to impress on Turkish statesmen that in joining hands with the Germans, Turkey will not only jeopardise her own interests, but will even show her complete disregard for the wishes of the Indian Musalmans, who do not desire to see England and Turkey at war with one another. Such is the view of the *Paisa Akhbar* (13th October).

Turkey and England.

5. The *Azadi* (Lahore) of the 5th October, 1914, has an article headed "The foolish friends of Turkey." England's attitude towards Turkey has been consistently friendly throughout. It is England, and England alone, that has prevented the other European powers from totally dismembering Turkey. And this fact is gradually being realised by the Old and New Turks alike. Germany on the other hand is an opportunist; she has not got Turkey's interest at heart. And this was clearly seen after the Turco-Italian war when both Austria and Italy, with the tacit consent of Germany, took large portions of Turkish territory. Germany then is a sheep in wolf's clothing. She is in reality a foe of Turkey.

The *Zamindar* (Lahore) of the 16th October, 1914, remarks that India is at the present moment anxious to witness an alliance between the greatest Muslim Power of the world, *viz.*, Turkey, and the ruler of the largest number of Muhammadans in the world, *viz.*, England. A consummation of this desire is rapidly approaching. Even the English newspapers are giving up their hostility towards Turkey and are even advocating concessions to her. The day is not far off when the Cross and the Crescent will join hands and cement that friendship which has been so long awaited by the world.

Muhammadans and the war.

6. The *Desh* (Lahore) of the 13th October, 1914, says that as the Muhammadans live in different parts of the world they can, when forced by necessity, take up arms against Great Britain. As a matter of fact Muhammadan soldiers, though comparatively small in number, are fighting against Great Britain and France on behalf of Austria and Germany. On the other hand, the Sikhs, the Rajputs and the Gurkhas are sacrificing their lives for preserving the honour of Great Britain. It is impossible for any Hindu to take up arms against the latter on behalf of Germany. The reason for this is that the interests of the Hindus, for good or for evil, are bound up with Great Britain. The Muhammadans on the other hand are spread over different parts of the world thus rendering it difficult to reconcile the interests of all of them with those of Great Britain.

The war in Europe and England.

7. The *Paisa Akhbar* (Lahore) of the 6th October, 1914, publishes a communication headed "London and the European war." The German merchants, who have become naturalised in England, are in a quandary for they live in constant dread of being looted by exasperated Englishmen. The British now openly hurl abuses at the Kaiser and the Germans. Once a respectable English gentleman protested against such conduct on the part of his fellow countrymen, but he was roughly handled. In short, the feeling in London at the present time is exceedingly anti-German and every German manufacturer is being vigorously boycotted.

India and the war.

8. In its issue of the 16th October, 1914, the *Zamindar* says that war has its advantages and disadvantages. Its disadvantages consist in the terrible loss of life and the consequent suffering which inevitably ensues. Its advantages will be seen in the benefits which it will bring to India We are convinced that self-government will be granted to this country—even if it be compensation for the services of Indians during the war. Our sepoys who have gone to the front will see Europe with their own eyes. They will see European institutions

and will see that there is no difference—except in colour—between Indians and Europeans. Their ideas will broaden and this will naturally have some effect on their fellow-countrymen. We hail with joy the approaching day of our liberty and we feel that it is not far distant.

The war and the people.

9. The *Dipak* (Lahore) of the 10th October, 1914, has a note headed "Are 81 people being forcibly taken to the battlefield." For the last few days, there has been a rumour in Lahore that carpenters, blacksmiths and barbers are being forcibly taken to the battlefield. In consequence, several carpenters, barbers and blacksmiths have, through fear, fled from the city. There is also another rumour to the effect that the Railway Board has demanded one thousand (Railway) Clerks for the battlefield. The truth or otherwise of these rumours is not known, but we hope Government will throw light on the whole question by issuing a notification.

The *Jhang Sial* (Lahore) of the 9th October, 1914, refers to the rumour current in Gujranwala to the effect that blacksmiths and carpenters were being forcibly sent to the battlefield, and also to the news that certain blacksmiths and carpenters were produced before a Military Officer, but that on expressing their unwillingness to go to the war they were allowed to return to their homes. The public has now been assured that Government has no intention of imposing compulsory service on Indians.

The war news.

10. The *Hindu* (Lahore) of the 8th October, 1914, says that according to the *Civil and Military Gazette*, the Censor would have done better if he had not allowed the news of the closing of the Dardanelles to be published in India. The *Hindu* is of opinion that the publication of the above news cannot be so injurious and prove so sensational as the remarks made by the *Civil and Military Gazette* itself seeing that distrust of the motive of a friendly Power will result in injuring the susceptibilities of those who entertain feelings of love and respect for Turkey.

The war news and the *Zamindar*.

11. The *Desh* (Lahore) of the 13th October, 1914, has a note headed "Government's objection to the *Zamindar's* articles." Referring to the warning given to the *Zamindar* by the Government in respect of the articles containing war news from the German standpoint, the paper says that although the *Zamindar* has published the news from German sources with the warning that "what the plaintiff says is false," still the Government thinks that the generality of people do not need this warning" and consider the news from German sources to be correct, and read it with pleasure. The Government, therefore, does not think it desirable that such news should be circulated, especially among the class of people which usually reads the *Zamindar*.

The war rumours.

12. Writing under the heading "Reality of rumours," the *Vakil* (Amritsar) of the 3rd October, 1914, says that the following rumours are afloat in the country:—

(1) That the standard of rebellion has been raised in Egypt against the English.

(2) That the Indian Army in Egypt has been destroyed.

(3) That a sanguinary war is raging between the English and the Turks.

(4) That Turkey has given an ultimatum to Russia.

(5) That the Turks are fighting against the Allies disguised as Germans.

(6) That the *Emden* is really a Turkish Cruiser; that its real name is the "*Muhammadan*" and that it has come towards India to spread terror on behalf of Germany.

(7) That a very large Turkish army is being mobilised and collected in Basra.

These rumours are supported by certain English newspapers. Needless to say there is no truth in them, and they should gain no credence in this country. Even Turkish newspapers make no mention of these fantastic rumours.

The *Akhbar-i-'Am* (Lahore) of the 2nd October, 1914, publishes a note headed "Unfounded rumours about the war." We are not a little surprised at the large number of unfounded rumours that are prevalent in the country. For instance it is generally rumoured in the villages that the Germans have reached Paris; that they have defeated the Russian and the French armies and that they have reached London. There is also an other rumour that while the German soldiers fought with the British soldiers, they refused to fight against the Indians, on the plea that the latter were their friends.

The *Naurattan* (Amritsar) of the 1st October, 1914, says that we have recently heard a rumour that 12 thousand Sikh soldiers have been made prisoners by the Germans who have shaved their heads. This news is utterly false and appears to owe its origin to certain Aryas.

Writing about the recent bomb explosion at the Ambala Railway Station, the *Bijli* (Lahore) of the 22nd October, 1914, reports that, according to some people, the bomb was thrown from some (air) ships belonging to the enemy (Germany). The same paper states that a rumour is abroad to the effect that (some) members of the Royal Family and Lords have arrived at Lahore Cantonment. It scouts the rumour and deprecates the conduct of those who set afloat such rumours.

The King-Emperor and Islam.

13. The *Paigham-i-Sulah* (Lahore) of the 13th October, 1914, publishes from Hakim Allah Yar Khan, Jogi, a poem headed "King-Emperor! repeat the *Kalima*."

The poems runs roughly thus:—

"Our constant prayer King George to thee,
Is that thou should true Muslim be;
Forsake the cross, no comfort found
In that faith's tangled trinities.
Islam of thee far-worthier more,
Thy fathers' pride in days of yore,
Embrace it then, and thou shall see
Far greater power will come to thee."

The Indians and the rights of American citizenship.

14. In a note entitled "Another Indian has been granted the rights of American citizenship," the *Azadi* (Lahore) of the 5th October, 1914, says that one Sukha Ram Ganesh Dat of the Bombay Presidency has been granted the rights of American citizenship. It is really noteworthy that while Indians can acquire the rights of citizenship in a foreign country and under a foreign rule they are not even permitted to land on the shores of British Colonies, seeing that their persons are likely to desecrate the holy land.

Indians in Canada.

15. The *Jhang Sial* (Lahore) of the 7th October, 1914, quotes an extract from a Gurmukhi newspaper, called the *Sansar* (Victoria), which says that the Indians in Canada have after all taken the step which they should have taken ten years ago and have acquired lands in America, having made up their minds to settle here permanently. In these days, America is a quarry of many virtues

The foreigners have learnt and still have to learn a good deal from America. The American Universities are full of students from different countries and America is an advocate of freedom, accords kind treatment to all and imparts to them higher education. It is deplorable that the people of India, who are already residing in America, have so far learnt nothing from America. After remarking that in Ontario every one who wants to become an agriculturist is given 160 acres of land free, the paper says that the Indians should not let the present golden opportunity slip without trying to benefit by it. Two Indians, namely Babus Kapur Singh and Gian Singh, have acquired land and settled in the country. Several other persons are also making arrangements for going there. Another Indian, named Labhu Ram, has left Victoria for Ontario. So that Indians should go there in large numbers and try to acquire land. If they succeed in this, their position will be different from what it is at present, their children will receive education and, on return to India, they will be in a position to teach several things to their ignorant brethren in this country. It will be intolerable if "our" relations are cut off with America.

The *Sher-i-Panjab* (Lahore) of the 10th October, 1914, refers to the letter of a Canadian correspondent of the *Pioneer*, in which the writer gave assurances that the feelings of displeasure, created in the minds of the Indians, residing in Canada, owing to the treatment, accorded by the Canadian Government, to the passengers on board the *Komagata Maru*, had subsided owing to the outbreak of war in Europe, and that they were displaying extraordinary zeal to help Great Britain by volunteering for the war. Again, the *Sansar* which has been received by this week's mail is full of feelings of loyalty and contains an appeal to the Indians in Canada to sink their differences and to go to the front to fight against the enemies of Great Britain. It is a pity, that while sentiments like the above are found in Canada, the heart-rending incident of Budge Budge should occur in India.

The Suez canal as a port of refuge.

16. The following is from the *Tribune* (Lahore) of the 24th October, 1914:—

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"By the Convention of October 29, 1888, which was signed by Great Britain, Germany, Austria, Spain, France, Italy, the Netherland, Russia and Turkey it was agreed that the canal should 'always be free and open, in time of war as in time of peace, to every vessel of commerce or of war, without distinctions of flag.' Whether the expression that it should 'always be free and open' means 'for use as a port of refuge' seems to be the point in dispute and it is difficult to contest the position taken up by the British Government in this respect."

(*b*) *Home*.

Loyalty of Sikhs.

17. The *Parkash* (Lahore) of the 4th October, 1914, has a note headed "The loyalty of Sikhs." Sikhs have always been unsparing in their attacks on the Arya Samaj; and recently they have gone to the length of characterising this body as seditious. Perhaps we can expose the so called loyalty of the Sikhs. At a prayer meeting in Amritsar a Sikh stood up and said "May the Germans be victorious." He was corrected by his friends and made to sit down. Again the Sikhs tried to stir up discontent among the ignorant peasant folk in the matter of canal water supply for the tank of the Golden Temple. The ringleaders of this agitation were put on security by the Deputy Commissioner. Such is the loyalty of Sikhs who accuse Aryas of being seditious and disloyal.

Indians and the British Government.

18. The *Zamindar* (Lahore) of the 15th October, 1914, has an article headed "Why should we associate with Great Britain." It is obvious now that Germany declared war because she thought her opponents were weakened by internal political strife. She somewhat miscalculated the situation. Ireland dropped her Home Rule agitation and united with England against the common foe. France and Russia were in readiness with their

armies. And last, but not least, India—where occasional bombs had given rise to an erroneous idea of her feelings—joined hands with the Government and is now a bitter foe of Germany. Such is the immensity of the Kaiser's miscalculation.

The Arya Samaj and sedition.

19. Writing under the heading "The seditious education of the Arya Samaj," and referring to the specimen of the seditious teachings of the *Satyarth Parkash* published in its previous issues, the *Panth Sewak* (Lahore) of the 25th September, 1914, remarks that from these specimens the reader can estimate how true and loyal the Samajic world is, which is acting on such teachings. The Aryas are in a dilemma. If they do not act upon the teachings of the *Parkash*, they are irreligious. If they do so, they are the enemies of the Government and the peace of the country. It is true that the public treats the Samajic education with contempt and rarely reads the religious books of the Aryas, as their books are full of seditious teachings; but their eyes will be opened only when they find that the ancestors of all the communities have been insulted in these works. It will, therefore, be well if extracts from the *Satyarth Parkash*, which grossly attack the great personages of all religions, were published in the Urdu and English newspapers of the Sikhs, with a view to bring them to the notice of the public and the Government. This will enable the latter to discover if the Aryas are really the well-wishers of the Government and the country, or whether they are like one who is loud in his protestations of amity and goodwill, though, as a matter of fact, he is all the time carrying a concealed dagger on his body.

The Anglo-Indian newspapers and Indians.

20. The *Bijli* (Lahore) of the 10th October, 1914, comments bitterly on the attitude of the Anglo-Indian Press. The constant friction and uneasiness which characterises the relations now existing between Government and the Indian public are entirely attributable to the unreasoned and prejudiced writings of the Anglo-Indian newspapers. Government seems to have great faith in the suggestions and criticisms of these papers whereas the Vernacular Press is considered a nonentity. We would ask Government to maintain an unbiassed mind and to reprove the Anglo-Indian Press when necessary.

Supersessions in the Punjab.

21. The following is from the *Observer* (Lahore) of the 24th October, 1914:—

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"But howsoever great our jubilation over Mr. LeRossignol's promotion, we must confess to a sense of chagrin and disappointment at finding that Mr. LeRossignol's appointment carries with it the unjust supersession of officers like Khan Bahadur Maulvi Inam Ali, Khan Bahadur Abdul Ghafoor Khan and last though not the least, Mr. Martineau. For some time past, the public has been treated to manufactured canards as to Maulvi Inam Ali's supposed or imaginary sickness and his contemplated retirement. We knew full well that allegations of this kind were deliberately set afloat by interested persons who wanted to rise higher on the shoulders of others, but we never thought that considerations like these would be accompained with the supersession of one who, ever since he entered the service, has upheld the highest traditions of British justice and whose work has always been characterized by marked excellence, probity and conscientiousness. Diwan Bahadur Diwan Narendra Nath's supersession gave rise to a lot of heart-burning and bitterness and led many to think that the lots of those Indians who were members of the Statutery service in the Punjab was doomed."

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"The public, therefore, knows that no considerations of prestige or political necessity could have existed to bar K. B. Maulvi Inam Ali from reaching the prize post of his service."

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"The feeling that Indians who are in service are not meted out their reward is accumulating and the supersession of Maulvi Inam Ali will add to it all the more. After Maulvi Inam Ali comes K. B. Abdul Ghafoor Khan. A remarkable personality, the Khan has ever arrested attention wherever he has gone, and his capacity and great talents have always elicited the admiration of those with whom he has come into contact. A most sifting and impartial judge of great renown, he should not have been superseded. Mr. Martineau's case is the strongest. A member of the Indian Civil Service, he has no racial disqualifications to handicapp him, and as for his work, his fearless stand for justice and his staunch vindication of the great principle which has made the name of England high, are matters too well-known to need any comment. The public argues that Mr. Martineau has been thrown back because he could not see eye to eye with and grasp the so-called difficulties of the Executive. This sort of feeling should never be allowed to exist and we do most emphatically draw attention to the public dissatisfaction that has been aroused by the unjust and unmerited supersessions of K. B. Maulvi Inam Ali, K. B. Abdul Ghafoor Khan and Mr. A. E. Martineau."

Maulvi Zafar Ali Khan.

22. The *Zamindar* (Lahore) of the 19th October, 1914, makes mention of the removal of Zafar Ali Khan from Lahore on the 17th October.

Zafar Ali was summoned to the Deputy Commissioner's bungalow where, in addition to this officer, there were two other European officers present—one . . . . . apparently being the Deputy Inspector-General of Police. The order of the Punjab Government directing the removal of Zafar Ali from Lahore to Karmabad was read out, and was heard with patience by the Editor of the *Zamindar*. Zafar Ali expressed his willingness to obey the orders of Government, and at the same time handed a copy of these orders to Chaudhri Ghulam Haidar Khan for publication in the *Zamindar*. "My countrymen," said the Editor, "must learn to obey with patience the orders of Government at this critical juncture in the affairs of the Empire." Thereupon he was driven off in a motor car to Karmabad, his native town, which is about 62 miles from Lahore.

The same paper in its issue of the 21st October, 1914, publishes the substance of a letter sent by Zafar Ali Khan to the Deputy Commissioner, Lahore, previous to his removal to Karmabad. In that letter Zafar Ali Khan says: "We are living in troublous times. Government has acted indiscreetly in confiscating the security of the *Loyal Gazette* Press at such a juncture. Owing to the Budge Budge incident the Sikhs are in a restless state, and the confiscation of one of their representative papers must inevitably increase their restlessness. My advice to Government is this: Pardon unconditionally the passengers of the *Komagota Maru*. Furthermore pardon the condemned in the Delhi Conspiracy case. Such an act of clemency would considerably enhance the prestige of Government."

The following is from the *Observer* (Lahore) of the 21st October 1914:—

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"We are not in a position to say what have been the reasons of the Government's action or what was the nature of the information on which the Government proceeded, though we are fully conscious that in times like the present, Governments have a very great responsibility and cannot be expected to pause to discriminate carefully between subtle issues in face of the urgency with which they are confronted. Mr. Zafar Ali Khan's removal to his native place and the restrictions that have been placed on his liberty of speech and writing are precautionary measures, and let us hope that, before long, they will be rendered unnecessary. The situation in Europe is daily developing in complications and the menacing attitude of Turkey against Russia must undoubtedly be a source of considerable anxiety to those who are allied to Russia."

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"As for Mr. Zafar Ali Khan, whatever his mistakes of judgment in the past, there can be no gain-saying that there had begun a noticeable change in him recently for the better, and that the fearless critic of the administration, as he was reputed to be, was coming round to appreciate the manifold difficulties that confronted the English rulers of India whom he used to attack. We ourselves disagreed in the main with his *modus operandi* but we must make bold to assert that he was *not disloyal* to the powers that be. His troubles have excited considerable genuine sympathy with him, but we would advise all his friends to remember that extraordinary times require extraordinary measures. Let them receive the news with patience and with an unshakeable belief in the ultimate righteousness of England's sons, responsible for the peace and prosperity of India. Demonstrations will be of no avail. Sincere trust in the good intentions of the authorities and resigned acceptance of the situation that has arisen, may perhaps precipitate the day when Mr. Zafar Ali Khan will be restored his full liberty of speech and writing. Let us help Government with all the means in our power and bow down to its judgments with cheerfulness and an ever ready heart, remembering also at the same time that the order taking away from Mr. Zafar Ali Khan the inestimable and elementary right of liberty of speech and writing, though certainly an extreme one for an administration led upon the eternal principles of individual freedom, is, however, not without that beneficient aspect which like a silver lining to every cloud is of the essence of British administration. For, after all, where is it that Mr. Zafar Ali Khan has been removed to? To his own native place, free to mix with his people, but not to Mandalay or any other undesirable corner."

False imputation against the *Zamindar.*

23. The *Zamindar* (Lahore) of the 18th October, 1914, publishes an article headed "An imputation refuted." The *Paisa Akhbar* has venomously attacked us on every possible occasion First we were accused of misappropriating a large amount of the Turkish Relief Fund, an accusation which was rapidly disproved. And now we have this same paper distorting passages in the speech made by Zafar Ali Khan, some time ago, in the Badshahi mosque. Zafar Ali Khan said in the course of that speech that "We have been praying for the last 1300 years that we may be saved from our enemies, and that our foes, in their turn, should be brought to destruction." The *Paisa Akhbar* distorts this thus: "Our prayers of the last 1300 years have been answered to-day; a great war has overtaken Europe." Such are the grossly false imputations made against us in order to bring us into still further disfavour with the Government.

III.—NATIVE STATES

Faridkot affairs.

24. The *Sher-i-Panjab* (Lahore) of the 14th October, 1914, has a note entitled "An extremely objectionable action of the Faridkot State." The Faridkot State, says the paper, long ago published a translation of the *Granth*. But the translation in Hindi was so difficult that serious exception was taken to its utility everywhere. Sardar Bahadur Sardar Dyal Singh, Man, *ex*-President of the Council of Regency, had ordered a translation of the *Granth* to be made in pure Panjabi. Lala Ganga Sahai, however, who is the Superintendent of the Faridkot State, has now prohibited the publication of the Panjabi translation and has decided that the Hindi translation of the *Granth* should be published. The Sikhs in the Faridkot State are much displeased and desire that either the Panjabi translation should be published or the publication of any kind of translation should be postponed till the young Maharaja is invested with powers. It is to be hoped that in view of the aforesaid wishes of the Sikhs, the Superintendent will not allow thousands of rupees of the Faridkot State to be wasted on the publication of the old translation.

IV.—KINE-KILLING.

Kine-killing in Lahore.

25. The *Paisa Akhbar* (Lahore) of the 16th October, 1914, publishes a leader headed "The scandalous imputation made by the *Zamindar*; news about the parading of cows (on the occasion of the Bakr Id) appears to be quite groundless"

In order to atone for his bitter attacks on Hindus in the early part of his journalistic career Zafar Ali is now slandering even Muhammadans in order to please his Hindu brethren. And this is his latest device for achieving his end. He accuses Muhammadans of parading kine through the streets on the occasion of the Bakr Id festival. We heartily condemn the low mean policy of Zafar Ali Khan.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The *Khalsa Panth ki Haqiqat.*

26. The *Parkash* (Lahore) of the 4th October, 1914, has a note headed "Confiscation of the *Khalsa Panth ki Haqiqat* throughout India." The paper says that "we" congratulate "our" Sikh friends on His Excellency the Viceroy of India having very kindly issued an order of confiscation of the book entitled the *Khalsa*

Panth ki Haqiqat This new order is not a novelty for "us," but we are glad that this order has given satisfaction to the Sikhs who must have become still more firm in their loyalty to the Government. Even from the point of view of the Aryas, the new order is good, because the latter can now prefer an appeal against it to the Calcutta High Court and can secure the highest (judicial) pronouncement on the book.

Hindus and Muhammadans.

27. The *Rajput Gazette* (Lahore) of the 10th October, 1914, has a note headed "Blessed attempts of the Editor of the *Zamindar* newspaper." Formerly Zafar Ali Khan was a bitter enemy of the Hindus But he has since mended his ways. He has realised the importance of Hindu-Muhammadan unity and is doing everything in his power to promote this ideal. We think his noble efforts are truly worthy of the highest commendation.

The Golden Temple affair.

28. The *Sher-i-Punjab* (Lahore) of the 1st October, 1914, publishes an article headed "The disregard shown for Sikh religious feelings by the Guardian of the Golden Temple, Amritsar." If there is anything which can create among the Sikhs a universal feeling of displeasure it is the contempt shown for the feelings of the Sikhs, in respect of the Golden Temple, Amritsar. The Sikhs cannot tolerate the idea of anything being done there which may be even slightly opposed to their feelings or their old traditions. The Guardian of the Temple has for some time been a *rais*, with whose management the Sikhs have never been pleased and who possesses no administrative capacity except that of pleasing the Deputy Commissioners and other officers. The Sikhs made many complaints about his management and repeatedly protested against his doings; but his influence with the authorities increased daily and the people were under the mistakened impression that he did everything at the instance of the authorities. As a matter of fact the Guardian does what he likes and the authorities take no steps to remove the complaints which the Sikhs make against him.

In its issue of the 12th October, 1914, the paper says that the Sikh public will hear with satisfaction and pleasure that Government has consented to supply canal water to the holy tank of Sri Darbar Sahib and that, in future, only canal water will be supplied to the Darbar Sahib. By this action all our grievances in this connection have been redressed, and it is now our duty to pass resolutions expressing our gratitude to Government for its manifold kindnesses.

VI.—LEGISLATION.

The Press Act.

29. Writing under the heading "Wonders of the Press Act: deadly attack on newspapers," the *Jhang Sial* (Lahore) of the 14th October, 1914, says that the Press Act has always attacked the Punjab newspapers; but now that the work has been placed in the hands of *Sheikh* Abdul Aziz it is essential (to adopt measures) to lessen the intensity of its attack. People of other provinces are ridiculing the grotesqueness of the severe application of the Press Act.

VII.—GENERAL ADMINISTRATION.

(a) *Judicial.*

The Delhi case.

30. The *Dipak* (Lahore) of the 8th October, 1914, refers to the sentences passed in the Delhi Conspiracy case and says that every one at Lahore has expressed deep regret at the pitiable condition of the accused. The people especially expressed boundless regret about Balraj, as no one expected that such a severe sentence would be passed against him and some people were of opinion that he would be acquitted. Anyhow, there can be no denying the fact that the sentences passed against the accused are very severe and heavy. It is, however, hoped

that the sentences will be reduced on appeal to the Chief Court or that the Government will show mercy to some of the accused—a course which would be extremely proper and expedient.

The *Arya Gazette* (Lahore) of the 8th and 15th October, 1914, comments on the results of the Delhi Conspiracy case. The whole case was built up on the evidence—if such it may be called of one single individual, Dina Nath. The grotesqueness of this must be obvious even to a man of the meanest intelligence. We deplore this fact and still more deplore the extreme severity of the sentences passed on the accused.

The *Bijli* (Lahore) of the 8th October, 1914, publishes an article headed "Will it be an offence to make a prayer for mercy? Our duty in connection with the accused in the Delhi case." Every Indian is amazed at the severity of the sentences passed on the accused in this case. However, all we can do at the present moment is to request Government to show mercy on these people and release them. Suffragettes and other political prisoners have been pardoned in England. Surely political prisoners in this country are worthy of similar treatment.

Elsewhere the paper says that there is a rumour that the Delhi Conspiracy case is a mere fabrication of the police; that the police themselves posted and received all the letters (incriminating the accused); that the material found at different places was gathered (and provided) by the police themselves, and that as a matter of fact the police have trumped up the whole case in order to get rewards—Rash Behari Bose himself being a police officer. Such a sweeping assertion is perhaps incorrect; but there is undoubtedly ground for believing that the police have partially manufactured the case.

The *Parkash* (Lahore) of the 11th October, 1914, comments on the results of the Delhi Conspiracy case. The severity of the sentences passed on the accused in this case has caused wide-spread consternation. To punish six men on the bare word of one witness, whose veracity is by no means beyond doubt, is ridiculously grotesque. However, presuming that the accused are guilty of the crimes with which they have been charged, even under those circumstances the sentences passed are injudicious. The Lahore and Delhi bomb outrages have alienated the sympathies of the people of the Punjab from the agitator class. But such heavy sentences merely make martyrs of these anarchists and to a large extent excite popular sympathy in favour of the victims of these punishments. Be this as it may we still look to the Chief Court to pass a more reasonable judgment on the case and we are confident that we shall not be disappointed.

Writing about the judgment passed in the Delhi Conspiracy case, The *Hindu* (Lahore) of the 12th October, 1914, comments on the results of the Delhi Conspiracy case. A study of Indian character will show that a policy of clemency produces more satisfactory results than harshness and severity. And this is applicable to the present case under discussion. If Lord Hardinge, as representative of King George V, treats the accused in the Conspiracy case with leniency, his action will be much more effective in uprooting sedition and anarchy than any amount of severity possibly could do.

The same paper in its issue of the 13th October, 1914, publishes a letter from Lala Lal Chand, *Falak*, which speaks of the sentences passed in the Delhi conspiracy and bomb cases as being, indeed, very severe. In spite of their opposition to anarchism, the people of India have heard the sentences with grief and regret, because, in view of the loyalty displayed by the Indians since the commencement of the war, they expected that either the accused would be pardoned or only light sentences passed against them. They consider the sentences as opposed to both expediency and statesmanship. The writer compares the judgment in the Delhi cases to that in the Alipur bomb case and says that

Mr. Harrison has passed extremely severe sentences on the basis of a comparatively unimportant and vague evidence for the prosecution. The public, however, expects that the Judges of the Punjab Chief Court will, on appeal, give proof of their sense of justice by thoroughly sifting the case, acquitting the innocent, reducing the sentences of those who are more or less guilty, and winning over the hearts of the Panjabis, so that no disagreeable current may arise in the river of sympathy and loyalty towards the Governm ent.

(b) *Police.*

The *Komagata Maru* episode.

31. The *Zamindar* (Lahore) of the 16th October, 1914, comments on the resolution passed by a meeting of Hindus and Muhammadans at Delhi, expressing regret at the Budge Budge riot and sympathy for the European officers killed and wounded in the affray. We, too, deplore the Budge Budge incident; but at the same time we think that a second resolution should have been passed expressing sympathy with the Indians that were killed in the riot and with their families.

The same paper in its issue of the 18th October, 1914, has an article entitled "The prayer of the survivors of the Budge Budge riot." In England the employment of the military against strikers or rioters is by no means viewed with complacency. The public become vociferous in their demands for an inquiry into the "brutalities" of the military and police. We cannot expect such a thing in India, but at the same time we may be allowed to appeal on behalf of those survivors who are suffering in consequence of the Budge Budge riot. Government should make full and ample provision for the families and dependents of those Sikhs who were killed in the riot. Moreover, those passengers who are still at large in the country and against whom warrants have been issued should not, on being captured, be incarcerated. They should be allowed to go to the war and there perform some useful work. We hope Government will consider our suggestions.

Elsewhere the paper refers to the Budge Budge riot. This riot has caused His Excellency the Viceroy a considerable amount of anxiety and trouble. In our opinion it would have been wiser had Government refrained from taking action against the passengers in view of the critical situation in Europe. But now that action is to be taken and a commission of inquiry has been appointed surely it would have more useful had Government appointed non-official members on the commission—members in whom the country has full and complete confidence?

The *Amrit* (Lahore) of the 16th October, 1914, strongly denounces the attitude of Sikh newspapers towards the Budge Budge riot case. Some Khalsa newspapers attempt to exculpate the rioters; others lay the blame on the Government officials. In our opinion the attitude of these papers is despicable. The riot should never have occurred and we concur in the expressions of abhorrence at the conduct of the rioters made at the Sikh meetings of Amritsar and Montgomery.

The following is from the *Tribune* (Lahore) of the 21st October, 1914:—

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> "And although, as we have said, we should have preferred the addition of another non-official member from a third province, a public leader of the calibre of Pandit Madan Mohan Malaviya, able to take an entirely detached view, we would strongly advise the Sikh community to accept the committee, as an index of the Government's desire to take a broad and statesmanlike view of the circumstances connected with the *Komagata Maru's* passengers.

Writing under the heading "Mercy should be shown to the passengers of the *Komagata Maru*," the *Dipak* (Lahore) of the 10th October, 1914, says that with the exception of a few sikhs, who held meetings at one or two places and denounced the unfortunate passengers of the *Komagata Maru* as seditious the rest of the people are requesting the Government to take pity on the unfortunate passengers and release them.

The *Khalsa Akhbar* (Lahore) of the 16th October, 1914, publishes a communication from a Sikh graduate, who deplores the Budge Budge riot and remarks that the mishap is all the more distressing when one finds that it was the result of a misunderstanding. On the one hand, why Police officers should have so abruptly fired at the afflicted passengers is a mystery. On the other hand, it is difficult to understand what led the men of the *Komagata Maru* to retaliate the kindness of Government by a "hot fire of pistols" aimed at its officers. The writer is not prepared to admit that all the passengers were armed; nor is he able to understand how only 16 passengers could be killed by the fire of the police and of two companies of Royal Fusiliers. However, if thousands of the Sikh soldiers, who are fighting in Europe under the British flag, had been killed outright, he would never have felt their death as he has now felt for the loss of 16 men, many of whom had obtained medals for rendering in the past meritorious services to the British Government. This is the time to maintain the unity of the Empire and no attempt should be made to inflame the mind of the Government by violent denunciation of the unfortunate passengers. It is rather strange that while the Sikhs are being, on the present occasion, lauded to the skies, the passengers of the *Komagata Maru* are being arrested. All this is the result of a mere misunderstanding! The brave but poor Sikhs, however, who have laid down their lives by the thousand in China, Africa, Afghanistan, Persia and Saragarhi, who never hesitated to sacrifice their lives for the Government, and who at this very moment are going to convert by their blood the land of France into a flower-garden, are longing to see what action Lord Hardinge will take in the matter. The writer refers to the cry of sympathy for the passengers which is being raised on all sides, and condemns the conduct of those men who have by their undue flattery characterised the Sikh passengers as mischievous and guilty and who have tried to pose as the representatives of their community. Instead of befriending Government they have rendered a disservice to it, because loyalty demands that they should truly represent popular views to the Government.

Elsewhere the paper has a series of four notes on the "Budge Budge riot and the Sikh public," in which attention is drawn to the various problems which arise out of the unfortunate episode. The Indian public is eager in demanding its rights, but slow to discharge the duties involved therein. India has recently made two heroic efforts, in South Africa and Canada, to assert for her people the rights of British citizenship; and both efforts have ended in ignominious failure, as the Indians did not satisfactorily discharge their duties. Mr. Gandhi has passed the whole of his life in resorting to passive resistance, but gained nothing thereby. The entry of Indians into South Africa is still hedged round by many unjustifiable restrictions. The Budge Budge riot has ended in blood-shed. The result is the mental depression and keen disappointment of India's public workers. Our duty was not merely to applaud Mr. Ghandi and those who had sailed in the *Komagata Maru*, but to help them; and we know that we did nothing of the kind. The bloody sequel to the voyage of the *Komagata Maru* cannot be ascribed to the excitement of the passengers alone. What the other side did is not yet fully known to us. The passengers, who had been confined in the ship for months, were prepared to bear every hardhisp in America. In the end, however, they forgot that they had come to try to spend their time, money and energy for the country and to sacrifice themselves. If they were unsuccessful they should, under no circumstances have over-stepped the bounds of law. At the same time, there can be no gain-saying the fact that one party cannot be entirely held to be blameworthy. Some newspapers, mostly Anglo-Indian, have taken a one-sided view of the affair and have held the passengers to be guilty. Similarly, some Sirdars have hastened to condemn the passengers at public meetings, in the belief that if they do not do so they will be held by Government to be rebellious. But this view is wrong; for how can a whole community be held responsible for the misdeeds of a few of its misguided and afflicted members? It will be improper to inflict any more punishment on the passengers, because some of them have been already punished and killed; others have been wounded and, to save their lives are undergoing the privations of life in the jungles—wandering about in disguise and cutting even their long hair. Can there be a severer punishment for a Sikh than this? They are in a state of living death. What is the use of punishing him now who is already dead? The entire Sikh public desires that the passengers should be allowed to return to their homes without undergoing further punishment. As regards those who have been killed in the riot, it is not known whether their funeral rites have been performed according to the Sikh religion; but it is necessary that prayers should be offered in the *gurdwaras*, so that their distressed souls may enjoy rest.

In another place, the paper inclines to the view that the unfortunate passengers of the *Nanak Dev* steamer had no weapons, and remarks that it is yet too early to say with certainty as to whose foolishness or imprudence the Budge Budge riot was attributable. It is equally premature to assert that the passengers had used weapons and thereby killed members of the Police and other innocent persons. Besides, it is apparent from the Press *communiqué* of the Bengal Government that in the earlier stage of the affray, the Police and the attacking party were mixed up and the riot took place at 9 P.M., when it was dark. Under these circumstances, it may be legitimately supposed that the Police were killed and wounded by the firing of their own men. The Customs Department could not find any weapon in the possession of the passengers. The affair has, however, assumed a very complicated and serious aspect. Many valuable lives have been lost by the mistake or foolishness of excitement of one or several persons; and this the whole country deplores. The time has now come when the Government should tackle the subject with prudence, generosity and royal clemency.

Elsewhere the paper publishes a note headed "The Budge Budge riot is not an anarchical or murderous act." Nobody who has a grain of sense in his brain can have the hardihood to say that those Sikhs, who, either through misunderstanding or in a state of excitement or while inflamed by the extraordinary rigours or abuses of some short-sighted Government official, laid down their lives in the Budge Budge riot or have been wounded or have been arrested and are in a state of extreme trouble and anxiety, are guilty of committing an anarchical or murderous act. Although it is difficult to arrive at a correct conclusion before enquiries are completed, still the facts and probabilities strongly support the belief that the Budge Budge riot is not the result of any deep laid conspiracy or anarchical crime The attempt which was made to suppress the unrest and excitement of the Sikh passengers and the measures that were adopted by the authorities for the purpose were neither proper nor reasonable. If the authorities had acted with a little patience, prudence and self-restraint, so many men would never have been killed. The conduct of those sycophants or foolish persons is reprehensible, indeed, who, without making enquiries, express indignation and pass resolutions condemning some persons *ex-parte* and send the same to the Government.

The *Bir* (Lahore) of the 8th October, 1914, has a note entitled "Bloodshed of the afflicted." The history of the *Komagata Maru* is a sad one. The afflictions and troubles which its passengers underwent in Canada, Hong Kong and Japan are too well-known to be repeated. And yet we feel that even such a deplorable incident as the Budge Budge riot will not and cannot turn Sikhs from their staunch loyalty to the British Government. The entire blame of this fracas rests with the Police, who, as usual, have fabricated a tissue of lies against the passengers. Why the Sikh newspapers are so apathetic in the matter we fail to understand. However, our belief is that Government will make a full and just investigation of the whole question, and will treat the sufferers and their families with consideration. We must trust the Government.

Writing under the heading "The *Komagata Maru* passengers," the *Panjab Darpan* (Amritsar) of the 7th October, 1914, says that it is to be regretted that Government has given this question a political aspect. If, however, the matter is committed to a court for trial, not only will the true facts of the case be brought to light, but in this way the guiltless will have some hopes of escape from punishment.

The Secret Police.

32. Writing under the heading "A proposal to strengthen the Secret Police," the *Desh* (Lahore) of the 3rd October, 1914, says that the Government of India have temporarily sanctioned the proposal regarding the Criminal Investigation Department, which was under consideration. This proposal will soon be enforced and the result will be that the number of officers and employés of the above department will be increased. The public, however, is of opinion that the number of the employés in this department is already more than enough, seeing that unnecessary watch is kept upon several persons. When the department has got officials to keep unnecessary watch over certain people it is apparent that it has already got more than enough employés. But as the Government holds a contrary view, the strength of the department will be further increased.

(d) *Education.*

Maulvi Zafar Ali Khan and a Muslim School in Lahore.

33. The *Zamindar* (Lahore) of the 16th October, 1914, publishes a communication in which the writer—Muhammad Abdul Haq, Secretary, Anjuman-i-ittihad-o-Taraqqi-i-Musalmanan-i-Punjab—says that Maulvi Zafar Ali Khan, B.A., Editor of the *Zamindar*, paid on the 11th instant a visit to the school of the Anjuman-i-ittihad-o-Taraqqi i Musalmanan i-Punjab and inspected it. After the inspection, the Maulvi congratulated the authorities of the Anjuman on their attempt to impart not only religious instruction to Muhammadan students, but to teach them to take kindly to trade. He then delivered a speech, in the course of which he observed, among other things, that if Muhammadans wanted to make progress they should cultivate morality and excellent habits like their ancestors. They should also try to live in amity and accord with their (*Hindu*) countrymen. Unfortunately there are some who throw obstacles in the way of Hindu-Muhammadan unity. Such attempts are opposed to the teachings of the *Quran* and we hope such action will be condemned by Muhammadan public opinion.

(f) *Railways and communications.*

Smoking in trains: a complaint.

34. The *Panth Sewak* (Lahore) of the 25th September, 1914, dwells on the inconvenience which is caused to the Sikhs or other persons who do not smoke by indiscriminate smoking in railway trains. After suggesting that the Railway authorities should assign at least a bogie carriage, containing both intermediate and third class compartments, for non-smokers, the paper draws the attention of the Chief Khalsa Diwan to the point and urges it to move the Railway authorities to carry out the suggestion.

(h)—*Miscellaneous.*

The late Sardar Ayub Khan's family.

35. Writing under the heading "allowances granted to the survivors of *Sardar* Ayub Khan," the *Hindustan* (Lahore) of the 14th October, 1914, says that there is a general feeling that it is simply unbearable for the members of the royal family, who passed their days in ease and affluence to have their income suddenly reduced by half of its original amount. The Government should, therefore, effect some amendment in the rule for granting allowances. *Sardar* Ayub Khan was an important political personage and his descendants deserve special treatment at the hands of Government.

The ***Municipal Gazette*** (Lahore) of the 12th October, 1914, says that the allowances, which have been allowed to the survivors of the late Sardar Ayub Khan, are so insufficient that they will hardly be able to maintain themselves in a respectable position; and it will not be surprising if, being hard pressed by poverty, some of the sons and wives of the late Sardar prefer departure from India to the enjoyment of Government allowances here. It will be wise if the Government shows a little more generosity in granting better allowances to the survivors of the late Sardar.

Salaries of Government servants.

36. Writing under the heading "construction works have been stopped," the *Punjab Darpan* (Amritsar) of the 9th October, 1914, says that Government has stopped new construction works and that it is also the intention of Government to decrease the salaries of Government servants for a certain period.

Khan Sahib Sheikh Abdul Aziz.

37. The ***Desh*** (Lahore) of the 9th October, 1914, refers to the disclaimer published by Khan Sahib Sheikh Abdul Aziz, *ex*-editor of the *Observer*, to the effect that he does not belong to the Criminal Investigation Department; and says that it is regrettable that owing to some of its employés the Criminal Investigation Department has attained such a reputation that no one likes to be known as belonging to the said department. It is for this reason that Khan Sahib Sheikh Abdul Aziz, who is a Secretary of the Anjuman-i-Himayat-i-Islam, Lahore, and probably wishes to retain the post, has felt the necessity of publishing a disclaimer in the newspapers.

English *versus* Vernacular newspapers.

38. The ***Desh*** (Lahore) of the 3rd October, 1914, has a note headed "Why is preference shown to English newspapers?" "We" fail to understand, why the publication of announcements which Government wishes to make to the people is confined to the English newspapers. Government should remember that English newspapers do not possess even one hundredth part of the influence of the Punjab Vernacular newspapers to mould public opinion and to make an impression on the minds of the people. Consequently, no harm is likely to result if any important notification of the Government does not appear in the English newspapers, whereas it is surely injurious if the same does not appear in the Vernacular newspapers. It is to be hoped, therefore, that the Vernacular papers should not be totally over-looked and this privilege of publishing Government notifications should not be limited to the English press.

Confiscation of the security of the *Loyal* Press.

39. In commenting upon the confiscation of the security of the *Loyal Gazette* Press, the *Jhang Sial* (Lahore) of the 19th October, 1914, disclaims any desire to pronounce opinion on the article to which exception has been taken; we are fully aware of the fact that any opinion expressed by us will simply be ignored by Government officials. However we should like to warn our fellow journalists. Their position is a delicate one; the slightest mistake and their death knell is sounded. Bhai Amar Singh, Editor, *Sher-i-Panjab* and *Loyal Gazette*, is a living example of this. God knows how careful he was; and what care did he not take! Yet the moment he slipped, he was caught!

The ***Zamindar*** (Lahore) of the 18th October, 1914, remarks that it has learnt with regret that the Punjab Government has, under the provisions of the Press' Act, confiscated the security of Rs. 1,000 deposited by the *Loyal Gazette* Press. The Local Government has taken this step because, in its issue of the 6th October 1914, the *Sher-i-Punjab* published an article headed "The victim of suspicion," which deals with the Budge Budge riot.

The *Khalsa Akhbar.*

40. The *Khalsa Akhbar* (Lahore) of the 9th October, 1914, publishes an article headed "New chapter (in the life) of the *Khalsa Ahhbar.*" The *Khalsa Akhbar* has been one of the greatest victims of the Press Act. At the very outset there was a delay of 2½ months before permission was granted to start the paper. Afterwards its security of Rs. 1,000 was confiscated because of its criticism—which was quite just—of the Lieutenant-Governor of the Punjab. And lastly the police locked up our press—an action for which there was no precedent. Verily Indian soil is not favourable to the growth of journalism!

The *Sher-i-Punjab* newspaper.

41. The *Sher-i-Panjab* (Lahore) of the 17th October, 1914, refers to the confiscation of Rs. 1,000 from the *Loyal Gazette* Press. Our expressions of sympathy for the sufferers in the Budge Budge riot incurred the wrath of Government; and in consequence an order was passed confiscating the security of Rs. 1,000 from the *Loyal Gazette* Press where our paper is printed. We are quite prepared to bear this loss of Rs. 1,000 with equanimity when we remember the sufferings of our fellow countrymen in the riot. May Siri Wah-i-Guru ever be victorious!

The same paper in its issue of the 19th October, 1914, has an article headed "The security deposited by the *Sher-i-Panjab* Press has been confiscated." On the 6th October we published an article headed "The victim of suspicion." In this article we merely pointed out that the cause of the Budge Budge riot was to be found in the general suspicion with which the *Komagata Maru* passengers had been viewed throughout their mission. Government objected to this article and confiscated our security. All our friends declared that they could see nothing objectionable in the article and considered it quite simple and straightforward. The Pioneer and other Anglo-Indian newspapers are allowed to characterise the passengers as "a pack of nihilists" and worthy of summary deportation. And yet we are not allowed to breathe a word. However we are prepared to obey the orders of Government without raising the slightest objection. Our policy will continue to be the same as hitherto—giving good advice to Government and acquainting it with the true feelings of the Sikh people. Let it be known to the Sikh community that our paper will not cease publication for one single day in spite of the forfeiture of our security.

LAHORE:
The 17th October 1914.

H. ST. J. B. PHILBY,
Officer on special duty in the Criminal Investigation Department, Punjab.

93 SB—175—29-10-14—SGPP Lahore.

[Confidential.]

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[Vol. XXVII.] **[No. 44.]**

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FROM THE
INDIAN NEWSPAPERS
PUBLISHED IN THE PUNJAB.

Examined up to 31st October 1914.

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31st OCTOBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	3,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
5	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 „
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
22	Azadi†	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 „
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	17,500 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS STOOD ON THE 31st OCTOBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copie
	WEEKLY.				
37	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copie
38	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
39	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
40	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
41	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
42	Amrit	Do.	Sham Lal	Sham Lal	...
43	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
44	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
45	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
46	Azzia	Do.	Abdul Karim	Abdul Karim	...
47	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
48	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
49	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
50	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
51	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
52	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
53	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
54	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
55	Himala	Lahore	Dina Nath	Dina Nath	...
56	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
57	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
58	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
59	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
61	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
62	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
63	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
64	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
65	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
66	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
67	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
68	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
69	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
70	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
71	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
72	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
73	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
74	Punjab†	Do.	Kishen Chand	Kishen Chand	...
75	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
76	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
77	Rishi*	Do.	Amar Nath	Amar Nath	...

* Not received during the week.

† Temporary ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31st OCTOBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—continued. Weekly—concluded.				
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
79	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
84	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
85	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
86	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
87	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
88	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	Fortnightly.				
91	Brahman Gazette†	Rawalpindi	Vidya Rattan Prakasher	Bakhshi Dhera Mal	600 copies.
92	Khukhrain Samachar	Do.	Prithmin Chand	Kishan Chand, Mohan	...
93	Mister Gazette‡	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
94	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma‡	Lahore	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	Monthly.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Ahmadi Khatun‡	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
102	Al Aziz	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud-din	250 „
103	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
104	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
105	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
106	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
107	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
108	Arya Musafir†	Jullundur	P. Vishnu Datt	L. Amar Nath	450 copies.
109	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
110	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
111	Dharam Bir	Do.	Sant Ram	Sant Ram	...
112	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
113	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
114	Insan	Do.	Ghulam Qadir	Ghulam Qadir	...
115	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
116	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
117	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
118	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
119	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „

* Not received during the week.

† Temporarily ceased to exist.

‡ Not received during the fortnight.

§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31st OCTOBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. **MONTHLY—*concluded*.**				
120	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
121	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copies.
122	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
123	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
124	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
125	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
126	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
127	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
128	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
129	Sanatan Dharm Parkash	Ferozepore	...	Manohar Lal	...
130	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
131	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
132	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
133	Shauq§	Do.	Shauq Muhammad	Shauq Muhammad	...
134	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
135	Sulah Kul	Montgomery	Ram Chand, Akashi	Fateh Chand	550 „
136	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 copies.
137	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
138	Talimi Gazette	Do.	Janki Das	Janki Dat	...
139	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
140	Tariqat	Lahore	...	Muhammad Din	...
141	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
142	Temperance Magzine	Do.	Sant Singh	Sant Singh	...
143	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. **DAILY.**				
144	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
145	Punjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
146	Khalsa Sewek†	Lahore	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
147	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
148	Chakarvarti*	Do.	...	...	...
149	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
150	Khalsa Sewak	Lahore	Jiwan Singh	Jiwan Singh	1,600 „
151	Nauratan	Amritsar	Teja Singh	Lahora Singh	1,000 „
152	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
153	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
154	Dukh Niwaran	Tarn Taran, District (Amritsar.)	Mohan Singh	Mohan Singh	1,000 „
155	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
156	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
157	Nirmal Pattar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
158	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
159	Temperance Magzine	Amritsar	Sant Singh	Sant Singh	...
160	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. **WEEKLY.**				
161	Parabhat*	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
162	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450 copies.
163	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—Politics.

(a) *Foreign.*

Russia and India.

1. The *Jhang Sial* (Lahore) of the 21st October, 1914, has a note headed "India and Russia," which reproduces the views of the *Siraj-ul-Akhbar* (Kabul). The latter, in commenting upon the relations between Great Britain and Russia, had affirmed that the political policy of Russia in the present war was to bring about the exhaustion of the English army and then, all of a sudden, to disentangle herself from the Allies and try to take possession of India. The *Siraj-ul-Akhbar* had also remarked that, although the realisation of Russia's object was only a dream, still nothing was impossible and the losses, which she had suffered at the hands of Japan, could be made good only by her conquest of India.

News of Russian victories.

2. The *Desh* (Lahore) of the 28th October, 1914, has a note entitled "Exaggerated news of Russian conquests." We cannot help thinking that Reuter's reports on the glorious victories of the Russians over the Austrians are exaggerated. These reports must be treated with caution.

The awakening of the Turks.

3. The *Vakil* (Amritsar) of the 17th October, 1914, is gratified to hear of the abolition of the capitulations in Turkey. It first describes the system and then portrays its disadvantages from the Turkish standpoint. The paper takes the reform as an additional sign of the awakening that has set in in Turkey and concludes with the remark that those who are at the helm of affairs at Constantinople in these days have given proof of real foresight and wise statesmanship by freeing their necks from the yoke of the capitulations.

Turkey and the war.

4. Discussing the possibility of the outbreak of war between Russia and Turkey, the *Hindu* (Lahore) of the 17th October, 1914, refers to the news that the *Goeben* has been converted into a Turkish flagship and that its commander, who is wearing the German uniform, is contemplating an attack on the Russian ironclads in the Black Sea. If the Turkish fleet attacks the Russians, the whole of the Balkan peninsula will burst into a conflagration with results which one cannot but contemplate with a shudder.

The *Paisa Akhbar* (Lahore) of the 22nd October, 1914, says that during the last week alarming news had been continuously received that Turkey seemed determined to participate in the war in Europe. Indian Muslims impatiently await fresh telegrams to find out whether Turkey has, through her misfortune, participated in the war. Three or four items of news have been so far received, which create an apprehension that the ministers at Constantinople have fallen under German influence. Although news, like the closing of the Dardanelles and the placing of the German guns at the Dardanelles fort, is alarming, still no credence need be attached to the reports, as these emanate mostly from Athens. It is also stated that warships are hovering near the Bulgarian and Rumanian coasts to guard the German ships in Turkey, that Turkish and Russian warships have come into conflict in the Black Sea and a report of heavy cannonading was heard, and that the naval force of Turkey is in the hands of the German Commanders of the German ships, who can utilise it in any way they like. Turkish statesmen must acknowledge that Indian Muhammadans take a friendly and sympathetic interest in Ottoman affairs, and the wishes of the latter, that Turkey should remain neutral in the war, should be duly considered. It is to be hoped that Turkish statesmen will not fall a prey to the trap laid by Germany. If, however, they fail to save themselves, Indian Muhammadans cannot have the heart to ask the British Government to accord a friendly treatment to Turkey.

The *Munir* (Jhang) of the 24th October, 1914, publishes an article headed "Alas! It appears that Turkey is going to participate in war." It is a matter for regret that German machinations have at last succeeded in cajoling Turkey into the war. We feel sure, however, that Indian Muhammadans will remain stedfast in their loyalty to the British Government and give it every possible assistance. Let us hope, nevertheless, that this dire news of Turkey's participation in the war is untrue.

Germany and the war.

5. The *Akhbar-i-'Am* (Lahore) of the 25th October, 1914, says that it is now unmistakeably clear that Germany alone is responsible for this war. However, we cannot but admire the unflinching courage of the Kaiser soldiers. As long as German soldiers are prepared to meet death in this manner for their Kaiser, it will be difficult indeed to overcome them.

Villagers' estimate of Germans.

6. The *Akhbar-i-'Am* (Lahore), 1914, says that even the most trustworthy of men fail to convince villagers of German defeats. Villagers still maintain that the Germans are brave, that they are now invincible, that they have got control over the elements and that it is an ordinary thing for them to send mechanically-made soldiers to the battlefield.

India and the war.

7. The following is from the *Panjabee* (Lahore) of the 27th October, 1914:—

> "Lord Crewe made a notable speech to the new appointees to the Indian Services His reference to Indian loyalty and the Indian troops left nothing to be desired. It was a matter for pride, he said, that 'our Indian fellow-subjects felt themselves identified with ourselves in the present quarrel.' He fully expected, he added, that before the war ended the enemy would learn several not unneeded lessons from the Indian troops – lessons of chivalry, humanity and respect for the persons and homes of the poor and humble. That this expectation will be more than fulfilled, that the Indian troops will give an account of themselves which will make their mother-country as well as the Empire alike proud of them, is not merely the hope but the confident belief of all who know them. There is one remark made by Lord Crewe which calls for a word of criticism. It is not right to think, as he seems to do, that the key to the splendid outburst of Indian loyalty is to be found in the quality and character of the Indian Services. We have not a word to say, especially at the present moment, against the character and quality of the Indian Services; but they have far less to do with the outburst of Indian loyalty than the conviction on the part of the Indians that the war is a just war so far as England is concerned; secondly, that in this matter the interests of their own country are inseparably bound up with those of England and the rest of the Empire; and thirdly, that claiming as she does the rights and privileges of equal membership of the Empire, India must also be ready to discharge the responsibility which such membership involves. It is these convictions and not the belief that the Indian Services are in all cases manned by the best class of men available in India or in England, which is the key to the outburst of Indian loyalty."

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The war in Europe.

8. The *Dipak* (Lahore) of the 27th October, 1914, refers to the war in Europe. We may expect great changes in the map of Europe in 1915. Germany has never attempted to conceal her intentions of eventually invading England, and she is still confident that her long range guns, which hitherto have not been utilised, will help to accomplish this end.

The War and Indians.

9. The *Hindu* (Lahore) of the 21st October, 1914, remarks that a Parsi newspaper reports that a Parsi military officer is now fighting in the French army against the Germans. This is naturally a source of pride to all Indians. Again, we hear that the grandson of Mr. W. C. Bonnerji, once a well-known Congress leader and lawyer of Calcutta, has also been appointed an officer in the British army and has gone to the seat of war. His appointment is probably due to the fact that he was born in England. It is curious to note that Indians can hold responsible military positions in the armies of foreign countries, and yet in India no such privilege is allowed them.

The Indian Army and the war.

10. The *Chakravarti* (Lahore) of the 4th October, 1914, publishes a leader entitled "An appeal to the British Government to help the brave men of the Indian Expeditionary Force." We feel confident that Government will appreciate, in a full measure, the services of its Indian troops in the war. As a fit reward for these services we would suggest that grants of land be given to the families of those sepoys, who are killed at the front.

War and the Indian soldiers.

11. The *Khalsa Akhbar* (Lahore) of the 23rd October, 1914, publishes a note headed "Pension to the widows of Indian soldiers." We applaud the benificence of Government in starting a fund for the relief of the families of Indian soldiers who are killed in the war. We would suggest, however, that the present rates of pensions granted to the widows of soldiers killed in action be raised. A pension of Rs. 2-12-0 and in several cases less than this amount is scarcely sufficient.

War news and the *Zamindar*.

12. The *Lyall Akhbar* (Lyallpur) of the 9th October, 1914, draws attention to what it calls the mischief of the *Zamindar*. The latter is publishing war news from the German point of view, which is quite opposed to officially published war news and which is likely to create unrest in the country and to discredit other newspaper reports. It is essential, therefore, that the *Zamindar* should, when publishing false pro-German news, simultaneously contradict the same and keep the public informed of the real situation.

A rumour contradicted.

13. The *Hindu* (Lahore) of the 27th October, 1914, refers to the rumour which has been lately in circulation in certain circles in Lahore and Amritsar that, after the recitation of 101 *Granths* in the Darbar Sahib of Amritsar, and the usual offerings had been made, the *Granthi*, though praying for the victory of the English army, uttered by mistake the words "May the Germans conquer!" Sardar Bahadur Sardar Arur Singh, C.I.E., Manager of the Golden Temple, contradicts the rumour as being absolutely false.

Mr. Lloyd George and Muhammadans.

14. The *Zamindar* (Lahore) of the 28th October, 1914, takes exception to Mr. Lloyd George's recent speech, wherein he is reported to have remarked that since the days of Muhammad he had never heard a speech like that of the German Emperor, in which the latter spoke of the German people as the chosen people of God and claimed that, by virtue of his office, the spirit of God had descended on him. Mr. Lloyd George is the minister of an Empire, which rules over the largest number of Muhammadans in the world and which pursues a policy of paying due respect to the feelings of every religion. He could have made any remark he liked regarding the Emperor of Germany; but it was not necessary to ridicule the speech of the German Emperor by comparing him with the Arabian Prophet. Will Mr. Lloyd George say what effect such remarks can have on the Islamic world?

(*b*) *Home*.

Proposed Indian Navy.

15. The following is from the *Tribune* (Lahore) of the 30th October, 1914:—

"The question of the naval defence of India, which was raised in Madras last week, does not seem to have created any enthusiasm in the community, as Mr. Rama Chandra Rao expected. Most Indian papers seem to have preferred to ignore it as being premature and only a few have seen the fitness of calling attention to its impracticability. The *Hindu* (Madras) says that it raises 'very large questions involving a reconsideration of not only the Military and Naval policy of the Empire, but also of its foreign policy and could only be dealt with adequately at the conclusion of the war.' It also says that a hasty discussion of the matter is not likely to serve a useful purpose. The *Mahratta* is of like opinion, but it pitches its tune in a different key. It agrees that the proposal is bound to remain 'in the merely academical sphere' and adds a significant suggestion. It says with emphasis; '*An Indian Navy, manned and officered mainly by Indians and meant chiefly for the protection of the Indian waters*, this is one of the subjects which may profitably exercise the minds of Indians.' Not many years ago the Maharattas had a navy of their own and it is but natural that our Poona contemporary should entertain the hope of an Indian Navy, manned and officered mainly by Indians and meant chiefly for the protection of Indian waters. But before this aspiration is satisfied, we should have our indefeasible right recognised for the protection of our hearth and home by free enlistment as Volunteers. When this is done there will be time enough to demand an Indian Navy. Meanwhile, we can safely rely on the strength of the British Navy for the protection of our coasts."

Mr. Zafar Ali Khan's detention in Karmabad.

16. The *Paigham-i-Sulah* (Lahore) of the 20th October, 1914, publishes an article on Zafar Ali Khan. Zafar Ali Khan was admired and respected by all communities alike. Let us take a cursory glance at the good services he has rendered through the medium of his newspaper. The *Zamindar*, by its well written articles, has created a taste for newspaper reading among the public. It roused Muhammadans to a realisation of their duty during the Balkan war by raising a relief fund for the Turks. It has faithfully and unflinchingly presented before Government the true feelings of the people, and in this has rendered an invaluable service to both the Government and the country. And lastly it was the only paper which was able to publish war news with as great a promptitude as the Anglo-Indian papers. Seeing these facts, it is the duty of every newspaper in the Province to plead on behalf of Zafar Ali and demand his release from Karmabad.

The *Zamindar* (Lahore) of the 26th October, 1914, reproduces in extenso the *Hamdard* article on this subject The *Hamdard* says that in Zafar Ali we have lost, although perhaps only temporarily, one of the most prominent leaders of the Muhammadan party. We lament the loss. We often wonder when our turn will come. However blameworthy Zafar Ali's conduct may have been previously, his wonderful patience in hearing the order of the Punjab Government was truly admirable. We advice all Muhammadans to act similarly on such occasions. Zafar Ali was removed under an Ordinance which was enacted to deal with Germans after the outbreak of war. We now appeal to His Excellency the Viceroy to overrule the orders of the Lieutenant-Governor in this matter, and to liberate Zafar Ali who could then render active help to his community.

Writing about the detention of Zafar Ali at Karmabad, the *Lyall Akhbar* (Lyallpur) of the 23rd October, 1914, expresses gratification at this act of Government. The *Zamindar* was a reckless and dangerous newspaper and Government was obliged to take drastic action.

Writing on the same subject, the *Paisa Akhbar* (Lahore) of the 21st October, 1914, observes that it is a pity that Zafar Ali Khan did not understand the significance of the continuous warnings which were administered to him by Government. After his return from England and during his two weeks' stay in Lahore, Government was compelled to administer repeated warnings to him. But how long can Government endure all this? Some persons will blame Government for interference with the freedom of a free man; but all sensible people will agree that Government, which is responsible for the preservation of peace in the country, especially at the present time of war, is justified in taking proper precautionary measures. Some friends of Zafar Ali Khan have already begun to send telegrams to Government. Zafar Ali Khan, however, has promised to obey the orders of Government, and it is to be hoped that he will stick to his words.

The same paper in its issue of the 24th October, 1914, comments on the article in the *Hamdard* on the removal of Zafar Ali to Karmabad. The *Hamdard* expresses surprise that Government did not take action under Ordinance III of 1818 immediately on Zafar Ali's arrival in India.

The reason for this was that Government wished to give Zafar Ali every opportunity of making his peace with Government. Government obviously has not punished the *Zamindar* so repeatedly without good reason. In our opinion Zafar Ali has been given his desserts.

The *Vakil* (Amritsar) of the 24th October, 1914, is unable to express any opinion about the justice or otherwise of the punishment meted out to Zafar Ali Khan. There is no doubt that Zafar Ali had become more moderate in his views; and he was certainly a friend of the Government. In view of this fact, and further, owing to the critical situation in Europe we think that Zafar Ali should be pardoned and liberated.

Writing about "the expulsion of Maulvi Zafar Ali Khan from Lahore," the *Arorbans Gazette* (Amritsar) of the 24th October, 1914, says that the reason for this action by Government can be known to Government alone. The public can merely form conjectures. Some people attribute this action to a fear on the part of Government that in the event of Turkey being drawn into the war, Zafar Ali will begin a dangerous agitation and rouse Muhammadan feelings. Both Hindus and Muhammadans commiserate with Zafar Ali Khan and all alike are hopeful that Government's fear will be rapidly dispelled and Zafar Ali be speedily liberated.

Writing about the detention of Zafar Ali Khan in Karmabad, the *Sher-i-Panjab* (Lahore) of the 21st October, 1914, remarks that he is fortunate in that he has been forced to remain in his own village, seeing that Government could have deported him to Mandalay. He should feel grateful for this concession.

The *Municipal Gazette* (Lahore) of the 26th October, 1914, does not think that Zafar Ali Khan deserved the treatment which has been meted out to him. The tone of the *Zamindar* had, after the confiscation of its press and security, become mild and, being prompted by a spirit of sincerity and devotion, it had induced the Indians to become loyal and devoted to the British Crown. At a largely attended mass meeting, Zafar Ali Khan stirred up the feelings of loyalty of the people to the British Government by delivering a lucid and cogent speech and had induced them to render help to the Government in order to ensure its stability. He had also moved the establishment of the One Anna Fund for the relief of the wounded soldiers and the survivors of those who had gone to the front, and he was about to take practical steps in this connection. In view of all this, no one could even dream that an order about the detention of Zafar Ali Khan at Karmabad would be passed by Government, the news of which has been received by Indian Muhammadans with extreme grief and regret. The order shows that Government's distrust of Zafar Ali Khan has increased in proportion to the increase of the spirit of loyalty in his speeches and writings. It is true that His Honour the Lieutenant-Governor could issue a still more stringent order; but it is really surprising that while in England even great offenders are being released and encouraged by the remission of sentences, in India, a person, who without being encouraged by the Government is supporting the latter, is subjected to wrath and is rendered powerless by being deprived of liberty of speech and writing. Zafar Ali Khan has been badly rewarded for his excellent speeches and his enthusiastic display of loyalty to Government has begotten unexpected results. His conduct and good nature are praiseworthy, for he readily obeyed the order of Government. The paper requests His Honour the Lieutenant-Governor to re-consider the reasons, on the strength of which the above order has been passed, which must have been based on wrong reports and mis-statements made by Zafar Ali Khan's enemies. An estimate of the deep grief of the Muhammadans can be formed by the fact that meetings expressing sympathy have begun to be held, at different places.

The *Akhbar-i-'Am* (Lahore) of the 28th October, 1914, on the other hand says that the Government has in a way reformed the Editor of the *Zamindar*.

Though Zafar Ali Khan's newspaper generally publishes translations and extracts from the English newspapers, still those extracts were calculated to increase unrest in India and afford the people material for idle talk. At present, people who are fond of mischief largely purchase the *Zamindar*. It is household talk that the *Zamindar* is a truthful newspaper and speaks out what is true; while other papers are charged with being afraid of the Government. The fact, however, is that this is not the time to create unrest among the people, but Zafar Ali Khan's articles increased such unrest.

Nand Gopal of the defunct *Swarajiya.*

17. The *Akhbar-i-'Am* (Lahore) of the 18th October, 1914, draws attention to the case of a political prisoner, Nand Gopal, Editor of the defunct *Swarajiya*, who was prosecuted by both the United Provinces and the Punjab Governments and sentenced in each of the two cases to transportation for five years. The date of the commencement of sentence was specified by neither of the two courts. But though five years have elapsed he is still in jail. Bulaqi Ram, the father of Nand Gopal, has twice invited the attention of the Lieutenant-Governor of the Punjab to the matter, but no reply has been vouchsafed to his petitions. The paper appeals to the Viceroy to make it clear whether Nand Gopal is being rightly kept in the Karachi jail. If the wording of the judgment is vague, the benefit of the doubt should be given to the prisoner.

The present condition of India.

18. The *Hindu* (Lahore) of the 17th October, 1914, publishes from Ram Chand, America, a communication which deplores the present condition of India. The writer remarks:—"Even sparrows assert their rights. Why does not the Indian giant, then, display any sign of motion, notwithstanding the fact that he is endowed with 30 crores of hearts? Small and worthless countries like Siam, Mexico, China (*sic* !), Albania, Ireland and Belgium are struggling for their national existence and human rights. Why is then fortunate India lying dead? Let alone distant countries, even those countries which are near India and surround it are strong, well-to-do, free and the guardians of human rights. The residents of Nepal, Afghanistan, Afridistan, Siam, &c., are strong, free and fearless. Why are this old country of India and its residents weak and timid and inclined to slavery? Why (do they) die of starvation? Why are they killed by plague? We have never heard of the prevalence of plague and famine in illiterate countries, like Nepal, Afridistan, Afghanistan and Siam But educated Indians cannot obtain bread It is evident from the last official report that ten crores of Indians can hardly obtain one meal in two days. * * Is this life? It is the life of death What is the use of living for death? Very well. Go to sleep. It is difficult to sleep. Sleep is not life. It is death. Awakening is life Japan kept waking, and she is now alive. India went to sleep, but she is now dead."

The poverty of people.

19. The *Jhang Sial* (Lahore) of the 26th October, 1914, publishes an article on "the question of bread" The Administration Committee of Bengal, which was specially deputed to enquire into the cost of living, etc., of the people of Bengal, has by no means performed its duty satisfactorily. Without making any attempts at enquiry the Committee has quite light-heartedly and optimistically stated that the condition of the educated classes is satisfactory. This statement is liable to mislead Government. We must remember that the educated Indian has difficulty in finding a livelihood. Industrial pursuits in India are in a very elementary stage. The army has its doors barred to those who are desirous of choosing a military career. In view of these facts we would advise Government to throw open the public services to Indians and to develop the industries of the country. Such action would satisfy Indians and Government would not be harassed by what is now known as "unrest."

The Swadeshi movement.

20. The *Bir* (Lahore) of the 27th October, 1914, is of opinion that the Swadeshi movement cannot be successful unless Government helps the people in the matter. When Indians have performed their duty by helping Government in

the war, there is no reason why the latter should not realize its duty towards Indians and train them in the factories of England, so that they may be enabled to manufacture finished articles in India. It is also desirable that Government should issue an order laying down that only such foreign articles should be used in Government offices as cannot be procured in this country.

Indians and their future.

21. The *Zamindar* (Lahore) of the 22nd October, 1914, has an article headed "The stages which we have to traverse." Our supreme desire is to see India uplifted, both mentally and morally. We also long to witness the time when complete harmony will reign between the rulers and their subjects. It was in this month, several hundred years ago, that our Prophet was besieged by his enemies. The confidence of his followers was shaken when they saw defeat looming on the horizon. Dissensions, however, arose among his enemies and our Prophet emerged victorious. So is it with us. We must persevere and the victory will be ours.

The Indian National Congress.

22. The *Jhang Sial* (Lahore) of the 28th October, 1914, can attach no importance to the Indian National Congress so long as the Hindus and the Muhammadans remain at logger-heads with each other. If both communities unite and deliberate together at the sittings of the Indian National Congress about the well-being of the country, the importance of the Congress will be increased, its resolutions will carry weight and the Government also will pay heed to the requests of the Hindus and the Muhammadans, instead of treating them with indifference. It is high time that both communities were united and left alone all foreign connections.

The Congress Presidentship.

23. The following is from the *Panjabee* (Lahore) of the 27th October, 1914 :—

"It is no use disguising the fact that the announcement made from Madras that Babu Bhupendranath Basu has been elected President of the next Congress has caused a feeling of regret and disappointment in this Province.

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"For the first time in the history of the Congress a Punjabee gentleman of ability and distinction had not only been proposed for the Presidential chair but had very nearly got himself elected. There is always an element of uncertainty in these matters of election; but there were many in this Province, as well as in the United Provinces, who until a few days ago were practically certain that Lala Lajpat Rai was going to have the majority of votes. To these people and the public of these Provinces generally, the defeat of Lala Lajpat Rai, whatever it may be due to, cannot fail to cause considerable disappointment. They do not take a comparative view of the merits of Lala Lajpat Rai and of Babu Bhupendranath Basu. The personal aspect of the matter is to many of them the least important. What they ask is why the Punjab should have been left out in the cold so long and why in the present case a Punjabee gentleman should have been so near being elected and yet eventually defeated.

"Speaking for ourselves, while we share the general feeling in this Province, we cannot say that we are astonished at the result.

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"To us the defeat of Lala Lajpat Rai is due, among other causes, to the non-participation of the Punjab in the national movement. The fact that the Punjab has hitherto contributed not a single President to the illustrious roll of the Congress Presidents is also due to the same cause. If the Punjab had year after year sent a contingent of delegates to the Congress, just as the other major Provinces have been doing, such treatment of the Punjab would have been utterly impossible.

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"The true lesson of the incident is that we should throw ourselves more energetically and more vigorously than ever before into the work of the Congress. If we do so, all will be well, both for ourselves and the rest of the country."

The Congress and the Arya Samaj.

24. The *Bijli* (Lahore) of the 24th October, 1914, has an article headed "The unholy attack of the Congress on the Arya Samaj." We are greatly disappointed to hear that Bhupendra Nath Basu has been elected president of the Congress instead of Lala Lajpat Rai, who obviously had the support of the large majority of public opinion in the country. The rejection of Lajpat Rai is said to be due to his earlier extremist views and also to the fact of his being an Arya. That a man is to be disqualified on purely religious grounds is unjust in the extreme. If the spirit of bigotry has penetrated the Congress to such an extent we see no further use for it. It is obvious that if this body ever succeeds in gaining political power it will direct its attacks against the Arya Samaj.

The Hindu Conference.

25. The *Rajput Gazette* (Lahore) of the 24th October, 1914, publishes a communication headed "What the Hindu Conference did, is doing and will do" To call the Hindu Conference a true representative of the Hindus of the Punjab is as absurd as it is untrue. For instance only 8 votes were cast for the election of the President. If anything, it is a hindrance to the progress of Hindus. In our opinion the Conference is only a means, for certain wealthy people, of gaining influence and fame with the Government and the people.

IV.—KINE-KILLING.

Kine-killing in Baluchistan.

26. Writing under the heading "Kine killing in Baluchistan and the high-handedness shown to a Sikh," the *Punjab Darpan* (Amritsar) of the 1st October, 1914, describes how the Muhammadans of Lahri Tarhar and Katwar villages of *ilaka* Sivi in Baluchistan slaughtered a cow in the centre of the village in contravention of their promise never to kill kine in the villages, and how the Sikhs and Hindus of the *ilaka* represented the matter through one Shihan Singh to the Political Agent, Baluchistan The Political Agent was under the influence of the Muhammadans, who are very powerful and influential in the *ilaka*, and a security of Rs. 500 was demanded from Shihan Singh to be of good behaviour. Shihan Singh has decided to file an appeal against this order to the Government of India, and he asks for the help of Hindus and Muhammadans in the matter.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Lord Headley and the Muslim League.

27. The *Kashmiri Magazine* (Lahore) of the 21st October, 1914, publishes from Mr. Sagar Chand, at present residing in England, a communication headed "What should Muhammadans do?" The writer suggests that Indian Muhammadans should elect Lord Headley, who has embraced Islam, as President of this year's session of the Muslim League and that they should also invite to come over to India those persons who have embraced Islam in Europe and America, as this will have a salutary effect on young Indian Muhammadans. Continuing, the writer asks Indian Muhammadans to rouse themselves and to go to Europe; for, according to the Japanese, the secret of progress lies in visiting European countries.

Hindus and Muhammadans.

28. The *Dipak* (Lahore) of the 15th October, 1914, publishes a leader headed "worthy of immediate attention by the Hindu and Muhammadan leaders." The Bakr Id is approaching. On this occasion the sacrifice of cows invariably causes a collision between Hindus and Muhammadans. We appeal to Muhammadan leaders to prevent the slaughter of cows. By doing this they will avoid friction with the Hindus and, furthermore, give substantial help to Government.

The *Zamindar* (Lahore) of the 21st October, 1914, has an article on Hindu-Muhammadan relations. Recently we suggested opening a fund for helping impecunious Muhammadans to purchase goats or sheep for sacrifice on Bakr 'Id and thus avoid, as far as possible, kine slaughter for the purpose. This suggestion has brought forth a storm of criticism from the *Hindu* Press which charges us with—

(*i*) nominally advocating cow protection but in reality attempting to wound Hindu religious feeling;

(*ii*) asserting that the sacrifice of cows is a religious duty of Muhammadans, which in other words means that ruining India is a religious duty for Muhammadans;

(*iii*) quoting passages from Sir R. C. Dutt's history in order to show that Hindus sacrificed cows in the past;

(*iv*) working against Hindu-Muhammadan unity and Indian nationalism. This because we interest ourselves in the affairs of Turkey and Persia.

We fail to understand the attitude of these Hindu papers. We sincerely desire to promote Hindu-Muhammadan unity, but surely Hindus do not expect Muhammadans to give up the practice of cow sacrifice at once. Such customs die hard in India. We also wish to give up kine-killing not because the custom itself will ruin India but because the dissensions ensuing therefrom are injurious to the best interests of our country. As for asserting that because we interest ourselves in the affairs of Turkey and Persia, therefore, we cannot be working for Indian nationalism, this is absurd. We desire to see India an united nation; but we shall still continue to interest ourselves in Turkish and Persian questions.

The *Hindu* (Lahore) of the 26th October, 1914, publishes from the pen of a Hindu patriot a communication headed "The Hindu-Muhammadan question is not worthy of consideration." The relations existing between Hindus and Muhammadans in 1906 and 1907 were, as we know, admirable. It was only when such bodies as the Muslim League and the Hindu Sabha came into existence that we began to hear of an estrangement between the two communities. Let Hindu and Muhammadan newspapers adopt an attitude similar to that of the *Zamindar* and we need have no qualms about the establishment of Hindu-Muhammadan unity.

Swami Ala Ram and the Arya Samaj.

29. The *Punjab Darpan* (Amritsar) of the 2nd October, 1914, publishes from Mohan Singh, Vaidy, Tarn Taran, a letter, which reproduces some extracts (pages 1, 2, 3 and 5, chapter 21) from Ala Ram's book, *Bagi Arya Samaj Political mat Khandan*, showing that Bawa Dayanand founded the Arya religion to fight against the English, and contending that the Hindus who secretly or publicly embrace the Arya religion become the inveterate foes of British rule. It is also shown in these extracts that Dayanand calls the English dacoits and thieves—irreligious, unlearned, *rakhshas*, having monkey-like eyes, &c.

The *Parkash* and the Sikh Gurus.

30. The *Punjab Darpan* (Amritsar) of the 26th October, 1914, expresses resentment at the unjustifiable attacks made by the *Parkash* against the Sikh Gurus in its issue of the 18th October and publishes an imaginary account of an Arya meeting to consider what help Aryas could render Government in the European War. Unlike other communities the Aryas can render no possible assistance to Government. All they can do is to tell Government that the *Vedas* teach its readers the art of war and recommend its perusal to Government.

Sikhs and their leaders.

31. The *Naurattan* (Amritsar) of the 15th October, 1914, publishes an article headed "God have pity on the Sikhs." Our leaders are a corrupt and immoral pack of scoundrels. They live a life of luxury, and their one object in life is personal

aggrandisement. They should rouse themselves. They should make some attempt to represent Sikh feelings before Government and should urge upon Sikhs themselves the necessity of helping Government at the present crisis. We scorn the false imputations made by Arya newspapers against our loyalty. There is no justification for saying that we prayed for the success of German arms. We never did such a thing.

VI.—LEGISLATION.

Indians and the Arms Act.

32. The *Jhang Sial* (Lahore) of the 16th October, 1914, adverts, in a critical spirit, to the Arms Act. In former days Government was perhaps justified in forbidding Indians the use of arms. But there is no such justification now. Indians should be armed and then the British Government would have a limitless supply of men to hurl against the German army. At present the people of this country are powerless; they cannot volunteer for service as they are untrained in the use of arms. They can only give pecuniary assistance. Let Government consider the question and arm Indians to crush the German menace.

VII.—GENERAL ADMINISTRATION.

(b) *Police.*

The *Komagata Maru* episode.

33. The *Khalsa Akhbar* (Lahore) of the 23rd October, 1914, says that it is rumoured that the *Komagata Maru* passengers wished to make a procession through the streets of Calcutta with the Granth Sahib, which Gurdit Singh had in his possession. The attack of the Police was considered an insult to the Granth Sahib and hence the passengers resorted to violence. We ask why the Bengal Government in its *communique* did not mention the Granth Sahib.

The same issue of the paper refers to the Commission of Enquiry for the Budge Budge incident. We feel sure that there are several people who witnessed the riot and who could give an unbiassed account of the incident. But they are perhaps afraid to say anything, which would tend to exculpate the passengers. Government should openly proclaim its desire to hear these independent witnesses and should assure them that their statements will not incur any punishment.

Referring to the appointment of Kanwar Daljit Singh and the Maharaja of Burdwan as non-official members of the Commission appointed by His Excellency the Viceroy to make an enquiry into the Budge Budge riot case, the *Punjab Darpan* (Amritsar) of the 19th October, 1914, says that it would have been far better if one more Sikh leader had been appointed to the Commission and the Hon'ble Surindera Nath Banerji had been selected instead of the Maharaja of Burdwan. It is to be hoped that His Excellency the Viceroy will be pleased to include one more Sikh leader, as also a Bengalee leader, in the said Commission.

Putting to itself the question "How we can help the passengers of the *Komagata Maru*," the same paper in its issue of the 27th October, 1914, takes it as an undeniable fact that both officials and non-officials have sympathy with the passengers and the public will render financial aid to the members of their families. But the best way to help them will consist in organising a central committee, with its branches in every important town, which should secure a list of the passengers who were killed or arrested, and make enquiries to discover those who stand in need of help. It should then collect subscriptions, which it is to be hoped will be generously subscribed for by the members of all communities.

The *Bijli* (Lahore) of the 14th October, 1914, refers to the *Komagata Maru*. We have already published a letter from a Sikh passenger of the *Komagata Maru*, complaining of the severities practised by Gurdit Singh on his followers. We are not inclined to give credence to these complaints; it is obvious that the Sikh passenger in question is endeavouring to win the good will of Government by blackening the character of Gurdit Singh. Gurdit Singh is worthy of admiration and this is secretly admitted by Government. He has made a brave attempt to win the rights of citizenship for Indians in the British Colonies.

The *Hindu* (Lahore) of the 17th October, 1914, refers to the appointment of the investigating Commission for instituting enquiries into the Budge Budge riot and remarks that its proceedings will be reliable and complete only if an Indian leader is appointed to it by election.

The *Sher-i-Punjab* (Lahore) of the 24th October, 1914, publishes a leader headed "Commission appointed to hold an enquiry into the Budge Budge riot." The scope of the Commission's enquiry is very wide, seeing that it will have to investigate all the facts connected with the voyage of the *Komagata Maru* to British Columbia and back to India. "We," however, think that enquiry should have been made only into the Budge Budge riot. The only question before "us" is to ascertain what the causes of the Budge Budge riot were and who caused the bloodshed and why.

The paper of its issue of the 27th October, 1914, has a note entitled "The moral cowardice of Babu Surendra Nath Banerji." The attitude of Babu Surendra Nath Banerji towards the *Komagata Maru* episode is extremely cowardly. He has not only spurted much venom and used calumnious epithets for the passengers of the *Komagata Maru* but has also expressed displeasure at the appointment of a Commission. The moral cowardice which is being displayed by an aged Bengali journalist is deplorable, indeed.

The *Khalsa Sewak* (Lahore) of the 15th October, 1914, has a Punjabi poem entitled "The grievances of the passengers in jail," wherein the writer deplores that, although they came afflicted and weeping from foreign countries from which they were expelled and were confident that they would enjoy comfort and ease on reaching their own country and that their mother country would wipe their tears and console them, listen to their grievances and avenge their wrongs, still it is a pity that they received quite a different treatment in their motherland, where they have been placed in the look-up. If one is beaten by some body, one can lay one's grievonces before one's parents; but if one is beaten by the parents themselves, wherefrom can one seek redress? Before whom should they lay their grievances? There is none to console them, except God.

The *Desh* (Lahore) of the 23rd October, 1914, has a paragraph headed "Search of the passengers of the Nanak Dev." We hear on good authority that the passengers of the *Komagata Maru* and their baggage were searched previous to disembarkation. No arms were reported to have been found. Can the officers on duty then explain how the passengers subsequently came in possession of fire arms?

The paper in its issue of the 25th October, 1914, says that the Committee appointed to enquire into the Budge Budge riot, has, at an informal meeting, decided to conduct its enquiries is *camera*.

Commenting on the same, the *Desh* says that it is not known what has led the Committee to come to this decision. It would have been better if enquiries had been made publicly, so that the public might have become acquainted with the real facts of the case.

The *Sialkot Paper* (Sialkot) of the 15th October, 1914, deplores the Budge Budge incident and attributes it mainly to the tactlessness displayed by the Government officials. Why were the passengers not allowed to visit Calcutta? Why must they be locked up immediately on disembarkation, in a special train and packed off to their homes? It is possible that the Sikhs first opened fire, but surely there was some provocation for this action! Such an incident was unfortunate—to say the least—at a time when England was engaged in a gigantic struggle in Europe. However we hope that Government will show mercy. As to the allegations made by certain Anglo-Indian newspapers charging the passengers with anarchical tendencies this imputation is as absurd as it is false. The passengers had no connection whatever with the so-called anarchical movement.

The Chief Khalsa Dewan and the *Komagata Maru* episode.

34. The *Khalsa Akhbar* (Lahore) of the 23rd October, 1914, has a note headed "Is the Chief Khalsa Dewan asleep?" When the thoughts of the entire Sikh community are now concentrated on the Budge Budge riot case we never hear a word uttered by the Chief Khalsa Dewan. And yet the Chief Khalsa Dewan prides itself on being a true representative of the Sikh people.

(d) *Education.*

Education among Punjabi Muhammadans.

35. The *Vakil* (Amritsar) of the 24th October, 1914, publishes the second of a series of articles headed "The question of the education of Punjab Muhammadans; our demands in connection with secondary education." Muhammadans are not adequately represented in educational matters. The number of Muhammadan teachers is exceedingly small as compared with those of other sects—and this in spite of the fact that Muhammadans form 54 per cent. of the population of the Punjab. This fact naturally decreases the chances of our children gaining admission to Government schools. We, therefore, demand that Muhammadans be given their due proportion in the teaching profession; that separate schools be established for Muhammadans; and that all books which contain literature opposed to Islam be disallowed. In cases where separate schools cannot be provided separate hostels should be built for Muhammadans in order that they may perform their religious obligations.

(e) *Agriculture and questions affecting the land.*

A complaint.

36. The *Khalsa Akhbar* (Lahore) of the 16th October, 1914, remarks that finding the produce of the *bar ilaka* an excellent one, the loyal officers of Government have increased the canal rates to such an extent that the *zamindars* can hardly maintain themselves after paying the rates. Owing to the existing war, the exportation of grain from India has nearly ceased. As a result, cotton, which used to sell formerly at Rs. 8 to Rs. 10 per maund, is now selling at Rs. 4 or Rs. 4½ per maund. The *zamindars* are loyal to the Government from the bottom of their hearts and have gladly contributed towards the War fund; but they are suffering such heavy loss owing to water rates and land revenue demands that they are complaining loudly. It is, therefore, necessary that the Government should cancel the existing water rates and land revenue demands and impose the previous rates. The *zamindar* members of the (local) Legislative Council also should represent the matter to Government.

(h) *Miscellaneous.*

The *Paisa Akhbar* and Maulvi Zafar Ali Khan.

37. Noticing the criticism of the *Paisa Akhbar* on Zafar Ali Khan's recent speech on the war, the *Desh* (Lahore) of the 17th October, says that the *Paisa Akhbar's* note places M. Zafar Ali Khan in a very awkward fix. If the Maulvi praises the British Government, he is taunted with being a Khan Bahadur. But if he criticises the Government, he is charged with supplying spicy material to the public. It is a very vexatious position for a newspaper man to be dubbed an extremist if he criticises the Government and to be ridiculed as a Khan Bahadur if he praises the Government.

The Bombay Government and Indian newspapers.

38. The *Hindu* (Lahore) of the 26th October, 1914, says that according to the Bombay *Chronicle* the Political Department of the Bombay Government has issued a circular letter, asking the editors of the Bombay newspapers to direct the newspaper hawkers not to induce the purchasers to purchase the newspapers by raising false cries about the war news.

Commenting on the same, the *Hindu* says that this is another effort to place a hindrance in the way of the newspapers. The editors cannot know what cry is being raised by the hawkers in the bazaars; and it is, therefore, unjust to hold them responsible for the conduct of newspaper sellers.

The confiscation of the security of the *Loyal* Press.

39. The *Naurattan* (Amritsar) of the 22nd October, 1914, expresses heartfelt sympathy with Bhai Amar Singh over the confiscation of the security of the *Loyal Gazette* Press and says that the times are such that nobody can take any step in the matter. We can only pray to God to be so kind that the newspapers may pass their days in peace.

Writing about the confiscation of the security furnished by the *Loyal Gazette* Press, the *Desh* (Lahore) of the 18th October, 1914, says that "we" have read the article headed "prey to suspicion," on the basis of which the security furnished by the *Loyal Gazette* Press has been confiscated and are of opinion that even if the general loyal attitude of the *Sher-i-Punjab* had been ignored and even if no special favour has been shown to Sardar Amar Singh (Editor of the *Loyal Gazette*) for the loyal attitude which he has so far maintained towards the Government, the article in itself is not strong enough to justify confiscation of the security.

Writing about the confiscation of the security furnished by the *Loyal Gazette* (Lahore), the *Amrit* (Lahore) of the 23rd October, 1914, says that it feels no surprise at all in conveying the news to the *Aryas*. The article which led to the confiscation appeared in the *Sher-i-Punjab*, and contained many insinuations against Government. "We" have read this article and "we" can say that the order of the Government is perfectly just. Amar Singh has, for a long time, been using his pen very carelessly and the punishment which has been inflicted on him will bring him to his senses.

The confiscation of security furnised by the *Khalsa Akhbar*.

40. The following is from the *Sikh Review* (Delhi), for August and September, 1914 :—

> "One more item has been added to the already long list of forfeitures under the Press Act. This time it is a Sikh paper, named the *Khalsa Akhbar*. The result is a natural consequence of the agitation about the Gurdawara Rakab Ganj wall. We most sincerely wish that our fears might prove wrong; but from what we have heard, it is clear that there will be no end to this agitation unless some more popular decision is arrived at by the Sikhs themselves and the Government. We have read the article considered criminal by the Provincial Government. We do not think that it deserved such a harsh treatment. At the same time, we would like to request our brothers at Lyallpur that they should rather thank the members of their own community about the Gurdawara affair than crticise the action of the Government. We cannot help praising them for their enthusiasm and the spirit of self-sacrifice they are displaying in the support of their convictions; but it would be better if they were to convert the more influential section of the community to their own views. The moment they achieve this, our benign Government would at once recognise their claims."

* * * * * *

The *Sher-i-Punjab* newspaper and Sikhs.

41. The *Sher-i-Punjab* (Lahore) of the 21st October, 1914, expresses its gratitude to those persons who, immediately on receiving the news of the confiscation of the security deposited by its press, hastened to communicate their sympathy and their desire to share its loss. The money confiscated by Government is the gift of "Khalsaji" and the security which the paper will now deposit is also a gift from the same source. There are many persons, including men like Sardar Hukam Singh, Rais, Montgomery, and Sardar Lal Singh, Wood Merchant, Lahore, who are insisting that the (Sikh) public should pay the money required for security. The financial condition of the paper is not good and the number of its subscribers is ridiculously small. Its friends should take such steps as would enable it to stand on its legs.

LAHORE:
The 31st October 1914.

H. ST. J. B. PHILBY,
Officer on special duty in the Criminal Investigation Department, Punjab.

105 SB—175—5 11-14—SGPP Lahore.

knew what are [illegible] [illegible]

for, subjected them [illegible] for the conduct [illegible]

28. The Narrative (Amritsar) of the 2nd October, 1914, [illegible]

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[illegible] says that the [illegible]

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Writing about [illegible] the [illegible] furnished by the Times of India [illegible] the 2nd October, 1914, [illegible] that "we have read the [illegible] to [illegible] which [illegible] furnished by the Tribune [illegible] been [illegible] and [illegible] that even if the [illegible] of the [illegible] had been [illegible] and even if [illegible] which he has to [illegible] not strong enough [illegible] of the country.

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[illegible]

[illegible] September, 1914.

[illegible]

[illegible]

[Confidential.]

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36. The raising of the salaries of Indian Civil Servants (*Hindustan* and *Panjabee*) 1003
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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH NOVEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Tribune	Lahore	S. Aiyangar	Bihari Lal	3,000 copies.
	TRI-WEEKLY.				
2	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
3	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
4	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 ,,
	WEEKLY.				
5	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
6	Harbinger	Do.	Durga Parshad	Durga Parshad	250 ,,
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 ,,
	FORTNIGHTLY.				
8	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
9	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
10	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 ,,
11	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 ,,
12	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 ,,
13	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 ,,
14	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 ,,
15	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 ,,
16	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 ,,
17	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 ,,
18	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 ,,
19	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 ,,
	URDU.				
	DAILY.				
20	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
21	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 ,,
22	Azadi†	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
23	Bijli	Do.	Dina Nath	Sham Lal	...
24	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
25	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
26	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
27	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
28	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 ,,
29	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
30	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
31	Watan	Do.	Insha Ullah	Insha Ullah	...
32	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	17,500 copies.
	TRI-WEEKLY.				
33	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies
34	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 ,,

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH NOVEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
35	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
36	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
37	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
38	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
39	Ahl-i-Hadis*	Do.	M. Sana-ulla	Sana-ulla	1,200 „
40	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
41	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
42	Amrit	Do.	Sham Lal	Sham Lal	...
43	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
44	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
45	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
46	Azzia*	Do.	Abdul Karim	Abdul Karim	...
47	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
48	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
49	Civil and Military News	Ludhiana	Mishba-ul Haq, B.A.	Abdul Aziz	900 „
50	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
51	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
52	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
53	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
54	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
55	Himala	Lahore	Dina Nath	Dina Nath	...
56	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
57	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
58	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
59	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
60	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
61	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
62	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
63	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
64	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
65	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
66	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
67	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
68	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
69	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
70	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
71	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
72	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
73	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
74	Punjab†	Do.	Kishen Chand	Kishen Chand	...
75	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
76	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
77	Rishi*	Do.	Amar Nath	Amar Nath	...

* Not received during the week,
Temporary ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH NOVEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
78	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
79	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
80	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
81	Shanti	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
82	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
83	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
84	Siraj-ul-Akhbar*	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
85	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
86	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
87	Vyasa*	Jullundur	Vidya Rattan	Badr Din	...
88	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
89	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
90	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
91	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
92	Khukhrain Samachar‡	Do.	Prithmin Chand	Kishan Chand, Mohan	...
93	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
94	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
95	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
96	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
97	Rahnuma‡	Do.	Bhagat Ram	Bhagat Ram	...
98	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
99	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
100	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
101	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies,
102	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
103	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
104	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
105	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
106	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
107	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
108	Arya Musafir†	Jullundur	Sant Ram, B.A.	L. Amar Nath	450 copies.
109	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
110	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
111	Dharam Bir	Do.	Sant Ram	Sant Ram	...
112	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
113	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
114	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
115	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
116	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
117	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
118	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
119	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH NOVEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
120	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
121	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copie
122	Nizam	Ludhiana	M. Aza	Mr. Azad	...
123	Prem§	Lahore	Baba Br j Balab Singh	Baba Brij Balab Singh	...
124	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies
125	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
126	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
127	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
128	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
129	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
130	Sanatan Dharm Parkash	Ferozepore	Manohar Lal	Manohar Lal	...
131	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
132	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
133	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
134	Shauq§	Do.	Shauq Muhammad	Shauq Muhammad	...
135	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
136	Sulah Kul	Montgomery	Ram Chand, Akashi	Fateh Chand	550 copies.
137	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 „
138	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
139	Talimi Gazette	Do.	Janki Das	Janki Dat	...
140	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
141	Tariqat	Lahore	...	Muhammad Din	...
142	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
143	Temperance Magzine	Do.	Sant Singh	Sant Singh	...
144	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
145	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
146	Punjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
147	Khalsa Sewek†	Lahore	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
148	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
149	Chakarvarti*	Do.	...	...	...
150	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
151	Khalsa Sewak	Lahore	Jiwan Singh	Jiwan Singh	1,600 „
152	Nauratan	Amritsar	Teja Singh	Lahora Singh	1,000 „
153	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
154	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
155	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 „
156	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
157	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
158	Nirmal Pattar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
159	Panth	Gujranwala	Lal Singh	Lal Singh	800 „
160	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
151	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
162	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
163	Parabhat*	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
164	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450 copies.
165	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—Politics.

(a) *Foreign.*

The war in Europe.

1. The *Paisa Akhbar* (Lahore) of the 29th October, 1914, does not credit the news of the fall of Warsaw, which has come through German sources. If, however, Warsaw has been really captured by Germany, it demonstrates consummate strategical acumen on the part of the Germans and is a brilliant achievement for the Kaiser's armies.

Turkey and the war.

2. The *Bir* (Lahore) of the 15th October, 1914, refers to the measures recently taken in Turkey in connection with the revocation of the Capitulations, the withdrawal of the privileges of certain societies in Turkey and the payment of foreign debts at Constantinople alone. All this is indicative of Turkey's pro-German sympathies. If Turkey had joined a mighty Power like England, she would have become safe for ever. But it is a matter for regret that she unhesitatingly began to resort to a course of action, which is detrimental to her interests. It will be still more injurious for Turkey if she joins Germany in the war.

The *Khalsa Sewak* (Lahore) of the 22nd October, 1914, refers to the report that a Turkish ship is about to attack the Russian fleet. If this report be true, the Balkan States will be obliged to participate in the war. The result will be very disastrous. May God not bring that day when Turkey will attack Russia.

The *Akhbar-i-'Am* (Lahore) of the 31st October, 1914, says that, on having been shown a cold shoulder by Italy, Germany made friends with poor inoffensive Turkey. If poor innocent Turkey refuses to be amicably disposed towards Germany, she is made to recall the Balkan War and, if she sides with Germany, the *Triple Entente* is sure to place her in danger. Thus poor unfortunate Turkey was forced to make a move. She mobilised her forces, purchased the *Geoben* and the *Breslau*, assured the *Triple Entente* of her neutrality and, in short, she did what she could possibly do under existing circumstances. It is a sin to doubt the loyalty of the Indian Musalmans to the British Government. It is immaterial if Turkey becomes our enemy.

The following is from the *Panjabee* (Lahore) of the 3rd November 1914:—

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> "The feeling of Great Britian in this matter will, we are convinced, be shared by all sections of the community in India. During her recent wars, first with Italy and then with the Balkan States, Turkey had on her side the sympathy of Hindus as well as Muhammadans in the country. This sympathy, especially that of the Muhammadan community, was not merely moral, but manifested itself in the form of pecuniary assistance. In the present case, if Turkey will be so ill-advised as to provoke British hostility, she will not only have to do without Indian sympathy in every possible form, but will have that sympathy ranged positively and definitely against her. Not only are all classes in India convinced of the absolute justice and righteousness of the cause represented by England in this war, but they also recognise that England's interests in this war are very largely their own. India, therefore, will oppose the whole of her resources in men and money to England's enemies, and if Turkey will unfortunately range herself on the side of Germany and of Austria, she will have to count upon the positive hostility of India. We earnestly hope public opinion in India, Muhammadan as well as Hindu, will pronounce itself in this matter with strength and emphasis, and that Turkey will yet see her way to avoid being involved in a war, the issue of which could not possibly benefit her in any way, but might not improbably be far more disadvantageous to her than even the issue of the Balkan War."

Turkey and neutrality.

3. Writing on the neutrality of Turkey, the *Paisa Akhbar* (Lahore) of the 31st October, 1914, says that owing to German pressure and the influence of German officers on the Turkish Army and Navy, the Ambassadors of the *Triple Entente* are always apprehending that these officers might succeed in inducing the

Porte to join hands with Germany. The paper expresses a hope that the Allied Powers will not be displeased at the refusal of the Turks to dismiss German crews employed on the *Goeben* and the *Breslau.*

Muhammadans and the war in Europe.

4. The *Parbhat* (Lahore) of the 24th October, 1914, writes an article headed "Will Turkey take part in the war." Turkey's participation in the war will undoubtedly be followed by trouble in Egypt and Tripoli. The war spirit will eventually spread throughout the Muslim World. Persia will lose no time in shaking off the yoke of Russia and England. Frontier Pathans will immediately fall on India. And then we shall have to see whether Indian Muhammadans will pray in their mosques for the victory of the Union Jack! The wave of Pan-Islamism in Asia is more powerful than the Pan-Slavism of Europe. Turkey's entry into the war will be the signal for a general upheaval of the Islamic world.

War between England and Turkey.

5. The outbreak of war between England and Turkey is generally commented on by the Vernacular press. In all papers prominence is given to the *press communiqué* issued by the Government of India. Below is given a selection of typical editorial comments:—

The *Jhang Sial* (Lahore) of the 4th November, 1914, observes that God alone knows what the consequences of the mistake of Turkey will be. But the present is the hour of the Indian Musalmans' trial and we pray sincerely that they may successfully emerge out of the ordeal. No doubt, Turkey is a Muhammadan Power and Muhammadans sympathise with her, but the present war, into which Turkey has deliberately chosen to plunge, is a political war, and there is no reason why Musalmans as such should have any sympathy with her. It is to be hoped that Indian Muslims will persevere in their loyalty to the British Government and save the honour of India.

The *Akhbar-i-'Am* (Lahore) of November 4th, 1914, says that Turkey, in entering the war, has deliberately courted disaster. It is now indisputably clear that Turkey is a mere puppet in the hands of villainous intriguers and her weakness is despicable. However, we have full trust in the loyalty of Indian Muhammadans; their attitude will remain unaffected by Turkey's action. Germany has thus far weakened Turkey; eventually she will succeed in extinguishing the flickering lamp of the Ottoman Empire.

Having reviewed the situation from the historical point of view, the *Hindu* (Lahore) of the 4th November, 1914, concludes with the remark that the blasts of war are gradually working their way towards the East. This new, although perhaps not unexpected, development of the war will cause consternation in India.

The *Bijli* (Lahore) of the 4th November, 1914, deplores the attitude of Turkey and her policy of pin-pricks and aggression towards Great Britain. The result of such a policy has been seen in the recent declaration of war by Great Britain on Turkey. The effects on India of this new development in the war are far from desirable. However, Government, trusts its Muhammadan subjects and we feel sure that Muhammadans will not abuse this trust.

The paper in its issue of the 5th November, 1914, dwells on Turkey's participation in the European war. It is obvious that Turkey has fallen a victim to German intrigue. She has disregarded the prayers of Indian Muhammadans who begged her to maintain neutrality. In view of this we feel sure that no Muhammadan in this country will sympathise with Turkey in her approaching troubles. Muhammadans will remain loyal to the British Government.

The *Desh* (Lahore) of the 4th November, 1914, adverts to the outbreak of war between England and Turkey. German machinations have proved themselves too strong for Enver Pasha and, by thus wildly rushing into war, Turkey has signed her death warrant. England has always been a true friend to

Turkey and has guarded her interests against the aggressions of other European powers. Germany, on the other hand, has apparently achieved her purpose. She has inveigled Turkey into a ruinous war, and, by so doing, has hoped to excite Muhammadan feeling in the colonies and territories both of the British and French.

The following is from the *Observer* (Lahore) of the 4th November, 1914:—

"The one big contingency, which the Muslims of India had long been dreading and to avert which they had been praying with all the sincerity of their convictions, has at last happened. Turkey, despite the entreaties of the whole Muslim world to stand aloof and against her own best interests, has succumbed to the chauvinistic influences which were ruling her and has decided to plunge her people into a bloody war, which must spell for them utter ruin and spoliation. The tactics of the Wilhelmstrasse, be it admitted, have wonderfully succeeded and the blandishments that were being so freely lavished upon the Committee of Union and Progress have achieved their desired end. Turkey's gratuitous intervention at the present moment is all of her own seeking and she must reap the full consequences of her mad act. So far as we, the Muslims of India, who have always displayed a profound interest in the welfare of a people, who are our co-religionists and also the guardians of the Holy Places of Islam, are concerned, we have discharged our duty in time and in the clearest language possible We made repeated representations to the Porte and its Ministers to persist in their declared attitude of strict neutrality, but our representations have not been heeded and the course dictated by madness has been adopted. No responsibility for this can attach to us. Our duty ended with representing to Turkey that she should in the first place conserve her already exhausted energies and be strictly neutral, and in the second, that if intervention was to be, then she must take the side of our Sovereign who was by far the greatest Muslim Emperor of to-day That duty having been discharged, Turkey's future fate ceases to have any concern for us. We are the loyal subjects of His British Majesty, and his flag is the only one under which we mean to live and prosper. We have expressed and affirmed most solemnly our faith that His cause is righteous and that the sword has been thrust into His hands by the overweening War Lord of Germany. We are prepared for all sacrifices for our Sovereign and happily for us, his representatives out here fully believe and appreciate our professions of deep seated loyalty. Henceforth Turkey shall have lost all claims to our sympathy and attachment, and on her shoulders must lie the responsibility of writing the epitaph upon that growing sense of extra-territorial patriotism, which the Muslims of India had been at such huge pains and heavy sacrifices to develop and strengthen."

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The following is from the *Punjabee* (Lahore) of the 5th November, 1914:—

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"In the circumstances every well-wisher of Turkey will hope that she will soon find herself in a position to act on her own initiative and that the war, so far as she is concerned, will come to a speedy end by the restoration of mutual understanding between herself and the Allies. One need not be a prophet to be able to assure Turkey that she will have nothing to gain, everything to lose, by the prolongation of hostilities.

The Turkish wounded soldiers.

6 The *Paisa Akhbar* (Lahore) of the 27th October, 1914, has an article headed "Relief to the wounded Turkish soldiers" At the present moment we are faced by an extremely thorny problem. The declaration of war by Turkey against Russia is virtually an ultimatum to the Allies as a whole. In other words Turkey is at war with England. In these circumstances will Indian Muhammadans be permitted to start a relief fund for Turkish soldiers ? Every religion enjoins that help should be given to the oppressed and wounded However, we must exercise discretion in this matter and trust to our leaders to work out some satisfactory *modus operandi*.

Belgium and the war.

7. The *Vakil* (Amritsar) of the 28th October, 1914, adverts to the war in Europe. We totally distrust the news we receive of Russian victories. The heroic sacrifices made by Belgium, on the other hand, are credible and command our respect and admiration However, we cannot help feeling that the prediction of the German Government is fulfilling itself *viz.* that such small countries as Belgium, Holland, Denmark and Switzerland are and must be an essential

part of the German Empire. Belgium has succumbed to the Germans and we still have to see the fulfilment of the prediction in regard to the other countries.

Germany and the war.

8. The *Parkash* (Lahore) of the 1st November, 1914, says that it appears from the news received on the 26th October, 1914, that the Germans have taken Warsaw. The population of Warsaw exceeds four lakhs-and-a-half. The conquest of such a magnificient city by the Germans must be painful news for the Russians. But this news has not yet been confirmed.

The *Emden*.

9. Writing about the exploits of the *Emden*, the *Prabhat* (Lahore) of the 3rd October, 1914, remarks that the day is not far distant when this cruiser will be destroyed by the British Navy. At present, however, it continues its work of destruction with impunity. The *Emden* has shown the world at large the interruption that can be caused to Indian trade by a single German cruiser.

The *Bijli* (Lahore) of the 30th October, 1914, dwells on the exploits of the *Emden*, which has hitherto sunk numerous English vessels. There are no signs of the *Emden* being punished, and if she continues to take similar liberties much longer, God alone can foresee what havoc she will work.

The *Zamindar* (Lahore) of the 30th October, 1914, says that certain traders complain that the authorities have not made the necessary efforts to capture the *Emden*, the movements of which are having a very bad effect on Indian trade. We by no means consider the complaint unjustifiable. However, we must be grateful that the British Navy has succeeded to the extent it has in keeping open communications between England and India.

Japan and England.

10. The *Paisa Akhbar* (Lahore) of the 28th October, 1914, comments on the attitude of Japan in the present war. Japan's object in lending assistance to England against the Germans is obviously to gain some material advantages. Chief among these is the right of Japanese emigration to the British colonies, and, in particular, to Australia. This is quite justifiable, and we see no reason why Japan should not succeed in gaining her object. Surely, then, Indians deserve some substantial compensation for their services in the war, and in our opinion they too can be adequately rewarded by being granted the full rights of citizenship in the British colonies.

India and England.

11. The *Zamindar* (Lahore) of the 19th October, 1914, reproduces an article from the *Daily Herald*, the chief labour organ in London, which it characterises as the friend of Indians. "Glancing at the past administration of India," says the *Daily Herald*, "we fail to understand why India consents to give such ready and valuable assistance at the present moment. She has been treated with harshness and rigour by the British, and is now apparently displaying her staunch loyalty as a mark of gratitude for the work of such men as Lawrence, Nicholson and Havelock. Such unselfish conduct is unique in the history of mankind."

The *Daily Herald* shows a full and true appreciation of Indian loyalty. It is the kind sentiments of the few friends we possess that encourage us to show our loyalty and devotedness to the British Government.

The *Paisa Akhbar* (Lahore) of the 28th October, 1914, publishes from its London correspondent a communication headed "India and England." The British nation is truly proud of the magnificent response made by India at the present crisis. The Kaiser had hoped to sever the British connection with India; but instead, we see the bond of friendship growing stronger British policy, in allowing India to play her part in the European war, has proved its wisdom. This action, more than anything else, will help to eradicate the canker known as "Indian unrest" and we have British statesmanship to thank for this.

12. The *Zamindar* (Lahore) of the 30th October, 1914, points out the evil effects of the circulation of false rumours about the war. The ignorance and illiteracy of the general public affords a fertile soil for the dissemination of such rumours. However, we are pleased to note the praiseworthy attitude adopted by the Vernacular Press in refusing to give credence to these reports. In our opinion the only solution to the difficulty in question is for the Government to encourage public lectures and by this means inform the people of the true progress of the war.

The war rumours.

13. Writing about the murder by an Indian of Mr. Hopkins, Inspector of Indian Emigrants, the *Hindustan* (Lahore) of the 28th October, 1914, deprecates the conduct of the murderer and remarks that if anybody was responsible for preventing Indians from landing in Canada it was the Canadian Government and not the gentleman murdered. Such conduct on the part of Indians is calculated to lead to complications and we would advise Indians to remember that the best way of demanding their rights is not by violence but by constitutional methods.

Indians in Canada.

14. The *Vakil* (Amritsar) of the 28th October, 1914, says that the French newspapers are offending the susceptibilities of several lakhs of Muhammadans, who are French subjects, by remarking that the French fleet will enter the Dardanelles by force and will hoist on the dome of St Sophia the flag of the cross, which will replace that of the cresent. Mr. Lloyd George is in a similar manner hurting the feelings of Muhammadans by saying that views such as those expressed by the German Emperor had never been heard of since the days of Muhammad. It appears that by comparing the German Emperor with the Prophet of Arabia, Mr. Lloyd George thinks that the latter like the former, is selfish, self-conceited and arrogant. Surely such a speech was in the highest degree impolitic especially when one remembers that Mohammadans in India are ever ready to sacrifice their lives to maintain the prestige of Great Britain. We hope the British nation will express its strong disapproval of Mr. Lloyd George's speech.

Mr. Lloyd-George and Muhammadans.

Referring to Mr. Lloyd George's speech in the Queen's Hall, London, the *Paisa Akhbar* (Lahore) of the 31st October, 1914, says that while denouncing the doings of the German Kaiser, Mr. Lloyd George has made an insolent remark about the prophet of Islam, which has seriously offended the Muhammadan subjects of His Majesty the King-Emperor. The remark can be interpreted as meaning that the Prophet Muhammad, like the Emperor of Germany, deceived the whole world, while claiming to be a messenger and prophet of God and sending his followers to the battle-field in the same way. The editor is convinced that Mr. Lloyd George has uttered the above remark quite unintentionally and has not realised the evil consequences of such a remark. But the Government of India should apprise Mr. Lloyd George of his mistake and point out that Muhammadans do not approve of such remarks about their leader and prophet, especially from the lips of a Minister of the State.

The *Zamindar* (Lahore) of the 2nd November, 1914, has an article entitled "Refutation of blasphemy." In a recent speech—which we reproduce—Mr. Lloyd George has compared the Kaiser to our holy prophet Muhammad. This is not only a gross insult but a blasphemy to our religion. Muhammad's war, unlike that of the Kaiser's, was in a righteous cause. He took up arms to save oppressed Muhammadans and not, as the Kaiser is doing, to destroy the oppressed and weak. But beyond this, surely our prophet was never guilty of such bloodshed as has been committed by various empires since his day, when thousands have been put to the sword, when the freedom of countries and nations has been down—trodden and when the most destructive munitions of war are ever kept in readiness. With victory Muhammad always showed mercy.

In spite of this disparaging speech of Mr. Lloyd George we shall be forgiving. Perhaps it is his gross ignorance of Islamic history that allows him to make such unreasoned remarks. We cannot help saying, however, that his speech was impolitic in the highest degree. He has, by his remarks, wounded the feelings of Indian Muhammadans.

The *Fazal* (Kadian) of the 3rd November expresses contempt and also regret at the recent speech of Mr. Lloyd George when he compared the Kaiser to the Prophet Muhammad. Mr. Lloyd George's speech betrays pitiable ignorance on the part of a British statesman and seems to indicate mental aberration. The effects of his speech on Indian Muhammadans cannot be altogether desirable. However, we can confidently say that, in spite of this cruel attack on our Prophet, Indian Muhammadans will remain loyal to the British Government.

(*b*) *Home.*

The Budge Budge riot Enquiry Commission.

15. Referring to the appointment of the Hon'ble Kanwar Daljit Singh C. I. E., and the Maharaja of Burdwan on the Commission to enquire into the Budge Budge episode, the *Sher-i-Punjab* (Lahore) of the 17th October, 1914, thanks His Excellency the Viceroy for the appointment of the Commission and remarks that, in the first place, the number of non-official members of the Commission is insufficient and, secondly, the real representatives of the public have not been selected as non-official members of the Commission. The public would have no cause for complaint, if Mr. Sinha or the Hon'ble Mr. Surendra Nath Banerji or Mr. Rasul or Mr. Mazhar-ul-Haque or some other public man of Bengal had been appointed instead of the Maharaja of Burdwan. It would have been better if another Sikh public man also, as for instance the Hon'ble Sardar Sundar Singh, Majithia, Sardar Jogindar Singh, *ex*-Home Minister Patiala State, or some other Sikh gentleman enjoying the confidence of the public had been appointed along with the Hon'ble Kanwar Daljit Singh. Of the non-official members, the last named alone enjoys the confidence of the public. It is to be hoped that some representative of the public of Bengal or Bihar may be appointed, instead of the Maharaja of Burdwan, for only in that case can the Commission serve any useful purpose.

(*b*) *Police*

The *Bijli* (Lahore) of the 15th October, 1914, points out that the Budge Budge riot was the consequence of the emigration of Indians to other countries to get a living for themselves, a step, which the emigrants were compelled to take for want of sufficient openings in their own country. If the scope of agricultural and industrial professions were opened in India itself and Government adopted special measures to increase the chances of Indian employment in agricultural and industrial pursuits, emigration would cease, and with it all those untoward events, which at present follow the efforts of the Indian people to settle in foreign lands.

The *Khalsa Akhbar* (Lahore) of the 30th October, 1914, comments upon the circular issued by the Chief Khalsa Diwan in connection with the Budge Budge incident and remarks that the circular is really a peculiar one. The Diwan, on the whole, is getting worthless owing to its being managed by certain selfish and deceitful sycophants, who deceive both their community and the Government. The Diwan does not command the slightest respect with the Sikhs. The educated Sikhs, however, fully understand the nature of the aforesaid persons. It is a pity that the Sikh public does not unite together and protect its faith. Such action will prevent sycophants from posing as leaders and disregarding the rights and feelings of the Sikh community. Referring to the Sikhs who took part in the Budge Budge riot, the *Khalsa Akhbar* says that most of them are innocent and that it is possible that the responsibility of the riot may be thrown on enthusiastic police sergeants or a few particular persons, instead of on the Sikh passengers of the *Komagata Maru*.

The *Bir* (Lahore) of the 13th October, 1914, has a note headed "The Budge Budge incident and the loyalty of Sikhs." The *Komagata Maru* passengers have now very little sympathy. The Anglo-Indian newspapers have been unsparing in their attacks on the conduct of the passengers. Meetings have been held at various places condemning the rioters. Arya papers have likewise held up the Sikh passengers to ridicule and scorn. We could easily retort to the latter by commenting on the conduct of Lala Hans Raj's son in the Delhi Conspiracy Case. But such mutual recriminations are not in consonance with our taste. Sikhs must not think that the loyalty of their community has been compromised by the conduct of a handful of passengers. Government is not so unjust as to judge a community by one or two individuals.

Writing about the *Komagata Maru* episode, the *Prabhat* (Lahore) of the 10th October, 1914, remarks that His Excellency the Viceroy characterises the idea of the expedition as unwise. But Sardar Gurdit Singh has only followed in the footsteps of Mr. Gandhi; and if Mr. Gandhi's management of the affairs of Indians in South Africa can elicit praise from His Excellency, there is no reason why the conduct of Sardar Gurdit Singh should be characterised as unwise. We sympathise with the *Komagata Maru* passengers and denounce the hostile attitude adopted by certain Anglo-Indian newspapers against these unfortunates. It is to be hoped that a thorough inquiry will be made into the Budge Budge incident and punishment given to those only who are really guilty.

The *Khalsa Sewak* (Lahore) of the 22nd October, 1914, says that the Budge Budge incident has not only proved injurious for the passengers, but has also checked the spirit of progress in the country. We disapprove of the idea of offering rewards to the Police for meritorious service in the Budge Budge riot. What difficulty is there for armed men to fire on people who are defenceless and unarmed. In spite of this unhappy incident Sikh loyalty will remain unshaken and we only hope that Government will do justice to the offenders and their survivors.

M. Zafar Ali Khan's detention in Karmabad.

16. The *Bijli* (Lahore) of the 21st October, 1914, refers to the removal of Zafar Ali Khan from Lahore. The Government has, no doubt, been prompted by strong reasons to remove Zafar Ali to Karmabad. If Zafar Ali is guilty of some misdeed then he forfeits our sympathy immediately. However, we do not think that this is possible. Zafar Ali is a staunch Muhammadan and a friend of the Government. He has made great efforts to promote Hindu-Muhammadan unity—an invaluable service to Government at this crisis. With these recommendations in his favour we would ask Government to liberate Zafar Ali Khan.

The *Zamindar* (Lahore) of the 30th October, 1914, publishes a communication from the pen of one Vaishno of Delhi. Zafar Ali Khan, says the writer, is a man imbued with a true sense of patriotism. This was clearly demonstrated by his recent visit to England. This visit was undertaken simply and solely for the purpose of performing an important service for his country *viz.* the repeal of the Press Act. For this he has earned the gratitude of all Indians, irrespective of caste or creed. But the sudden outbreak of the war in Europe was doomed to be a hindrance to Zafar Ali's mission. He realised the situation and decided to drop the matter temporarily and return to India. This, however, proved an unhappy resolution. Shortly after his arrival in Lahore he was removed from Lahore and practically exiled to Karmabad. There he is unable to maintain any communications with his friends and is practically isolated. All his correspondence has to pass through the hands of the police and he is not allowed to speak in public. Such is the reward of this true and patriotic servant of India. But we must not rest content with his news. We must appeal to the Viceroy and our prayers should take some such form as this:—

O true ruler of India, thou who has hitherto maintained peace in this land of ours, pardon, we pray thee, our worthy patriot Zafar Ali. Furthermore we would ask thee to show mercy on the poor and maltreated passengers of the *Komagata Maru*. The accused in the Delhi Conspiracy Case deserve thy pity and mercy. This is our prayer to thee, Lord Hardinge. Lend thy ear to this prayer, we ask thee.

Elsewhere the paper publishes another communication written by "A worshipper of one God." Like a prophet a truthful man is never received in his own country. He is ever the object of attack and acrimony. And so it is with Zafar Ali Khan. However, we hope Zafar Ali will bear up manfully in his time of trouble and will put complete confidence in God who alone can help him at this juncture. We have never been able to understand the weird policy of Government; our motto always is: Behold our heads are bowed; do whatsoe'er thou will with us.

The paper reproduces from the *Mobel Sewak* (Debra Dun) a note in which the writer declares that although we may tolerate objectionable acts on the part of Government, yet it is our duty to point out to the authorities the inadvisability of rousing the feelings of the people at this time. Sikhs are already restless about the Budge Budge incidents and Aryas are not altogether friendly about the Delhi Conspiracy Case. Surely, in view of this, it is impolitic to rouse the passions of Muhammadans.

The paper also reproduces from the *Sayyara* an extract, the writer of which puts the question: "We ask Government to explain to us the crime for which Zafar Ali has been practically exiled?" If Zafar Ali is really guitly of some misdeed, then we assert that he deserves some heavier punishment than he has received. But if there is no such cause for his removal from Lahore, then we say this sentence of exile is unjust.

The paper in its issue of the 2nd November, 1914, reproduces from the *Kaiser-i-Hind*, dated the 26th ultimo, an article, in which the paper remarks that the provisions of Ordinance No. 5 of 1914, under which Maulvi Zafar Ali Khan has been confined in a restricted area, should have been brought into operation when the Maulvi entered India. But there was no cause for apprehension when he reached India and there was, therefore, no occasion for applying the provisions of this Ordinance in his case. It is, however, quite strange that the said provisions should be brought into requisition on the 17th October, so long after his return to India. The Editor of the *Kaiser-i-Hind*, however, advises Muhammadans to bear up patiently with such action on the part of Government and not permit it to become a grievance.

The paper in its issue the 5th November, 1914, reproduces passages from three different newspapers which comment on Zafar Ali's detention at Karmabad:—

(1) The *Asr-i-Jadid* (Meerut) maintains that Government would have been better advised had it been more lenient with Zafar Ali Such action will inevitably lead to trouble in the near future. To avoid such a contingency we would advise Government to withdraw its order and release Zafar Ali.

(2) The *Azad* (Cawnpore) says that Government might have passed a much heavier sentence on Zafar Ali and deported him from the country. However, we think that no man should be punished without being given an opportunity of proving his innocence.

(3) The *Khalil* (Bijnaur) says that no doubt Government has strong reasons for taking these measures with Zafar Ali. The severity of the punishment is impolitic, when we consider the critical position in which the British Empire is now placed owing to the war.

Writing about the detention of Maulvi Zafar Ali in Karmabad, the *Parkash* (Lahore) of the 1st November, 1914, says that even the most casual observer knows that, since his return from England, Maulvi Zafar Ali Khan has not committed any act which could have led to the supposition that he was in any way dangerous to the peace of the country and hence deserving internment. If Government has reasonable grounds for such action then we venture to say that these should have been explained to the public. In spite of this we are of opinion that Government would have been better advised, had it adopted some more lenient measure in dealing with Zafar Ali.

The *Akhbar-i-'Am* (Lahore) of the 3rd November, 1914, publishes a communication from one of its correspondents, who dwells on the internment of Zafar Ali Khan. On his return from England, Zafar Ali had set himself to work for Hindu-Muhammadan unity. This noble mission has been unfortunately interrupted by his untimely removal to Karmabad. Government has offered no explanation of its action in this case. There can be no doubt that the tone of the *Zamindar* has recently become most moderate and hence this could not have prompted Government to take action. Zafar Ali's advice to the Muhammadan community before his departure from Lahore was truly praiseworthy and we trust the community will always bear his words in mind.

The *Paigham-i-Sulah* (Lahore) of the 29th October, 1914, adverts to the removal of Zafar Ali Khan from Lahore. Our article of the 20th October, in which we expressed sympathy with Zafar Ali Khan, has called forth a storm of criticism. However, we can truthfuly say that, although a Hindu paper, we commiserate with Zafar Ali Khan. Several Muhammadan papers have not the moral courage to express their sympathy with Zafar Ali. We would ask the Government once again for what misdeed Zafar Ali had been removed from Lahore. Was he suspected of being pro-German or was it feared that Zafar Ali intended fomenting unrest in the country? He has always been a true friend to Government. Perhaps Government, like the *Pioneer*, distrusts Zafar Ali's advocacy of Hindu-Muhammadan unity. Whatever the cause be we intend to express our true feelings with regard to this matter, and appeal once again for Zafar Ali's release.

Indians and their loyalty.

17. The *Bijli* (Lahore) of the 22nd October, 1914, publishes from Kishen Chand, *Zeba*, an Urdu poem headed "A national poem," in which the poet says as follows :—

"(Is it possible that) we (should exist) and have no love for our nation,
' What are we if we have no pain in our heart for our nation,
" How else can we give expression to our loyalty,
" (When) even our death cannot convince 'them' of the same;
" We have been humbly rubbing our foreheads on their threshold for a long time,
" May no one's forehead have such unlucky lines (as ours)!
" No matter how much oppression the tyrannical heavens (fate) may practise,
" O God may there not be another country so oppressed as India!
" For fear, we do not give vent to our desires (*lit.* we do not bring our desires to the tip of our tongues)
" Lest the expression of the same may annoy 'our friend;'
" We do not make a demand for *swaraj*
" Fearing lest 'their' reply be in the negative,
" Lovers keep hundreds of desires in their hearts,

"May no handsome (beloved) be so kind;
"People are killed (*lit.* obliterated) by confronting guns in the battle-field,
"May no desire come to the lips in the shape of the last breath,
"Say to those possessed of hearts that we too have a heart
"That should be done which may not offend any heart."

Indians and patriotism.

18. The *Desh* (Lahore) of the 28th October, 1914, publishes from Pandit Ram Chander, now in Seattle, a communication entitled "New places of pilgrimage." The East is still enchained in slavery. If India wishes to realise the blessings of liberty at least 10 lakhs of her children should go abroad to such countries as Japan, America, France, etc. On their return to India they should inculcate in the minds of their countrymen a love for education and freedom.

Indian Moslem opinion.

19. The following is from the *Panjabee* (Lahore) of the 5th November, 1914:—

"That the loyalty of the Moslem subjects of the King would not in any way be affected by the declaration of war between His Majesty and Turkey was a foregone conclusion. The Moslems of India, at any rate, the educated section of the community, were far too intelligent not to know that their well-being, like that of other sections of the Indian community, was inseparably bound up with the maintenance of the British connection, and that so far as the present war was concerned the interests of England and of every other part of the Empire were absolutely identical. They had, therefore, made no secret of their determination to support the British Government in any eventuality that might arise. That Turkish statesmen might be so unwise as to depart from their neutrality and to range themselves against the Allies was a contingency which was always present in the minds of the more intelligent and more well-informed section of the community. It was a contingency they looked upon with horror and dismay, but they were perfectly certain that, should this contingency arise, self-interest as well as the dictates of justice and righteousness would leave them no alternative but to whole-heartedly support the British Government. This was the clear meaning of what was said in the representative organs of Muhammadan opinion and of the resolutions of warning and of advice to Turkey which was adopted at so many Moslem meetings. It was also the meaning of the prayers offered by the community in so many places on the occasion of the *'Id* for the success of British arms. Now that the worst has happened, it is no surprise to us and will be no surprise to any one else who had been following the trend of feeling among the community to be told that the 'anchor of Indian Mussalmans holds.' It is natural for Indian Mussalmans to sympathise with Turkey: but sympathy with Turkey can in the present instance only make them feel distressed at the utterly suicidal step that she has taken. It cannot, and we are glad to find does not, in the least make them swerve from their allegiance to the British Government to which they owe so much and from which, in its ultimate evolution, they like every other section of the Indian community, have everything to expect in the way of their self-fulfilment both as a community and as part of the great Indian nation which is in the process of becoming."

While commenting on the present situation the paper elsewhere observes:—

"While on this subject we cannot help making one observation. The present position in India,—the necessity on the part of Muhammadan leaders to emphasise their loyalty to the British Government at this juncture—is to our mind due largely to the teaching of those advocates of Pan-Islamism who have not been careful enough to explain that Pan-Islamism to be a healthy and wholesome movement must confine itself essentially to the sphere of religion and should on no account encroach on politics. If it were not for this teaching, it is inconceivable that there would be a single Muhammadan, any more than there is a single Hindu, who, in a war involving issues such as the present war does, could have divided sympathies and about whose loyalty to the Government of his country there could be the least breath of suspicion. As it is, the number of those on whom the teaching has had its effect is probably small, but it is there, and it is in the fitness of things that the saner Muhammadan leaders should explain the true position, as they are doing, now that an occasion has arisen when mistaken ideas on the part of the community in this matter cannot fail to be prejudical to its own best interests and those of the country. Pan-Islamism in its political aspect means nothing if not divided allegiance, and the present occasion shows conclusively that divided allegiance is as impossible in practice as it is indefensible in theory; and what is more that it is repudiated alike by the Nizam, who represents the vast majority of old-world Muhammadans, and the Aga Khan and Mr. Muhammad Ali who are among the most prominent leaders of the young Moslem party."

The Indian National Congress.

20. The *Jhang Sial* (Lahore) of the 28th October, 1914, publishes an article headed "The despotic doings of the Congress Committee and the perplexity of the people." Since 1907 when the Congress held its sittings at Surat, public opinion has been consistently disregarded. At a time when democratic feelings hold sway over the world; no one can tolerate disregard of public opinion. The Congress Committee should bear in mind that if it does not amend its principles and abstain from disregarding public opinion, the public will not tolerate this disgrace for any length of time and will be compelled to declare that it has nothing to do with the theatrical performances of the Congress. The election of the President for the annual sittings of the Congress has added fuel to the fire. The Panjabis can never be well disposed towards the Congress, seeing that the services of Lala Lajpat Rai are being ignored because the authorities are not favourably inclined towards him and those Muhammadans, who are not considered as their representatives even by the generality of their co-religionists, have declared that they will not attend the Congress if Lala Lajpat Rai is made President. Do the Congress leaders desire that the people should henceforward regard patriotism as an offence?

Government and the Sikhs.

21. The *Khalsa Sewak* (Lahore) of the 29th October, 1914, publishes a communication from Kal Singh of Gujjar Khan, Jhelum, in which the writer attributes the heavy loss of merchantmen through the activities of the *Emden* to the unjust treatment given to the passengers of the *Komagata Maru*, both in Canada and on arrival in India. The Government distrusts the Sikhs in spite of their loyalty which has been repeatedly proved. In my opinion the Sikh passengers have been most unjustly treated, and Government should take steps to release them and return them to their homes.

The Deputy Commissioner of Amritsar summoned the editors of the local newspapers and prohibited them from publishing any comments on the Budge Budge incident. This reminds us of an old Panjabi proverb where it is said. "The powerful not only oppress the weak but even forbid any protests."

The *Khalsa Akhbar* (Lahore) of the 15th October, 1914, dwells on the loyal services, which the Sikhs have in the past rendered and are still rendering to the British Government. In spite of their undoubted loyalty to Government the passengers of the *Komagata Maru* were most unjustly treated. We by no means admit the legality of offering rewards for the arrest of the passengers who ran away. As this incident has created a great sensation in the country, it is to be hoped that Government will release the arrested passengers and offer pecuniary aid to the survivors of the passengers, who were killed in the riot. In this way, the Government will not only be able to check the increasing unrest, but will also lay the people, especially the Sikh community, under a deep debt of gratitude and win over their hearts.

The *Pioneer* and the *Al-Hilal*.

22. Referring to the attack of the *Pioneer* on the *Al-Hilal* (Calcutta), the *Paisa Akhbar* (Lahore) of the 5th November, 1914, expresses the hope that the *Al-Hilal* will defend itself to the best of its ability. We must say that the *Pioneer* has exaggerated in this instance. If the *Al-Hilal* has been indiscreet on the present occasion, it should make amends as Government cannot tolerate to hear its Naval and Military forces ridiculed.

The *Panchayat* system.

23. Writing about the *Panchayat* system, the *Bijli* (Lahore) of the 31st October, 1914, says that the Deputy Commissioner should exercise great prudence in nominating members for the *Panchayats*, because if members are to be selected for their past public service or through special favour, the experiment will fail. Only such persons should be held eligible for membership of the *Panchayat* as

are well-known for their ability, courtesy and good manners. Wealth, show and age alone should not be the criterion for membership, as in the case of Municipal Commissioners. Otherwise, the true object of the *Panchayat* system will be defeated.

The *Paisa Akhbar* (Lahore) of the 29th October, 1914, sympathetically notices the rules and regulations recently published in the *Punjab Government Gazette, re* the appointment of members of *Panchayats* in the Punjab. All well-wishers of the country desire the success and usefulness of the system, so that its sphere of activity may be further improved and expanded.

Writing about the orders of His Honour for the appointment of *Panchayats* in certain districts of the Punjab, the *Paisa Akhbar* (Lahore) of the 5th November, 1914, expresses surprise that only one *Panchayat* has been sanctioned for a district like Sialkot, which contains the important towns of Pasrur, Zafarwal, Sanktara Kila Sobha Singh and Narowal. Moreover, Dinanagar and Pathankot tahsils have been denied this privilege altogether. It is to be hoped that the number of *Panchayats* to be appointed tentatively, if proved useful, will be increased. The paper also dwells on the duties of the members of the *Panchayats* as laid down in the law appertaining to the *Panchayat* system and says that it cannot help remarking that the success of the system mostly depends on the capability of the members who, it is to be hoped, will be appointed with great care and after due consideration.

III.—NATIVE STATES.

Faridkot affairs.

24. Writing under the heading "new action of the Hindu Superintendent of the Faridkot State," the *Panjab Darpan* (Amritsar) says that when Ganga Sahai was appointed Superintendent of the Faridkot State, a strong protest was made by the Sikhs under the impression that by the appointment of a non-Sikh in charge of so responsible an office there was an apprehension of their rights being disregarded; but no heed was paid to them at the time. The result is that the person named has really begun to interfere in the religious matters of the State. For instance, the Superintendent has stopped the publication of the new *Tiká* of the *Granth Sahib* prepared in Panjabi after long labour. As the above *Tiká* can be more easily understood by the people than the previous one, which is full of Hindi words, the Sikhs should, by holding meetings all over the country, request the Maharaja of Faridkot and the Resident to allow the publication of the new *Tiká* of the *Granth Sahib* and to direct the Superintendent never to interfere in the religious matters of the State.

IV.—KINE-KILLING.

Kine-killing and Muhammadans.

25. The *Hindu* (Lahore) of the 31st October, 1914, says that the *Zamindar* had set apart a sum of Rs. 500 for the help of those Muhammadans, who, being unable to afford sheep and goats for sacrifice on the occasion of the *'Id*, are obliged to commit the abominable act of killing a cow. It seems that this movement has been greatly appreciated by enlightened Muhammadans. The *Sayyara* (Lucknow) has supported the movement in strong language. The *Surma-i-Rozgar* (Lucknow) has also written a strongly worded leading article in this connection and has advised its Muhammadan brethren to maintain cordial relations with the Hindus.

The paper in its issue of the 4th November, 1914, publishes from Mehta Tulsi Das, Dutt, *Shaida* (play-wright), Lahore, an Urdu poem entitled "'Id congratulations to Muhammadans from mother cow," in the course of which the poet says:—

"May God bless thee, O Zafar in both the worlds!

"Because thou art increasing love in the hearts (of the people).
"Thou hast sown the seed of affection in the field of the nation
"And art now trying to bring water also to irrigate the same.
"Thou art displaying extraordinary courage.
"Rise united O all, Hindus and Muhammadans!
"It is this lesson which thou art teaching to every person.
"Thou art also telling the people that the tree of adversity will be uprooted from Bharat (India) only by giving me my life.

V—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindus and Muhammadans.

26. The *Bijli* (Lahore) of the 30th October, 1914, dwells on the blessings of union and asks the Hindu and the Muslim population of India to unite and thereby advance the cause of their common motherland. The secret of the progress of the West lies in its adaptability to changed circumstances; and this essential for success is woefully lacking in the peoples of India. They must, however, learn it, and also give up all differences, if they mean to live as a self-respecting nation. Otherwise, they will never become a strong and independent nation.

The *Munir* (Jhang) of the 1st November, 1914, has an article headed "The question of Hindu-Muhammdan unity." We fail to understand why certain educated Muhammadans are so enthusiastic in their advocacy of desisting from kine-killing. They are totally ignorant of their own religion and yet try to play the rôle of ulemas by dictating in religious matters. If Hindu-Muhammadan unity is desired then we say that Hindus should discontinue looking upon Muhammadans as untouchables. Such union can be affected only by mutual sarcrifices.

The Agha Khan's Hindu followers.

27. The *Sanatan Dharm Parcharak* (Amritsar) of the 16th October, 1914, deplores the movement which has been set afoot among the Shamsi (or Agha Khani) Hindus to change their names and adopt Muhammadan names. This is a dangerous movement and a natural development of the designs and working of the Agha Khan, who has entrapped lakhs of unsuspecting Hindus. The differences of the Arya Samajists and the Sanatan Dharmists are partly responsible for this deplorable state of affairs; and it behoves all Arya Samajes and Sanatan Dharm Sabhas to take united action to rescue the Hindu community from the poisonous influence of the movement.

The Arya Samaj.

28. The *Dharm Bir* (Lahore) for October, 1914, says that the present helpless condition of the Arya Samaj has emboldened its enemies. Venomous attacks are made on our religious tenets; we are accused of being seditious and rebellious; and we are held up to ridicule as bitter enemies of the Government. In spite of these gross imputations and charges the Arya Samaj maintains strict silence. It prefers to play the rôle of the oppressed rather than that of the oppressor. But when the Arya Samaj publishes any article or booklet in which it attempts to answer the attacks of its enemies there is a general outcry against us. However, we have the Government alone to protect us from the cruel attacks of the non-Aryas. We should further like to warn all our enemies to desist from their nefarious attacks. Failure to do so will compel us to take up the cudgels and expose the short-comings of our opponents.

The *Parkash* (Lahore) of the 18th October, 1914, publishes a communication from Zafar Ali Khan who asserts that, although he does not agree with the doctrines of the Arya Samaj yet he sympathises with that society in so far as it teaches patriotism and the unity of God. The time has now come when the various communities in India should unite and adopt the following principles as their code of life—

1. Service to our country.
2. All men, irrespective of caste or creed should consider themselves servants of the country. A ban should be placed on those who dispute this fact.
3. Communal disputes should be localised and not permitted to draw whole communities into the vortex of mutual recrimination and dissension.
4. Union should be our goal. Thus we can create a true spirit of nationalism.

We are confident that the Arya Samaj will do all in its power to bring about the fulfilment of this high ideal.

Sikhs and Hindus.

29. Writing under the heading "who saved the Hindus?" the *Bir* (Lahore) of the 19th October, 1914, says that it was the Sikh Gurus alone who saved the Hindu religion from being corrupted by Muhammadan Kings. The paper deplores the conduct of those Hindus who, in the past, disgraced their community by giving their daughters in marriage to Muhammadans and says that the day is not far distant when the enlightened Hindus of the present time, who do not hesitate to take meals in non-Hindu hotels, will take pride in entering into similar (matrimonial) alliances with Muhammadans.

The Sikhs and their *Gurdawaras*.

30. The *Panth Sewak* (Lahore) of the 9th October, 1914, deplores the present condition of the Sikh *Gurdwaras* and in particular of the Maharaja Ranjit Singh's *Samadh*. The Settlement Office is at present located in it, with the result that the employés of the said office enter the building with their shoes on, smoke cigarettes, &c. Has the Singh Sabha protested against this state of affairs? The Sikh associations are aware of it, but laziness, carelessness and cowardice do not allow them to take any action in the matter. If the Mahant of the building, Bhola Singh, has been weak enough to consent to the location of the Settlement Office in this building, why did not the Sikhs of Lahore protest against the arrangement to the Deputy Commissioner? The Deputy Commissioner is surely not responsible for this state of affairs, seeing that no Sikh complained to him about the matter. But let by-gones be by-gones. Will the local Sri Guru Singh Sabha represent the matter to the Deputy Commissioner now and save the building from the indignity to which it has at the present moment been subjected?

Baba Nanak and the Sikhs.

31. The *Loyal Gazette* (Lahore) of the 2nd November, 1914, publishes the following poem:—

"*The cry of the Sikhs in the Darbar of Guru Nanak.*"

"By the national poet Hakim Allah Yar Khan, *Jogi*, editor of the *Gau Mata*, Machi Hatta Bazaar, Lahore.

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"For some days past your Sikhs have been hemmed in by calamities,

"While they have been living peacefully, things have gone wrong with them.

"Many of them have, like Jamshid, been cut down by a saw

"And have, like tears, dropped from the eye of the world.

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"The clouds of failure are gathering on all sides

"The tyrannical heavens are discharging lightning while laughing,
"The ocean is troubled, the storm is approaching,
"While this is harassing, that also is threatening
"The ship which bore thy name has returned unsuccessful.
"Thou knowest of the catastrophe in which its voyage ended at Budge Budge,
"O true Guru! Disappointments have led us to experience this day
"When the loyalty of the Sikhs has been slightly compromised,
"It is regrettable that the effort to restrain grief has unhinged some brains
"The whole mischief has, indeed been done by their having become insane,
"For otherwise the feelings of loyalty are even more acute than before
"What has happened was merely accidental.

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"It is the desire of the Sikhs to live in peace
"And to obey the command of the King is the teaching of the true Guru.

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"We have been tossed into the fire of the European war
"And are defending the passes in India,
"We ask the authorities in the Punjab and India
"To say when we deviated from the path of loyalty.
"While the Government should have patted and encouraged us
"It, on the contrary, appears to be displeased,
"The enemies of the community carry tales to your ears,
"You should put these double-dealers to one side,
"They are converting into a furnace the garden of India
"It is a pity that they are laying waste a beautiful garden.
"They are digging their graves with their own hands,
"They are converting the country into a hot bed of disunion,
"While those who consider back-biting (*lit.* eating the flesh of a brother a good thing,
"What loyalty can the Government expect from them?

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"If you will not hear, your devotees will go,
"To make a cry in Nanak's *darbar*,
"O Nanak! we want you to give decision,
"We have been compelled to come to your door,
"Your *darbar* is more revered by us than that of the Government
"For God has made us your slaves
"Poor *Jogi* has come on the birthday of Guru Nanak
"An unfortunate person has come to seek justice from the true *guru*.

Baba Nanak.

32. The *Loyal Gazette* (Lahore) of the 2nd November, 1914, publishes from Maulana Abdullah Imadi, Joint Editor of the *Zamindar* newspaper, a communication headed "The sacred personality which brought the message of eternal life." India, which is at present torn by internal strife should take a warning from the teachings of Guru Nanak who alone points out the way of India's salvation. Guru Nanak's message was not intended for the Sikhs alone; he appealed to all India. Hindus and Muhammadans should, therefore, bear this in mind and strive to evolve the idea of a strong and united Indian nation.

The Golden Temple.

33. The *Punjab Darpan* (Amritsar) of the 16th October, 1914, publishes from Doctor Bhagwan Singh, Amritsar, a communication, in which the writer says that it is said that the canal water which has been arranged for the Darbar Sahib for the present, will be stopped after the Diwali festival. We cannot give credence to this statement unless and until we receive official information from the canal authorities convincing us that the above arrangements are permanent. Consequently it is extremely desirable that meetings should be held at different places with a view to urge the Government to make permanent arrangements for the supply of canal water to the Darbar Sahib tank.

The *Panth Sewak* (Lahore) of the 16th October, 1914, is glad to announce that in compliance with the wishes of the Sikh community, the Deputy Commissioner of Amritsar has decided to fill up the tank of the Golden Temple, Amritsar, with canal water. After remarking that no trouble would have arisen if such men had been appointed managers of the Golden Temple as lead a religious life, the paper regrets that the authorities usually appoint as managers men who possess heavy paunches. The Government, however, should bear in mind that such men are not fit to become managers of religious institutions. These people totally lack the power of laying the true views of the people before the authorities. This is the reason why the authorities are often misled. If the management of religious institutions is placed in the hands of committees consisting of leaders who have a genuine desire to serve their community, no misunderstanding can possibly arise.

The *Paisa Akhbar* and the Prophet of Kadian.

34. The *Fazal* (Kadian) of the 3rd November, 1914, has an article headed "The attack of the *Paisa Akhbar* on the Messiah (of Kadian)." While commenting on the recent speech of Mr. Lloyd George the *Paisa Akhbar* has in reality delivered a stronger, if more subtle, attack on our Prophet than did Mr. Lloyd George. The *Paisa Akhbar* says that every Muhammadan can claim to be a Caliph of God, and there is no lack of instances where poor and indigent people have put forth such claims. If this argument be followed up logically it follows that, because our Prophet, when claiming to be such, was poor and powerless, therefore he, too, can be placed in the category of self-proclaimed caliphs or prophets. This is a dangerous attack on our prophet and we ask Government to warn the *Paisa Akhbar* against indulging in such talk.

VII.—GENERAL ADMINISTRATION.

(*a*) *Judicial.*

A spleen rupture case.

35. The *Akhbar-i-'Am* (Lahore) of the 4th November, 1914, quotes a case, which recently occurred in Bombay, in which Mr. Martin Forbes was fined Rs. 25 only by the Magistrate for beating a porter, named Dhandu, of the Port Trust, to death. Now the question is whether the Magistrate would have passed a similar sentence if, perchance, the same person had died at the hands of an Indian. Judgments like the above cannot satisfy the public and such deplorable proceedings should be put an end to in these days.

(*h*) *Miscellaneous.*

The raising of the salaries of Indian Civil Servants.

36. The *Hindustan* (Lahore) of the 4th November, 1914, publishes a note headad "Increase in the salaries of the members of the Indian Civil Service." The paper says that the question of raising the salaries of the staff of courts and of low-paid clerks has been under consideration for a long time, but it is still undecided. The civilians, however, who draw handsome salaries, have not been deprived of their promotions even on the present occasion of war.

The following is from the *Panjabee* (Lahore) of the 3rd November, 1914:—

* * * * * * * *

"The war has, we believe, affected members of every branch of the Public Service, but it is only in respect of the Indian Civil Service, the most highly paid of all the Services, that the Government have so far decided to adopt measures of compensation. The case of other similarly situated Services, we are told, is under consideration. But why should not all the several Services have been dealt with together? In what sense do the members of the Indian Civil Service stand in more urgent need of compensation than members of other Services? And why should the talk of compensating officials arise at all at a time like the present when the finances of country are likely to be adversely affected in very many ways by the war."

Indian newspapers.

37. The *Zamindar* (Lahore) of the 19th October, 1914, publishes a communication from the pen of Ram Chander of Seattle, America. The writer points out the important part played by newspapers in European countries. The Indian Vernacular Press should make efforts to acquire a similar position of importance in their own country. They should desist from writing on controversial subjects which tend to embitter the relations between Hindus and Muhammadans. Instead, they should insist that the revenue of the land be spent on education and not on implements of war. Indian newspapers should also interest themselves in the politics of foreign countries and through their columns teach their readers the significance of a knowledge of politics. By such services Indian newspapers will become a valuable asset to their country.

Confiscation of the security of the *Sher-i-Panjab.*

38. The *Sher-i-Panjab* (Lahore) of the 22nd October, 1914, publishes a leader headed "The flood of sympathy on the confiscation of its security." We are glad and more than glad to see the way in which the confiscation of our security has evoked general sympathy throughout the Punjab. Men of all the various communities are coming forward with a helping hand. The editor of the *Zamindar* volunteered to open a fund on our behalf and headed the list with a subscription of Rs. 100. We express our sense of gratitude to the countless number of our well-wishers who have come forward to help us.

The confiscation of the security of the *Loyal* Press.

39. Writing under the heading "The confiscation of the security of the *Loyal* Press," the *Khalsa Sewak* (Lahore) of the 22nd October, 1914, expresses sympathy with Sardar Amar Singh over the confiscation of his security and endeavours to show that he, as his articles show, was very loyal to the Government. Government does not seem to discriminate between loyalty and disloyalty, and seems to be in the habit of periodically confiscating some press in order, as it thinks, to preserve peace in the country. The results of such action, however, are quite the reverse. The gulf between the rulers and the ruled is only widened. In view of the good services rendered by Sardar Amar Singh during the Rikabganj agitation we appeal to all Sikhs to give pecuniary assitance to the Editor, and thus help him to restart his paper.

Writing about the confiscation of the security of the *Loyal* Press, the *Prabhat* (Lahore) of the 24th October, 1914, remarks that this action on the part of Government must have fallen like a bomb shell on the Sikhs, who are already much distressed by the *Komagata Maru* episode. Indeed the Government would have gained the end which it had in view, if it had administered a warning to the Editor of the *Sher-i-Punjab*. It is not wise to strike with the hammer of a black-smith when the object can be gained by striking with the gold-smith's hammer.

LAHORE :
The 7th November 1914.

H. ST. J. B. PHILBY,
Officer on special duty in the Criminal Investigation Department, Punjab.

1218B -175 -12-11-14-SGPP Lahore.

[Confidential.]

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28. The *Civil & Military Gazette* and a rumour (*Zamindar*, *Bijli*, *Hindu*, *Sher-i-Panjab*, *Paisa Akhbar*, *Dipak*, *Panjab Samachar*, *Panjab Darpan* and *Panjab*) 1018
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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH NOVEMBER 1914.

No.	Name.	Locality.	* Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Bulletin	Lahore	A. L. Roy	K. R. Khosla	2,000 copies.
2	Tribune	Do.	S. Aiyangar	Bihari Lal	3,000 „
	TRI-WEEKLY.				
3	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
4	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
5	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
6	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
7	Harbinger†	Do.	Durga Parshad	Durga Parshad	250 „
8	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
9	Jijnasu	Lahore	Bhagat Ishar Das	Bhagat Ishar Das	500 copies.
	MONTHLY.				
10	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
11	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
12	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
13	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
14	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
15	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
16	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
17	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
18	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
19	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
20	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
21	Akhbar i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
22	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
23	Azadi†	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
24	Bijli	Do.	Dina Nath	Sham Lal	...
25	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
26	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
27	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
28	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
29	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 „
30	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
31	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
32	Watan	Do.	Insha Ullah	Insha Ullah	...
33	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	17,500 copies.
	TRI-WEEKLY.				
34	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies
35	Paigham-i-Su'ah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH NOVEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
36	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
37	Vakil	Amritsar	Moulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
38	Afghan	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
39	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
40	Ahl-i-Hadis	Do.	M. Sana-ulla	Sana-ulla	1,200 „
41	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
42	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
43	Amrit	Do.	Sham Lal	Sham Lal	...
44	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies
45	Arorbans Gazette*	Amritsar	Narain Das	Narain Das	800 „
46	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
47	Azzia	Do.	Abdul Karim	Abdul Karim	...
48	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
49	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
50	Civil and Military News	Ludhiana	Mishba-ul Haq, B.A.	Abdul Aziz	900 „
51	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
52	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
53	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
54	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
55	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
56	Himala	Lahore	Dina Nath	Dina Nath	...
57	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
58	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
59	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
60	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
61	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
62	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
63	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
64	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
65	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
66	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
67	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,825 „
68	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
69	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
70	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
71	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
72	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
73	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
74	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
75	Punjab†	Do.	Kishen Chand	Kishen Chand	...
76	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
77	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
78	Rishi*	Do.	Amar Nath	Amar Nath	...

* Not received during the week.
†Temporary ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH NOVEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
79	Sadiq ul Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
80	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
81	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
82	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
83	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
84	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
85	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
86	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
87	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
88	Vyasa*	Jullundur	Vidya Rattan	Badr Din	...
89	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
90	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
91	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
92	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
93	Khukhrain Samachar‡	Do.	Prithmin Chand	Kishan Chand, Mohan	...
94	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
95	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
96	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
97	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
98	Rahnuma‡	Do.	Bhagat Ram	Bhagat Ram	...
99	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
100	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
101	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
102	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies,
103	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
104	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
105	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
106	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
107	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
108	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
109	Arya Musafir†	Jullundur	Sant Ram	L. Amar Nath	450 copies.
110	Bhatia Sewak	Lahore	Mukand Lal	Partab Singh	500 „
111	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
112	Dharam Bir	Do.	Sant Ram	Sant Ram	...
113	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
114	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
115	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
116	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
117	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
118	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
119	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
120	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH NOVEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
121	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
122	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copies.
123	Nizam	Ludhiana	M. Aza	Mr. Azad	...
124	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
125	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
126	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 "
127	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 "
128	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
129	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
130	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
131	Sanatan Dharm Parkash	Ferozepore	Manohar Lal	Manohar Lal	...
132	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
133	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
134	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 "
135	Shauq§	Do.	Shauq Muhammad	Shauq Muhammad	...
136	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
137	Sulah Kul	Montgomery	Ram Chand, Akashi	Fateh Chand	550 copies.
138	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 "
139	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 "
140	Talimi Gazette	Do.	Janki Das	Janki Dat	...
141	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
142	Tariqat	Lahore	...	Muhammad Din	...
143	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
144	Temperance Magzine	Do.	Sant Singh	Sant Singh	...
145	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
146	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
147	Punjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
148	Khalsa Sewek†	Lahore	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
149	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
150	Chakarvarti*	Do.	...	...	...
151	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
152	Khalsa Sewak*	Lahore	Jiwan Singh	Jiwan Singh	1,600 "
153	Nauratan	Amritsar	Teja Singh	Lahora Singh	1,000 "
154	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
155	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
156	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 "
157	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 "
158	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
159	Nirmal Pattar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
160	Panth	Gujranwala	Lal Singh	Lal Singh	300 "
151	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
162	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
163	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
164	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
165	Panchal Panditta	Jullundur	Dev Raj	Dev Raj	450 copies.
166	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a) *Foreign.*

Turkey and the war.

1. The ***Desh*** (Lahore) of the 7th November, 1914, remarks that the news which has hitherto reached us from the seat of war shows that there are no signs of any change in the hostile attitude, which Turkey has taken up against England. Indeed, far from showing any regret for her recent declaration of war against England, Turkey appears to be determined to carry the war to a bitter end.

The ***Parkash*** (Lahore) of the 8th November, 1914, has a note headed "Turkey's participation in the war." Turkey's entry into the war will undoubtedly tend to prolong the struggle. Germany's motive in drawing the Ottoman Empire into the war is obviously to stir up Muhammadan feeling throughout the world, but we trust that her sinister designs will be frustrated. The present war is not a religious one ; it is not a war between Muhammadans and Christians ; hence it is the duty of all Muhammadans in this country to refuse help to Turkey.

The *Hindustan* (Lahore) of the 11th November, 1914, publishes an article headed "Suicidal policy of Turkey." The staunchest friends of Turkey will admit the folly displayed by that country in joining in the war. Germany has bullied Belgium, but her treatment of Turkey is a thousand times more culpable. Germany looked on which Italy and the Balkan States were plundering and misappropriating Turkish territories ; yet now she pretends to be a devoted friend of the Porte. The only explanation of this complete *volte-face* is the determination of Germany to make use of anybody and everybody who can possibly prove a hindrance to Great Britain and the Allies.

The *Sher-i-Panjab* (Lahore) of the 10th November, 1914, dwells on Turkey's participation in the war. The Turkish Government was apparently prompted by two predominant motives in declaring war against the Allies. Firstly, they hoped, by thus doing, to expel the British from Egypt, and, secondly, to regain the territories lost during the Balkan War. In neither of these objects can Turkey hope to be successful. Germany and Austria can lend Turkey no help in her proposed attack on Egypt and the Balkan Confederacy will once again prove too powerful for the Porte. A stronger reason for failure is found in the fact that Germany herself is not likely to emerge victorious from the war. With such a gloomy prospect looming before her Turkey can expect nothing from her action but the total annihilation of her power both in Europe and Asia.

War between England and Turkey.

2. The *Paisa Akhbar* (Lahore) of the 5th November, 1914, discusses in detail the attitude of Indian Muhammadans now that war has broken out between England and Turkey. We in India have always maintained that the wisest policy for Turkey during the present war in Europe is one of strict neutrality. Large Muhammadan meetings were held here, in which resolutions to this effect were passed, and these were cabled to Constantinople ; but in spite of all German counsels have prevailed. Turkey has been induced to picture the countless advantages, which a possible victory in the war would bring her. It is true that such a victory would enable Turkey to regain her lost possessions ; but in the case of defeat—which seems more probable—ruin stares Turkey in the face. Despite these unfortunate developments we would once again impress upon Muhammadans the advisability of remaining unperturbed and of remembering the blessings of British rule.

In another place, the paper refers to the assurances given by Sir Edward Grey, of his intention to preserve intact the Holy Places of Islam in Arabia. We are truly thankful for these kind assurances. England has always proved a good friend to Turkey and hence our denunciation of the latter's participation in the war. However, Indian Muhammadans must remain steadfast in their loyalty to the British Government.

Again the paper says that at first it was not certain that war had actually broken out between England and Turkey. The attack made by the Turkish warships on Odessa was perhaps done without the cognizance of the higher authorities. However, when it was said that the Ambassadors of the Allied powers had received their passports, we no longer had doubts as to the outbreak of war.

The *Sher-i-Punjab* (Lahore) of the 4th November, 1914, adverts to the participation of Turkey in the war. Turkey has shewn herself a mere puppet in the hands of the Germans. Germany is endeavouring to stir up the Muslim world against Great Britain, and, to achieve this end, she has inveigled Turkey into the war. German calculations will not succeed in Egypt. We cannot speak of the chances of success in Morocco, Algeria, and Tripoli. As for India we feel confident that Muhammadans here will remain loyal to Great Britain. Turkey is not fighting for her rights; she has entered the war at the instigation of Germany. Hence Turkey must expect no sympathy from India.

The *Jhang Sial* (Lahore) of the 5th November, 1914, has an article on Turkey and her entry into the war. Turkey has repeatedly assured the world of her intention to maintain strict neutrality, and we were disposed to believe her. But we now hear that she has thrown in her lot with Germany against the Allies. A difficult question now presents itself to India. Are Indian Muhammadans going to sympathise with their co-religionists, the Turks, or with England? The country is showing its wisdom by choosing the latter course Turkey is not waging a religious war nor is she fighting for her rights; therefore, she must not expect Muhammadan sympathy in this country.

The *Watan* (Lahore) of the 4th November, 1914, deplores the outbreak of war between England and Turkey. This news has caused great consternation in the minds of Indian Muhammadans. The area of war is gradually expanding and soon we shall see a large portion of the Islamic world drawn into the struggle. We have to thank Enver Pasha for this!

The *Bijli* (Lahore) of the 6th November, 1914, has a note headed "Why did Turkey take part in the war?" Turkey has blundered hopelessly by entering the war. Her action has incensed Muhammadans through the world. It is not for the sake of religion, but owing to the fool-hardiness of the young Turk party, that Turkey has joined the war.

The *Desh* (Lahore) of the 7th November, remarks that the fact that the French and the British Navy bombarded the Dardenelles shows that the Counsels of the war-like party are in the ascendant in Turkey and that there is now no possible hope of the maintenance of peace betwcen Turkey and the *Triple Entente*. There can, however, be no denying the fact that the majority of the Turks and probably the Turkish Army are strongly opposed to war. It is also said that Enver Pasha and his colleagues, who are strongly pro-German in their sentiments, are anxious to assure their countrymen that they have a lakh of soldiers in Aleppo and Damascus for the invasion of Egypt.

The *Prabhat* (Lahore) of the 7th November, 1914, remarks that Turkey has shown herself insensible to gratitude by declaring war against England. We know only too well that England alone saved Turkey from utter ruin during the Balkan War.

Muhammadans and the war between England and Turkey.

3. The *Paisa Akhbar* (Lahore) of the 6th November, 1914, publishes an article headed "What is the duty of the Indian Muhammadans at this critical juncture?" The outbreak of hostilities between Turkey and the Allies has caused immeasurable grief to Muhammadans. We are rejoiced to see, however, that Indian Muhammadans have decided upon the course they intend to

follow—*viz.*, continued loyalty to the British Government. This decision is quite sufficient. It is now no longer necessary for the leading men of our community to hold meetings assuring Government of our loyalty. Government trusts the Muhammadans, and they in their turn must justify the trust, which has been reposed in them.

Greece and Turkey.

4. The *Akhbar-i-'Am* (Lahore) of the 6th November, 1914, has a note headed "Greece and Turkey." With the connivance of Italy, Greece has taken possession of Epirus, which is under the Turkish Government. Such action could not but excite Turkish feelings. We fail to see why Italy, which has hitherto refused to join in the war, is thus conniving at Greece's anti-Turkish movements. In our opinion it would have been wiser had the *Triple Entente* prevented Greece from taking this injudicious step at the present crisis.

The annexation of Cyprus.

5. The *Paisa Akhbar* (Lahore) of the 10th November, 1914, says that the British Government has decided to annex Cyprus and deplores that the suzerainty of Turkey over the said island has come to an end. If the young Turks had not been so indifferently disposed towards national prestige and honour, they would not have suffered this humiliation. It is only a beginning, and it is not known what other calamities are in store for the Turks. How will Indian Muhammadans now venture to request England to do Turkey a good turn?

England and the sacred places of Islam.

6. The *Vakil* (Lahore) of the 7th November, 1914, publishes the notification issued by Government guaranteeing the protection of all Muhammadan sacred places during the war. It is to be hoped that Government will consider the limits of such sacred places as defined by the Muhammadan community in general.

In another place the paper appeals to Government to warn all English and Anglo-Indian newspapers against the publication of unnecessarily bitter *anti*-Turkish articles. It must be borne in mind that Indian Muhammadans, although they have pledged their word to the British Government, are still linked to Turkey by religious ties. Any offensive articles, such as appeared in the papers during the Balkan and Tripolitan wars, would therefore naturally hurt Muhammadan susceptibilities.

A cartoon on the war.

7. The *Bijli* (Lahore) of the 6th November, 1914, publishes a cartoon in which Germany, pictured as Punch, is represented speaking to the Austrian dog, her Private Secretary, and viewing the whole scene with complacency and satisfaction. Before her is the British lion, standing boldly. On one side is Turkey in a state of deep anxiety. Facing Turkey is the Indian Muhammadan, who is apparently disgusted by Turkey's participation in the war. In one corner of the picture stands Japan administering a warning to Turkey. At the back of Germany is the God of peace, standing close to an eagle perched on a stand.

The Letter-press is as follows:—

Kaiser of Germany.—(To his Private Secretary) "Do you see my magic has proved effective?"

Private Secretary.—"The British lion alone is to be feared."

Germany.—"What is the state of Turkey?"

Private Secretary—"Seems to be somewhat deplorable. It is feared that she may make peace."

Kaiser.—"The Muhammadans of the whole world are her sympathisers. What, is she afraid of them?"

Indian Muhammadan.—(Turning his face away with contempt) "O thou mischievous Germany! thou hast deceived Turkey. Thou hast shown no sympathy with Turkey, thou art in reality her enemy."

Emperor of Japan.—My dear Turkey, take care and do not suffer yourself to be deceived by the enemy of peace (Germany).

God of Peace.—O thou proud Germany! just as the eagle, which is the enemy of birds, is powerless before me, so thou shalt be crushed by the British lion and the armies of the Allies.

Kaiser of Germany.—(Laughingly) Whatever may happen, I fear not in throwing down the apple of discord.

German aspirations.

8. Writing under the heading "German aspirations" the *Bir* (Lahore) of the 4th November, 1914, remarks that a new map of Europe is being sold in Germany, showing what changes Germany is to bring about in the existing map, if she happens to come out victorious in the present war. After remarking that, according to this map, the frontier of Germany will be extended to St. Petersburg, and that Germany will be in possession of England, leaving Scotland and Ireland alone, the paper says that it is also stated in one part of the map that Germany regards Englishmen with uncompromising aversion and she considers them foolish. She also holds that Sir Edward Grey is not a good man and that he deserves to be hanged. The British soldiers are not true soldiers and that they earn 12 annas *per diem* by manual labour.

Germany and India.

9. The *Hindu* (Lahore) of the 6th November, 1914, says that the Germans have begun to circulate false rumours about India. For instance, when the Indian Army landed in France, the Berlin authorities announced that the Indian Army has been brought to Europe simply for show. In the beginning of October another non-official newspaper remarked that the Amir of Kabul had sent four lakhs of soldiers to the frontier under the command of his brother Nasrullah Khan with a view to taking possession of Peshawar, the 'key of India,' and that he sent three lakhs of Afghans to the frontier of Russia. The paper says that according to German news agents seven lakhs of Afghan soldiers are invading Russia and India but we all know that the relations between Afghanistan and Great Britain are friendly.

Germany and Indians.

10. The *Dipak* (Lahore) of the 12th November, 1914, says that the Indians, tender-hearted as they are, have been greatly moved by German atrocities in Belgium and they shrink from setting eyes on the German demons. According to a correspondent of the paper, a wicked *sowar* so frightened the people gathered at a fair which was held on the 2nd November at a temple in Mohan Lal Ganj Tahsil, Lucknow District, by reporting that the Germans had come, that all the villagers ran away in great haste, and the women were so overcome by fear that they ran away leaving behind them their children, their ornaments and a good deal of other property.

The naval action near Chile.

11. The *Paisa Akhbar* (Lahore) of the 10th November, 1914, says that it is true that one British ship has been sunk and another seriously damaged near Chile, but this is due to the fact that the German fleet in that quarter was too strong for the the British men-of-war and the British warship sent to help the aforesaid ships did not reach the scene of action in time.

Indian soldiers and the war.

12. The *Dipak* (Lahore) of the 8th November, 1914, has a note headed "Maintenance of the wives of soldiers who have gone to the front." In England the wife of an ordinary soldier, who goes to the war, is allowed a monthly allowance of Rs. 40. Indeed, the wives and children of those, who offer their lives for the protection of their country, deserve the sympathy and help of the nation. A similarly generous treatment should be given to the wives and families of Indian soldiers, who have gone to the war. Government might issue a *communiqué* specifying the maintenance allowance, which it intends granting in such cases.

Newspapers for Indian soldiers in the war.

13. The *Desh* (Lahore) of the 7th November, 1914, remarks that it has come to know that the London Chamber of Commerce has decided to supply hospital ships with newspapers and magazines. This being the case, it is desirable that vernacular newspapers should be sent to the seat of war in order to enable Indians soldiers, who have gone to the front, to keep in touch with what is happening in their own country, so that the loyalty displayed by their countrymen might prompt them to show greater zeal and ardour in the war.

Islam and the German Kaiser.

14. The *Paisa Akhbar* (Lahore) of the 7th November, 1914, discredits the rumour now prevalent among Muhammadans that the Kaiser intends to embrace Islam. On the face of it this rumour is absurd. The Kaiser has never shown himself a friend of Muhammadans. On the contrary, he has always been, if anything, anti-Muslim. And this fact is nowhere more clearly demonstrated than in the cunning way in which he has inveigled Turkey into a war, which must mean her ruin. Muhammadans should realise their duty at the present moment; they should lend no credence to such wild rumours but should do everything in their power to strengthen the hands of Government.

The war and Mr. Mazhar-ul-Haque's appeal to the Indian Moslems

15. The *Paisa Akhbar* (Lahore) of the 10th November, 1914, comments on the appeal made by Mr. Mazhar-ul-Haque to Indian Muhammadans to realise their duty towards the British Government now that war has been declared by Turkey. We endorse whole-heartedly this appeal made by Mazhar-ul-Haque. In fact from the very outset we have maintained that Turkey has blundered in declaring war and that Muhammadans must remain loyal to Government. All those newspapers, which have hitherto been afraid to give expression to their true feelings of condemnation of Turkey's action, should now do so. As Mazhar-ul-Haque has rightly said "it would be the height of folly for Indian Muhammadans to throw themselves into danger for the sake of a mere handful of their co-religionists in Turkey."

Mr. Lloyd George's speech.

16. The *Paisa Akhbar* (Lahore) of the 8th November, 1914, publishes an article headed "Worthy of the Government's attention: Mr. Lloyd George's mistake." We have already commented on the objectionable speech made by Mr. Lloyd George in London, when he made a comparison between the Kaiser and our Holy Prophet Muhammad to the great disadvantage of the latter. However, we feel that it is necessary to raise our voice once again and to ask Government to give some sort of an explanation of this indiscreet speech and thus allay Muhammadan feeling in the matter.

The Agha Khan on Mr. Lloyd George's speech.

17. The *Zamindar* (Lahore) of the 11th November, 1914, comments on the speech delivered by the Aga Khan at a meeting of the Indian Volunteers. The Aga Khan has, by the employment of subtle distinctions of language, attempted to defend the speech recently made by Mr. Lloyd George in London. His Highness maintained that Mr. Lloyd George made only a passing reference which was directed not against the founder of Islam as such but only against his name. We are unable to comprehend these subtleties of language, and are of opinion that the Aga Khan is guilty of a greater crime than is the British Chancellor of the Exchequer.

South African affairs.

18. Referring to the recent Boer rebellion in South Africa, the *Bir* (Lahore) of the 7th November, 1914, says that Government must take steps to secure the rights of citizenship in the colonies for loyal Indians, because, if there had been a greater number of Indians in South Africa at the outbreak of war with Germany, the Boers would never have ventured to join the German forces at the instance of Commandant Beyers. We deplore the disloyalty of this Boer leader.

Sikhs in Canada.

19. The *Sher-i-Punjab* (Lahore) of the 6th November, 1914, writes an article headed the "Government Press *communiqué* on the bloodshed in Canada." The murder of Mr. Hodgkinson, Inspector in the Canadian Emigration Department, was soon known to the world. But the other side of the picture was disclosed only after some considerable time. We now learn that one Bela Singh, an employee in the Canadian Emigration Department, entered a Gurdawara at Vancouver and murderd several Sikhs including Bhai Bhag Sing, President of the Khalsa Dewan in Vancouver. It is quite obvious that Bela Singh was instigated to commit these murders by the enemies of the Khalsa Dewan, and he was no doubt offered some attractive bribe for this nefarious act. The conduct of Bela Singh is despicable and worthy of censure. We would ask Government what punishment has been inflicted by the Canadian Law Courts on this hired assassin.

Swadeshi movements—Persia and India.

20. The *Zamindar* (Lahore) of the 11th November, 1914, refers to the movement recently initiated in Persia, which aims at fostering home industries. The future welfare of Persia is dependent on the success of this new movement. Has India realised the importance of this question yet? Feeble attempts were made to popularise the Swadeshi movement in this country but without success. India should see the significance of encouraging home industries, and thus make herself less dependent on foreign countries.

Sir Arthur Cotton and Indians.

21. The *Punjab Darpan* (Amritsar) of the 30th October, 1914, refers to a communication which has appeared in the *Daily Telegraph* (London), in which Sir Arthur Cotton remarks that it was at the instigation of Germany that the Indians had taken the *Guru Nanak* steamer to Canada. The paper endeavours to refute this allegation and says that, if our rulers had been of the type of Sir Arthur Cotton, India would have been surely injured. But it is a matter for satisfaction that our rulers are like the noble-hearted Lord Hardinge, who always appreciates the loyal services of Indians.

(*b*) *Home*.

India and the war.

22. The following is from the *Vedic Magazine* and *Gurukula Samachar* (Lahore), for *Kartik Sambat* 1971 (October-November 1914):—

* * * * * * *

"If at the end of the war the English people do their duty towards India, as there are signs showing that they will, well and good; if not, India has nothing to say, *it will still start on its path of self realization*."

Muhammadans and loyalty.

23. The *Fazal* (Kadian) of the 5th November, 1914, publishes an article headed "Obedience to the Government is obedience to the Prophet of God (Muhammad)." Commenting upon Turkey's participation in the war, the *Fazal* quotes traditions of the Prophet and verses from the *Quran* to show that Muhammadans should obey their rulers. The present war has no bearing upon Islam, for Muhammadans have always made war only in self-defence. Turkey has proclaimed war under no Islamic or Quranic injunctions but has done so from political motives. The declaration of war is a private affair of the Turks. The expression of loyalty to the British Government by Indian Muhammadans at this juncture is the expression of the truth of Islam. Muhammadans in general and Ahmadis in particular are urged to remain loyal to the Government in obedience to the injunction of the Prophet. It is true that by going to war, Turkey has placed the Holy Cities in danger; but they will by the grace of God, remain intact. The *Fazal* expresses its thanks to the British Government for assuring the protection of the said cities.

The detention of Maulvi Zafar Ali Khan in Karmabad.

24. Writing about the detention of Maulvi Zafar Ali Khan in Karmabad, the *Zia* (Lahore) of the 6th November, 1914, asserts that, since his return from England, Zafar Ali cannot be accused of writing objectionable matter. Most of our contemporaries have requested Government to show mercy to Maulvi Zafar Ali Khan. But we think this is simply meaningless. A just Government should be asked to mete out justice. If Maulvi Zafar Ali Khan is really guilty he should undoubtedly be punished. But if, as the public thinks, he has fallen a victim to misunderstanding, there is no reason why Government should not be actuated by a sense of justice and release the Maulvi.

Writing about Maulvi Zafar Ali Khan's internment, the *Khalsa Akhbar* (Lahore) of the 6th November, 1914, says that a curious question of law arises on the present occasion. Is the Maulvi permitted to carry on correspondence with his friends and counsels or direct with Government, with a view to finding out his offence or proving his innocence? When accused persons charged with the worst crimes are entitled by law to defend themselves, there is no reason why an obstacle should be placed in the way of the Maulvi's making proper attempts to clear himself or prove his innocence. It is to be hoped that Government will afford Maulvi Zafar Ali Khan every opportunity to seek relief in the matter.

The *Municipal Gazette* (Lahore) of the 5th November, has a note entitled "The unkind friends of Zafar Ali Khan." Whilst the newspaper world in general is deploring the unhappy lot of Zafar Ali, there are a few papers which are jubilant over the action taken by Government against the Maulvi. This jubilance is undoubtedly prompted by their feelings of private animosity and hence their conduct is reprehensible. In our opinion Zafar Ali will return from Karmabad a greater hero than ever. All India realises his high sense of patriotism and admires him.

Sir O'Moore Creagh and Rajputs.

25. The *Hindu* (Lahore) of the 11th November, 1914, publishes a note headed "Insult offered to the *Rajputs* and the *Jats* by the ex-Commander-in-Chief." The paper says that according to the Hindu *Shastras* the *Rajputs* are *Khatriyas* and the *Jats* are *Vaishas*. This is the position, which the aforesaid communities still enjoy in Hindu Society. But it is a pity that Sir O'Moore Creagh, ex-Commander-in-Chief of the Indian Army, has, in two articles which he has contributed to the *Westminister Gazette*, described both the aforesaid communities as *shudras*. Indeed, it is a matter for deep regret that a respectable Englishman, who occupied a high position, should make such irresponsible remarks.

Appointment of censors.

26. The *Bijli* (Lahore) of the 11th November, 1914, says that in the history of journalism the Press Act has proved the most effective weapon to trample upon independent public opinion. Now-a-days liberty, that is to say, what little of it now remains, has fallen into danger. The war has rendered the position of journalists still more delicate, and the authorities are now considering the desirability of appointing censors to control the Press. May God save us from this calamity.

The *Pioneer* and the *Al-Hilal*.

27. The *Desh* (Lahore) of the 6th November, 1914, refers to the *Pioneer's* recent criticism of the *Al-Hilal* (Calcutta). The *Pioneer* accuses the *Al-Hilal* of publishing an exaggerated account of German victories. But perhaps the *Pioneer* does not remember that the article in question, to which the Deputy Commissioner, Lahore, took exception is merely a reproduction in Urdu of an article, which had previously appeared in the *Pioneer* itself. To assert, without any grounds for doing so, that Germany has sustained defeats in every quarter can serve no useful purpose. And yet it seems that the *Pioneer* would like to see the Vernacular Press adopting some such course.

The *Civil & Military Gazette* and a rumour.

28. The *Zamindar* (Lahore), of the 9th November 1914, publishes a paragraph headed as follows:—

"We lose our reputation even if we talk;

"If another commits murder, the matter is not even talked about."

We have been severely reprimanded for publishing war news from the German standpoint. But does Government fully realise that our items of war news are usually reproductions of the articles from the Anglo-Indian papers? Why then has no warning been administered to these papers? The *Civil & Military Gazette* recently published a report emanating from German sources, in which it was stated that King George V had been made prisoner by the Germans and that England was on the point of being invaded. No attempt was made by the *Civil & Military Gazette* to contradict this news, and yet Government took no action. Perhaps it may be said that the Anglo Indian newspapers, being in English, do not reach the ignorant masses, who are easily influenced by these wild rumours. This is an erroneous idea. No rumour can escape the ordinary man in the street. Moreover, we ask Government why such an invidious distinction should be made between Anglo-Indian and Vernacular papers.

The above rumour is reproduced by the *Bijli* (Lahore), the *Hindu* (Lahore), the *Sher i-Panjab* (Lahore), the *Paisa Akhbar* (Lahore), the *Dipak* (Lahore), and the *Punjab Samachar* (Lahore), of the 7th, the *Punjab Darpan* (Lahore), of the 9th and the *Punjab* (Lahore), of the 13th November, 1914.

The *Komagata Maru* episode.

29. The *Nam Dev Pattar* (Lahore) for September and October, 1914, publishes the story of the *Komagata Maru* eposide and makes the following observations thereon:—

1. No feeling of anxiety would have been caused in the minds of the passengers of the *Komagata Maru* if, instead of the Police representatives, Indians had been sent to receive them.

2. The present trouble would never have arisen, if Government's order had been communicated to them through some respectable Indian instead of through the Police and if attempts had been made to reassure the passengers.

3. When the passengers had come, no attempt should have been made to force them to travel on a particular train and by a particular route.

4. In the earlier part of their entrainment the passengers obeyed the orders of the Police without demur and entered the carriage without any difficulty. The trouble arose only later on when an officer sent for one of their respectable leaders and spoke to him. The fact that the passengers became angered after the said conversation shows that the officer in question must have been insulting in his conversation.

5. The Sikhs have offered their heads for the service of Government. They have, however, done so with a view to kill the enemies of Government and not to be riddled by the bullets of the Police and British soldiers.

In conclusion, the paper says that as this incident is not likely to create a good impression on the public mind, it is desirable that Government should help the survivors of those, who were killed in the riot, should set those free, who have been locked up in jail and should grant free pardon to those, who have absconded and for whose capture rewards have been advertised.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Afghanistan affairs.

30. The *Hindu* (Lahore) of the 6th November, 1914, remarks that the Amir of Kabul is at present vigorously engaged in military reviews and in efforts to remove the defects in the Military administration of the country. Accordingly, so much

importance is now shown to military affairs in Kabul that even the Royal Darbar, which used to take place on Tuesdays, is postponed for the sake of military manœuvres. It is also said that the Amir inspected on Saturday last the gun manufactory and expressed his complete satisfaction with it.

III.—NATIVE STATES.

Patiala affairs.

31. Writing about the case against Mahashais Raunaq Ram and Bishambar Dat, pending in the Patiala Court, the *Arya Gazette* (Lahore) of the 5th November, 1914, remarks that the case has now assumed a very unpleasant aspect. Obstacles are being thrown in the way of the counsel for the defence who is this unable to cross-examine the witnesses effectively and the accused are being obstructed in their endeavours to defend themselves in court. In these circumstances, the Arya Defence Committee will have to redouble its efforts and to spend a large sum of money in order to make an effective defence. Two of our Arya brothers are rotting in jail and are suffering all sorts of hardships and trouble. They are no longer supplied with milk and are forced to have their feet bound with fetters. Their hands are bound with hand-cuffs and they are kept confined in a room, where they are made to hear the obscene, mischievous and inflamatory articles, which appeared from time to time in the Sikh newspapers (against the Aryas). This being the case, it is high time that the Aryas strengthened the hands of the Arya Defence Committee by supplying it with a large amount of money.

The Rampur-Bashahr State.

32. The *Dipak* (Lahore) of the 7th November, 1914, refers to Government's decision to place on the *gaddi* of Rampur-Bashahr a person, who is not a legitimate descendant of the late Maharaja Shamsher Singh. It is not known how, during the *regime* of an enlightened and experienced ruler, who is the lover of morality and faith—His Honour Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab,—such a deplorable and irreligious step can be taken. The *Dipak* regrets that it has been compelled to protest against the above measure at a time when the authorities are busy in attending to important matters relating to the war. But the installation on the *gaddi* of the descendants of Krishna of a person who, according to Krishna himself, is the destroyer of his family, will not only destroy the Bashahr State, but will cause the destruction of the Hindu faith, the sacred principles of morality and marriage and the future generations of the ruling family. The *Dipak*, therefore, respectfully but emphatically requests His Honour the Lieutenant-Governor of the Punjab and His Excellency the Viceroy to refrain from an action, which is opposed to faith and to confer the *gaddi* on some rightful heir.

The *Desh* (Lahore) of the 7th November, 1914, expresses surprise that Government should have placed Mian Padam Singh on the throne of Rampur-Bashahr, left vacant by the death of Maharaja Shamsher Singh, and remarks that Mian Padam Singh, who is the son of an ordinary maid-servant of the Maharaja, should not have been permitted to succeed the late Maharaja because, according to the usages and customs of reigning Hindu families, the son of a maid-servant cannot ascend the throne. After remarking that the eldest grand-daughter of the Maharaja should be held to be heir to the throne, the Editor, as a Hindu, emphatically protests against the decision of Government and respectfully requests Government even now to reconsider the matter.

IV.—KINE-KILLING.

Muhammadans and kine-killing.

33. The *Zamindar* (Lahore) of the 8th November, 1914, has an article on the kine-killing question. The wonderful response made by Muhammadans to the appeal to desist from kine-killing and thus promote Hindu Muhammadan union is truly magnificent. It is a landmark in the history of India. Hindus and Muhammadans should now so unite as to become impregnable against insidious

designs to cause disunion between the two communities. It is to be regretted, however, that Muhammadans have not yet set their own house in order. Shias and Sunnis should obey the mandates of the *Quran* and live in amity and concord.

Elsewhere the paper publishes a communication in which the writer, Mufti Muhammad Ibrahim, Peshawar, remarks that the *Zamindar's* articles on kine-killing have made such an impression on the minds of the Muhammadans of Peshawar that of the animals which they sacrificed on the occasion of this year's Id-ul-zuha the proportion of cows was only 20 per cent., whereas last year it was 80 per cent. The generality of Muhammadans sacrificed sheep and goats, the price of which rose from Rs. 4 or Rs. 5 to Rs. 10 or more. The writer expresses the hope that other cities in India will follow in the wake of Peshawar. These satisfactory results are due to the popularity of the *Zamindar*.

The *Munir* (Jhang) of the 8th November, 1914, deprecates the conduct of those Muhammadans who, by quoting scriptures and traditions, are endeavouring to prove that cow-killing is not permissible in Islam, that the Prophet held beef as a source of disease and that offering of sacrifice is not enjoined on the Muhammadans, and says that it is a pity that persons, who know nothing about their religion, have begun to dictate to their co-religionists. The *Munir* quotes the Prophet's tradition to show that a cow was actually slaughtered by the Prophet as a sacrifice on behalf of his wives, and urges the *Zamindar* and its editors not to show such zeal in cow-protection and not to deprive Muhammadans of their legitimate rights, so long as the Hindus do not express readiness to give up *chhut*.

Maulvi Zafar Ali Khan and kine-killing.

34. The *Zamindar* (Lahore) of the 6th November, 1914, publishes a communication in which the writer, Maulvi Bashir Ahmad, Mauza Azamgarh, remarks that hitherto he considered the movement initiated by Maulvi Zafar Ali Khan regarding kine-killing as useless, but he has now been obliged to modify his views in this connection. Azamgarh usually witnesses several riots on the Bakr-Id but this year there was not the slightest disturbance. Muhammadans took the advice of Zafar Ali and refrained entirely from kine-killing. If our religion does not specify any particular animal for sacrifice on the occasion of *'Id* we see no reason why Muhammadans should not be content with the sacrifice of sheep and goats.

Kine-killing. A disturbance at Farrukhabad.

35. The *Desh* (Lahore) of the 9th November, 1914, publishes a note headed "Disturbance on the occasion of the *'Id* at Farrukhabad." The paper alleges that four or five days before the *'Id* certain Muhammadans residing in *mohalla* Nakhas, Farrukhabad, began to tether a beautiful cow at the gates of their house, after applying lehna, etc., to it, and spread a rumour among the Hindus residing in the same *mohalla* that it would be slaughtered at that very gate on the occasion of the *'Id*. This naturally caused anxiety to the Hindus of the city. The Hindus and *Raises* of the city went to Mr. Gracy, Collector of the district. Three days before the *'Id* the officer named passed an order on the petition submitted by the Hindus that a cow would be sacrificed and that they should not unnecessarily raise an outcry. The paper says that the people, who sincerely wish that, in the present critical time of war, no anxiety be caused to Government in connection with the affairs of the internal administration of the country, will surely deplore the decision given by Mr. Gracy and ask why the officer named created a disturbance by permitting the sacrifice of a cow at a place, where no cow has to this day been sacrificed.

Cow-protection.

36. The *Prabhat* (Lahore) of the 7th November, 1914, publishes the following poem:—

Cow protection.

"Alas! How tyranny is being practised by tyrants on voiceless creatures

"(And) yet we are sleeping with out-stretched feet.

"Alas! The wretched (animals) are shedding tears and are beseeching

"That steps may be taken to put an end to some of the suffering, to which they are subjected by sinful (beings).

"Those, whom you call your mothers, are standing by and are lamenting,

"The tyrants are beheading them (*lit.* applying knives to their throats) and are eating them up.

"They eat thick grass and yield milk and butter,

"(And) yet the sinful are tearing open their bosoms and are eating them up.

"Awaken, O Sons of Rishis! even now, and exert your power,

"Behold the tyrants drinking the blood of your mother.

"You are delaying: can you bear

"To see them drinking the blood of your mother, notwithstanding the fact that that blood is coursing in your veins?

"O brave Sikhs and Rajputs!

"O Gorkhas! Why are you bringing your name into ignominy?

"O God! These voiceless, weak and miserable creatures are beseeching

"That they should be destroyed outright and that all their sufferings be terminated."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Islam and the Arya Samaj.

37. The *Amrit* (Lahore) of the 9th November, 1914, comments adversely on a recent article which appeared in the *Fazal*. The Editor of this latter paper asserts that the Arya Samaj is but a spurious off-shoot of Islam. The *Amrit* denounces such a statement and maintains that Rishi Daya Nand far from being a disciple of Islam was in reality its teacher. He pointed out the short-comings of Islam and attempted to correct them. Muhammadans would do well to study the writings of Daya Nand and follow his precepts.

The doctrine of *niyog*.

38. Writing under the heading "Dayanandi *niyog*," the *Punjab Darpan* (Amritsar) of the 10th November, 1914, says that before taking up the statement of Raunaq Ram and Bashamber Datt, we consider it necessary to discuss this point *viz.*:—Why the doctrine of *niyog* is so dear to the Aryas, especially when they admit that this practice is now-a-days prevalent among the lower animals alone? The paper quotes some extracts from the biography of Dayanand written by Dev Rattan, which among other things show that Dayanand's father kept a mistress. This fact is sufficient to indicate why Bawa Dayanand laid great stress on the doctrine of *niyog*.

The Aryas and Sanatanists.

39. The *Amrit* (Lahore) of the 6th November, 1914, says that the Sanatanists of Gujrat have always shown themselves to be the helpers of the *Nanak Panthis* and have left no stone unturned in bringing the Arya Samaj into disgrace. But where did these very Sanatanists go, when, on the 2nd November, one of the *Nanak Panthis* openly used offensive remarks against Sri Krishna? Indeed, this foul-mouthed person made such offensive remarks against *Bhagwan* Krishna as cannot be tolerated by the Hindus. The Sanatanists of Gujrat, however, pocketed the insult quietly. We are not sorry to find that the Sikhs have always tried to wound the feelings of the Hindus, but what pains us is that the Sanatanists, who honour the Vedas still go on siding with the insulters of the Vedas (Sikhs).

VI.—LEGISLATION.

The Press Act.

40. The *Zamindar* (Lahore) of the 5th November, 1914, publishes an article on the Press Act. The Press Act never seems to attain the object for which it is periodically applied. As a measure to check seditious propaganda it can always prove useful; in fact, for this purpose, it might well be strengthened. But to silence the voice of well meaning and sincere journalists the Press Act must inevitably prove ineffective. Newspapers, which are the supporters of Government and which endeavour to lay before officials the true feelings of the public, are ever falling victims to the rigours of the Press Act. But is it hoped, by such action, to silence these patriots? If such be the intention of Government, we venture to say that it can never meet with success.

We have recently been apprised of the confiscation of the *Hamdard* and *Comrade* security. This is truly regrettable news. These papers have been the consistent supporters of Government and in thus forfeiting their securities Government is guilty of indiscretion. However, Muhammadans should see to it that these papers are enabled to restart publication.

VII.—GENERAL ADMINISTRATION.

(*a*) *Judicial.*

A spleen rupture case.

41. The *Bir* (Lahore) of the 6th November, 1914, has a note entitled "Why have the spleens of Indians been so enlarged?" Whenever any Indian dies at the hands of an Englishman, his death is ascribed to the rupture of his spleen. The paper instances the case of Bombay (reference is to the case of Mr. Morton and Dhundhu of the Port Trust) and (ironically) says that there has been after all no miscarriage of justice owing to the Magistrate having imposed a fine of Rs. 25 in the above case.

(*b*) *Police.*

The passengers of the *Tosha Maru* and the Police.

42. The *Sher-i-Punjab* (Lahore) of the 6th November, 1914, remarks that it has received a complaint that the passengers of the *Tosha Maru* were, immediately after their landing in India, subjected to search and were sent to the Punjab in a special train. Some of the passengers alighted from the train at Delhi, some at Bhatinda and some at Raewind. The rest, who were not less than 100 in number, were not allowed to alight at Raewind. They were taken in the special train to an unknown destination. As this news is calculated to create considerable misunderstanding in the minds of the people it behoves the Government to publish a *communiqué* on the subject in order to reassure the people. It should also let the public know how many persons have been arrested by Government, what their names are and why they have been arrested, in order to remove suspense from the mind of the public.

In a note entitled "Where are the Sikhs who have returned from America," the *Desh* (Lahore) of the 8th November, 1914, says that the papers published, a few days ago, the news of the arrival of two or three hundred Sikhs from Canada and of their having been put in a special train at Calcutta. It is not known what direction the special train took. The *Khalsa Akhbar* writes that there is a rumour that several of these Sikhs are being sent to jail. The rumour referred to by the paper named has been really current among the public for the past few days, although we give no credence to it It will, however, be better if the Government publishes a contradiction, in order to put an end to the suspicion which is arising in the minds of the people.

A Sikh procession and the Delhi Police.

43. The *Sher-i-Panjab* (Lahore) of the 4th November, 1914, says that the Superintendent of Police, Delhi, objected to the procession of the *Granth* being started from the Rikabgang *Gurdwara* and refused to grant permission for the same. The application of the Sikhs for permission to

conduct the procession along the old route was also rejected. The route suggested by the police passed through practically uninhabited parts of the city. In consequence the Executive Committee of the Khalsa Diwan decided to postpone the procession of the *Granth* this year and to celebrate the birthday of Guru Nanak within the *Gurdwara* without any festivities. We can make no comments on the above, excepting the expression of regret for the same.

(*d*) *Education.*

The Khalsa College, Amritsar.

44. The *Punjab Darpan* (Amritsar) of the 7th November, 1914, writes as follows :—

> "His Honour is well aware of the way in which Military officers try to keep discipline. We generally see that even those Sikhs, who get their hair cut in the villages and are quite ignorant about the Sikh religion, by going into the Military Department they become staunch Sikhs under the leadership of the English officers. Never for once even has any of their complaints reached our ears. But we see that the Civil officers haven't expressed so great a zeal in preserving the Sikh spirit. To exemplify that, first of all when we cast a glance towards our sacred Golden Temple, we find that for the past 12 years, the work of the Temple has been in the hands of a man who has tried his level best to weaken the Sikh spirit. There the Sikh spirit is always crushed, so far so that Sikhs are even Hinduised. The Khalsa College is a National College, but the Sikhs are allowed very little to take part in it. For ourselves, we feel highly grateful to the Government for its having supplied two European Professors at its own expense. We are sure that so far as education is concerned, there will be a great deal of progress, and we are always ready to work under the leadership of the English people provided that they only perform their primary duty of teaching the students, and the religious work be left entirely under Sikh control."

(*h*) *Miscellaneous.*

Rise in prices.

45. The *Punjab Samachar* (Lahore) of the 7th November, 1914, regrets that Government has paid no attention to the rise in the price of grain. The poor are experiencing much trouble on account of the rise in the price of foodstuffs, but their complaints are unheeded. We again draw the attention of the just Government to the matter, in order that it may promptly adopt measures to remedy the evil. If no attention is paid to the question, the poor will die of starvation.

The confiscation of the security of the *Loyal* Press.

46. Writing about the confiscation of the security of Rs. 1,000 deposited by the *Loyal* Press, the *Bir* (Lahore) of the 5th November, 1914, remarks that while Government has confiscated the aforesaid security, it has permitted the *Loyal Gazette* and the *Sher-i-Panjab*, which were formerly printed by the said Press, to get themselves printed and published by some other Press. This has saved the proprietors of the said newspapers from lots of trouble in continuing the publication of their papers. If, in according this treatment to the *Loyal Gazette* and the *Sher-i-Panjab*, Government has made a departure from its policy of dealing with the Press under the Press Act, we should rest assured that newspapers will receive this sort of treatment from Government in the future. The *Khalsa Akhbar* and the *Zamindar*, it may be borne in mind, were not so generously treated as the newspapers under reference. It is apparent that in dealing with the *Loyal* Press, Government has shown both kindness and rigour.

The *Sher-i-Panjab* (Lahore) of the 9th November, 1914, publishes a note headed "Difference between the Government of India and the Punjab Government." The paper says that hardly eight days elapsed since the publication of the article entitled the "Victim of suspicion," when the Punjab Government issued an order for the confiscation of the security deposited by the *Sher-i-Panjab* Press. In the order under reference, it was not mentioned that any particular words or passages were objectionable. But the Government of India declared the *Comrades'* article entitled the "Choice of the Turks" objectionable after considering the same for a whole month. Moreover, in the order of confiscation, it pointed out the words and passages which, in its opinion, were calculated to bring Government into hatred and contempt. We believe that in the article headed the "Victim of suspicion" no such passages, or words can be pointed out, regarding which it might be said that they are likely to bring Government into hatred.

Confiscation of the security of the *Comrade* and the *Hamdard* Press.

47. The *Zamindar* (Lahore) of the 8th November, 1914, remarks that the public will be sorry to learn that the security of Rs. 2,000 deposited by the *Comrade* and the *Hamdard* Press, has been confiscated by Government on account of an article headed "The choice of Turks." All the copies of the issue publishing the article have also been confiscated.

The *Khalsa Akhbar* (Lahore) of the 6th November, 1914, says that the news will be read with regret that the security of Rs. 2,000 furnished by the (Proprietor of the) *Comrade* and the *Hamdard* Press (Delhi), has been confiscated on the ground of his having published an article entitled "Choice of the Turks." The present is a time of trial and hardship for Indian journalists, and the latter have to act cautiously and protect themselves from official kicks.

The *Hindu* (Lahore) of the 10th November, 1914, does not pronounce any opinion on the wisdom or otherwise of Government in confiscating the security of the *Comrade* and *Hamdard* Press. Every attack of the Press Act obviously weakens the Indian Press and we cannot, therefore, in any circumstances, view its operations with approval. It is not only detrimental to the best interests of the public and the press, but is also highly injurious to the popularity of Government and its regard for independence of thought. The *Hamdard* is appealing to the public for funds and it is to be hoped that those who are lovers of the independence of the press and sympathise with it will carry out their duties in this respect by responding to this appeal.

The *Vakil* (Amritsar) of the 11th November, 1914, refers to the confiscation of the security of the *Comrade* and the *Hamdard* Press and says that, as no assurance has been given in this behalf, the publication of the *Comrade* may for the present be either postponed or stopped and the English Press belonging to the Muhammadans, the weakness of which has already passed all bounds, will receive an irreparable injury. Mr. Muhammad Ali is a well-informed and cautious journalist, and the confiscation of the security of his press reminds one of the extremely delicate and dangerous time in store for newspapers, and the necessity for great caution on their part. It is not known how the article considered objectionable by the Government has affected the people, but it is a fact that the Muhammadans have never been so steadfast and sincere in their loyalty to the Government as they are at present.

Writing about the confiscation of the security furnished by the Editor of the *Comrade* and the *Hamdard*, the *Hindustan* (Lahore) of the 11th November, 1914, says that everybody, who is in any way connected with journalism, will naturally feel sympathy for Mr. Muhammad Ali. Indeed, in these days, the slightest mistake or use of strong words can do a good deal of harm. At any rate there is no apprehension of the publication of the *Comrade* and the *Hamdard* suffering in any way, because Muhammad Ali will probably experience no difficulty in furnishing the further security demanded from him.

The *Sher-i-Punjab* (Lahore) of the 6th November, 1914, remarks that it has learnt with regret that the security of Rs. 2,000 deposited by the well-known Muslim weekly of Delhi, *viz.*, the *Comrade*, has been confiscated by Government. The *Comrade* is a popular and influential newspaper among the Muhammadans and its publication will not assuredly be stopped on account of the confiscation of its security. It will furnish a fresh security in due course and will start publication anew. After remarking that Government should accord lenient treatment to newspapers, the paper says that if Indian newspapers are dealt with mildly, it will lead to much better consequences than if they are treated with rigour.

Demand of fresh security from the *Comrade* and the *Hamdard* Press.

48. The *Sher-i-Panjab* (Lahore) of the 11th November, 1914, in noticing the report that a security of Rs. 10,000 has been called for from Mr. Muhammad Ali on his first declaration for a new Press, protests against the order and refers to the case of the *Hindu* newspaper, in order to show that the Delhi order is not reasonable. When the Punjab Government demanded a security of Rs. 3,000 from the *Subah* Press of Pandit Hari Lal, Sharma, Proprietor of the *Hindu*, the latter stopped the *Subah* Press and, instead, started the *Akhbar* Press, that is, put in a fresh declaration after only changing the name of the Press. The District Magistrate of Lahore, in spite of the knowledge that it was the same Press asked for a security of Rs. 2,000 the for Press. In these circumstances, the District Magistrate of Delhi, too, should have demanded a security of only Rs. 2,000 from Mr. Muhammad Ali. It is to be hoped that Mr. Muhammad Ali will not commit the mistake of furnishing a security of Rs. 10,000 and will take such steps as will enable him to furnish a security of Rs. 2,000 only, to insure the safety of his press.

Correction.

On page 995, lines 23 and 24 of Selections No. 45, for the week ending the 7th November 1914:—

For—

"However we can truthfully say that, although a Hindu paper, we commiserate with Zafar Ali Khan."

Read—

"However, we can truthfully say that, many Hindu papers even commiserate with Zafar Ali Khan."

LAHORE:
The 14th November 1914.

H. ST. J. B. PHILBY,
Officer on Special Duty in the Criminal
Investigation Department, Punjab.

139 SB—175—19-11-14—SGPP Lahore.

[Confidential.]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21st NOVEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Bulletin	Lahore	A. L. Roy	K. R. Khosla	2,000 copies.
2	Tribune	Do.	S. Aiyangar	Bihari Lal	3,000 „
	TRI-WEEKLY.				
3	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
4	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
5	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
6	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
8	Harbinger†	Lahore	Durga Parshad	Durga Parshad	250 copies.
9	Jijnasu	Do.	Bhagat Ishar Das	Bhagat Ishar Das	500 „
	MONTHLY.				
10	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
11	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	800 „
12	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
13	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
14	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
15	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
16	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
17	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
18	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
19	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
20	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	1,000 copies.
22	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
23	Azadi†	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
24	Bijli	Do.	Dina Nath	Sham Lal	...
25	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
26	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
27	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
28	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
29	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 „
30	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
31	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
32	Watan	Do.	Insha Ullah	Insha Ullah	...
33	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	17,500 copies.
	TRI-WEEKLY.				
34	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
35	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
36	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
37	Vakil	Amritsar	Maulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
38	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
39	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
40	Ahl-i-Hadis	Amritsar	M. Sana-ulla	Sana-ulla	1,200 „
41	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
42	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
43	Amrit	Do.	Sham Lal	Sham Lal	...
44	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
45	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
46	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
47	Az-Zia	Do.	Abdul Karim	Abdul Karim	...
48	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
49	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
50	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
51	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
52	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
53	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
54	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
55	Haq Pasand*	Amritsar	Ram Nath	Ram Nath	600 „
56	Himala	Lahore	Dina Nath	Dina Nath	...
57	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
58	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
59	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
60	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
61	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
62	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
63	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
64	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
65	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
66	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
67	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
68	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
69	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
70	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
71	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
72	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
73	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
74	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
75	Punjab	Do.	Kishen Chand	Kishen Chand	...
76	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
77	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
78	Rishi*	Do.	Amar Nath	Amar Nath	...

* Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21ST NOVEMBER 1914—*continued.*

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
79	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
80	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
81	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
82	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
83	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
84	Sialkot Paper*	Sialkot	Todar Mal	Todar Mal	200 „
85	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
86	Tahzib-ul-Niswan*	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
87	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
88	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
89	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
90	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
91	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
92	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
93	Khukhrain Samachar‡	Do.	Prithmin Chand	Kishan Chand, Mohan	...
94	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
95	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
96	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
97	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
98	Rahnuma‡	Do.	Bhagat Ram	Bhagat Ram	...
99	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
100	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
101	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
102	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
103	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
104	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
105	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
106	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
107	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
108	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
109	Arya Musafir	Do.	Sant Ram	Atma Ram	450 copies.
110	Bhatia Sewak	Do.	Mukand Lal	Partab Singh	500 „
111	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
112	Dharam Bir	Do.	Sant Ram	Sant Ram	...
113	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
114	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
115	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
116	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
117	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
118	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
119	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
120	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21ST NOVEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
121	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
122	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copies.
123	Nizam	Ludhiana	M. Aza	Mr. Azad	...
124	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
125	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
126	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
127	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
128	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
129	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
130	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
131	Sanatan Dharm Parkash	Ferozepore	Manohar Lal	Manohar Lal	...
132	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
133	Sat Sang§	Amritsar	Gobind Ram	Gobind Ram	750 copies.
134	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
135	Shauq§	Do.	Shauq Muhammad	Shauq Muhammad	...
136	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
137	Sulah Kul	Montgomery	Ram Chand, Akashi	Fateh Chand	550 copies.
138	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 „
139	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
140	Talimi Gazette	Do.	Janki Das	Janki Dat	...
141	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
142	Tariqat	Lahore	...	Muhammad Din	...
143	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
144	Temperance Magzine	Do.	Sant Singh	Sant Singh	...
145	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
146	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
147	Punjab Darpan*	Amritsar	Sucha Singh	Sucha Singh	...
148	Khalsa Sewek†	Lahore	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
149	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
150	Chakarvarti*	Do.	...	...	...
151	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
152	Khalsa Sewak	Lahore	Jiwan Singh	Jiwan Singh	1,600 „
153	Nauratan	Amritsar	Teja Singh	Lahora Singh	1,000 „
154	Panth Sewak	Lahore	Chanda Singh	Chanda Singh	...
155	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	8,500 copies.
	MONTHLY.				
156	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 „
157	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
158	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
159	Nirmal Patar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
160	Panth	Gujranwala	Lal Singh	Lal Singh	300 „
161	Punjabi Surma§	Lahore	P. Munshi Ram	Dharm Dev	...
162	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
163	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
164	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
165	Panchal Panditta§	Jullundur	Dev Raj	Dev Raj	450 copies.
166	Usha§	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a) *Foreign.*

Mr. Asquith's speech.

1. (a) While commenting on Mr. Asquith's speech about Turkey the *Panjabee* (Lahore) of the 14th November, 1914, observes:—

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> "This announcement in regard to Turkey, as the *Pioneer* points out, is the most fateful that has passed the lips of a British Minister for many a year. It is tantamount to pronouncing the doom of the Turkish Empire. Whether, as the *Pioneer* believes, the declaration made by Mr. Asquith represents the settled policy and intention of the Allies in regard to Turkey, it is difficult to say; it is at least true that it shows the extent to which the better mind of England has been exasperated by the acts of hostility perpetrated without provocation by Turkey against England and her Allies."

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(b) The *Sher-i-Punjab* (Lahore) of the 14th November, 1914, has a note headed "The end of Turkey." In his famous speech recently delivered at a banquet at the Guildhall, Mr Asquith's references to Turkey were couched in most forcible language. There is no doubt that his words in this connection were well weighed and had the support of France and Russia. The object of the Allies is obviously the total annihilation of the Turkish Empire, whose existence, in their opinion, must ever remain a stumbling block to permanent peace in Europe.

(c) The *Paisa Akhbar* (Lahore) of the 15th November, 1914, comments on the speech recently delivered by Mr. Asquith at the Guildhall. We fail to understand on what grounds Mr. Asquith predicted the total destruction of Turkey owing to this war. Surely such a prophecy would have been more applicable in the case of Germany which has, by its intrigues, cajoled Turkey into this ruinous war.

(d) The following is from the *Observer* (Lahore) of the 18th November, 1914:—

> "When surveying the European situation that had arisen so suddenly and apparently without cause out of the armed peace, which had been reigning for so many years on the fair surface of the Western continent, Mr. Asquith, during the course of his otherwise clear and confident speech, delivered on the occasion of the Guildhall Banquet on the evening of the 9th November, pronounced in most irrevocable and fateful terms the doom and final extinction of Turkey, both in Europe and Asia. Never before has the death-knell of a Great State passed the lips of a British Minister for many a year in words so emphatic and uncompromising, as to suggest that the announcement made was entirely beyond recall and represented the deliberate, settled and cool judgment of the great British Nation. Mr. Asquith said: 'It is not the Turkish people, it is the Ottoman Government that has drawn the sword, and I do not hesitate to predict that that Government will perish by the sword. It is they and not we, who have rung the death-knell of Ottoman Dominion, not only in Europe but in Asia. *With this disappearance of Turkey, there will disappear, as I hope and believe, the blight which for generations past has withered some of the fairest regions."* Had Mr. Asquith any necessity or even justification for uttering the prophetic doom of Turkey or of referring to the domination of the Turks in Europe as a blight, which had withered some of its fairest regions? We emphatically say no, and our pain and grief is the more great when we reflect that it is a responsible Minister of the British Crown who has been precipitated by the loss of his self-equipoise into making a declaration, which in the genuine interests of the British Empire, we would fain pray, may never ripen into action. There can be no doubt that Mr. Asquith has spoken with the irritation of an over-wrought man, and luckily we can make due allowances for his declaration by remembering the fact that he represents only a small school of English political thought, who have inherited the traditions of Mr. Gladstone."

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> "By all means punish and unseat the present Turkish Government, just as the punishment of the War Lord of Berlin and his militarist clique is essential to the vital interests of world-wide peace. But why the old cry of "the Sick Man out of Europe, Bag and Baggage" has been raised in regard to Turkey only? Would Mr. Asquith tell us that the complete dismemberment of Germany and of the Danubian Monarchy is contemplated by

him just as vigorously and surely as that of Turkey and her Asiatic possessions? If so, we have no quarrel with Mr. Asquith and his logic of events, but if he means to crush the Prussian militarism alone without forfeiting the liberties of the German people, then why should he visit all his wrath on the head of the Turkish people alone? To speak of the Turks as a blight which has been withering some of the fairest regions of Europe is certainly an extreme departure from the views of those, who only up till yesterday had been expatiating with all the warmth and enthusiasm of the past upon the traditional friendship between England and Turkey and who had hoped that the Ottoman Government, out of gratitude for and remembrance of past favours, would continue to resist to the last the overtures of Germany to throw herself into the scales against England."

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"Mr. Asquith should have, therefore, paused twice before pronouncing his cold-blooded doom on the future of a people whose achievments constitute a brilliant and splendid chapter in the history of the evolution of the human race. He should have wisely left the matter to the verdict of history. But, as it is, we must express our pain at the Premier of the British Empire succumbing in his nervous moments to the prejudices, with which his party associations have been nursing him. Not that his unjust reference would in any way ruffle Muslim sentiment, or perturb their serene attitute of devoted loyalty to their King-Emperor, though pain them it would. Fortunately for the Turks, and for those who are anxious that they should thrive and prosper, despite their occasional mistakes, to which as human beings they are liable, there is a wide school of English political thought, who radically differ with Mr. Asquith and believe *that it is not to England's interests to see Turkey blotted out.*"

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"A cooler judgment would have refrained from taking up so pronouncedly an extreme attitude from the very fear of driving its opponents into the obstinate resistance of despair. However, we are glad to be able to say that there is a stronger and wider school of thought in England, who do not see eye to eye with the Premier on this question and who realise full well that it is not to England's interests to see Turkey blotted out."

The war.

2. The *Az Zia* (Lahore) of the 13th November, 1914, publishes an article headed—

"Russia, France, Great Britain and Turkey"

"O Mir! for which should I weep—the heart or the liver?

"For I had freindship with both."

The declaration of war by Turkey has thrown Indian Muhammadans on the horns of a dilemma. But matters assume a very much more serious aspect when we consider a statement recently made by the *Times of India.* This paper asserts that Russia is determined to make the war, as far as it affects Turkey, a religious war and to place the cross in Constantinople. Such a contingency, if it be true, cannot but rouse Muslim feelings But we are overjoyed to hear the announcement made by England that she intends to honour the sanctity of Muhammadan Holy Places. With this assurance we can remain stedfast and unshaken in our loyalty to the British Government.

A war rumour.

3. The *Siraj-ul-Akhbar* (Jhelum) of the 16th November, 1914, makes mention of a rumour current among the peasants that German airships come to India and drop bombs in the country. Some of these people assert that a bomb fell on a railway train near Pathankot and that, therefore, Government has closed the Batala-Amritsar line. But these fools do not know that it is impossible for German airships to cover a distance of thousands of miles. These rumours are mischievously spread abroad and the Police alone can check them.

The war and the Indian Troops.

4. The *Paisa Akhbar* (Lahore) of the 13th November, 1914, touches on the work done by Indian soldiers in the war. There can be no doubt but that our soldiers, by their undaunted bravery, have won for themselves and for India an imperishable fame. Their casualties may be heavy; but the reward is rich. Sir James Wilcocks has written to His Excellency the Viceroy and pointed out the invaluable services rendered by Indian soldiers during the Boxer Rising in China. Such deeds as these will win for India the honour she deserves among the nations of the world.

5. The *Bir* (Lahore) of the 11th November, 1914, expresses joy at the capture of Tsingtau from the Germans. Just as Russia induced China to lease Port Arthur to them for trade purposes and eventually fortified and annexed the town, so did Germany misappropriate Tsingtau. But both these countries have suffered for their evil deeds; both have been deprived of their illgotten gains. We may, perhaps, with advantage compare England's policy in China with that of Russia and Germany. England took Wei Hai Wei for commercial purposes; but she still retains this town as no attempt has ever been made to fortify or annex it.

The fall of Tsingtau.

6. The *Zamindar* (Lahore) of the 13th November, 1914, publishes an article headed "The awakening of Persia." The accession of the new Shah has marked an epoch in the history of Persia. His able ministry has shown, by its keen sense of patriotism and duty, that Persians are infinitely more capable of administering the affairs of their own country than are foreign officials. Conspiracies and plots, which hitherto have been responsible for the weakness of Persian rule, have been practically crushed. The finance minister of the Shah has boldly proclaimed to Russia Persia's determination to maintain her fiscal autonomy. It is impossible to feel anything but confident of Persia's rapid growth and development.

Persian affairs.

7. The following is from the *Observer* (Lahore) of the 14th November, 1914:—

Mr. Lloyd George.

"In common with the rest of Muslim India, we deem it our duty to protest in the strongest words possible against the unseemly and most unhappy reference made to the Prophet of Islam by Mr. Lloyd George, when trying to make his hearers realise the lunacy that had caught the brain of the German Kaiser."

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"It was reserved for the Christian Chancellor of the Exchequer of the British Empire to point to a family likeness between the utterances of the Holy Prophet of Islam—utterances, which have fired the imaginations and ruled the hearts of a race of enlightened heroes for the last thirteen hundred years,—and the martial straddle of a blasphemous secular monarch, damning him in the eyes of the whole civilized world, the moment it has passed through his lips."

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"We quite know that the name of our Prophet, thanks to the persistent teachings of Christian missionaries, has in the literature of the West acquired the notoriety of a bye-word, and it was most probably in some such sense that Mr. Lloyd George used it. He never intended to give offence to the followers of Islam all over the world nor was the use of the name of the Prophet a premeditated act."

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"What better appeal to tickle the popular fancy than the comparison of the Emperor William with the Prophet of Arabia, whom the average Englander, rather Westerner, has been taught to look upon either as a self-imposed enthusiast or else a lunatic?"

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"His unconscious and unknowing reference to our Prophet has, beyond doubt, offended our religious susceptibilities most, and it is time that the responsible Ministers of the Crown, which counts amongst its most loyal subjects seventy millions of Indian Muslims, should learn not to forget the religious susceptibilities and sentiments of the latter.

"Mr. Asquith's utterances of a like nature during the Balkan Wars mortally offended the Muslim subjects of His Majesty, and, as a unanimous and vehement protest had been entered against them, we had thought that there would not be a repetition of such errors. But Mr. Lloyd George has beaten even Mr. Asquith."

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8. The *Sher-i-Panjab* (Lahore) of the 16th November, 1914, says that Indians will be pleased to hear that a society to help Indian emigrants is being organised, the object of which will be to safeguard the social interests of Indians in the

Indians in British Colonies.

British Colonies and foreign countries, and to endeavour to place Indians on an equal footing with other British subjects. It is satisfactory to note that the society will have a big capital—to enable it to perform its work with facility and excellence. The *Sher-i-Panjab* expresses a hope that Panjabis will no longer display indifference and will, in order to protect the rights and interests of their brethren and to save them from calamities, establish a branch of the aforesaid society in the Punjab at an early date.

(*b*) *Home.*

Indian Muhammadans and Turkey.

9. The *Ahl-i-Hadis* (Amritsar) of the 13th November, 1914, remarks that for Indian Muhammadans suddenly to proclaim their dissociation from the Turks is as absurd as it is untrue. Muhammadans are, and always will be, bound to Turkey by religious ties, but at the present moment, when the latter has precipitately plunged into war, their attitude must be influenced by surrounding circumstances. They must "sail with the wind" and do what the law and Government permits them.

Ahmadis and the war.

10. The *Fazal* (Kadian) of the 12th November, 1914, publishes an article headed "The duty of the Ahmadis." At the present day Turkey is the only independent Muhammadan power in the world. It is natural, therefore, that Muslims should consider her a rallying point and should look askance at any aggression on her integrity. But to-day we find Turkey plunged in a war which, far from being to her interests, will eventually prove her ruin. What then is the duty of Muhammadans? In the words of Ghulam Mirza of Kadian Muhammadans must remain steadfastly loyal to the British Government, which excels all other Governments in the world for its sense of justice and honour.

Lord Hardinge's viceroyalty.

11. The *Punjab Darpan* (Amritsar) of the 12th November, 1914, says that now that the case of the extension of Lord Hardinge's viceroyalty is under the consideration of the Secretary of State for India, it is to be hoped that the previous representations of the Indian people on the subject will be duly considered, and the term of his office extended.

A Budge Budge riot rumour.

12. Referring to the Budge Budge riot, the *Siraj-ul-Akhbar* (Jhelum) of the 16th November, 1914, says that some people have spread a rumour that Government has got Gurdit Singh assassinated. We regret these mischievous rumours as they are likely to spread unrest among the subject people. These rumours, however, cannot do the least harm to Government.

Government and the Sikhs.

13 (*a*). The *Khalsa Sewak* (Lahore) of the 12th November, 1914, has an article headed:

Government and the Sikhs.

Till quite recently the relations existing between Government and the Sikhs had been extremely pleasant. It was only when Sir Louis Dane openly accused Sikhs of disloyalty that a ruffle appeared on the wave. Sikhs began to grow restless and uneasy owing to these false allegations. Sir Michael O'Dwyer did nothing to reassure them. On the contrary, at Ludhiana he gave expression to his distrust of Sikhs. Shortly after this we have the Budge Budge riot which, in every respect, was an unhappy incident And lastly we have the murder of several Sikhs at Vancouver by one Bela Singh, an employee of the secret police of that town. These four facts are solely responsible for the strained relations which now exist between Government and the Sikhs. We say strained relations—for it is nothing more. Those who declare that Sikhs have become disaffected and disloyal are unacquainted with actual facts. The Sikhs are not disloyal. A little considerate treatment on the part of Government would suffice to heal the wounded feelings of the Sikhs and once again Government would be able to repose its former trust and confidence in the Khalsa community.

(*b*). The *Punjab Darpan* (Amritsar) of the 14th November, 1914, writes as follows :—

(*The translation is the paper's own.*)

"In a subsequent issue of our paper in commenting upon the speech of His Honour the Lieutenant-Governor of the Punjab, at the Khalsa College, we ventured to draw the attention of the Government towards our soldiers in the Indian Army. We pointed out the fact with gratitude how interestedly the English Military officers had tried to keep the spirit of Sikhism living among the Sikh in the Army and how magnanimously they promoted our soldiers to ranks yet opened to Indian soldiers.

The Civil officers, however, did not do much in this respect for Sikhism. They have indirectly the management of the Sikh Gurdawaras in their hand, they have also the option of restoring the Sikh sadhus to their respective Sikh *gaddis* which carry a great amount of *jagirs*, and at the same time, they have the patronage of allotting them in the Government by appointment in various Civil departments as well as the honorary post in Municipalities, District Boards, Legislative Council, etc., etc. The Gurdawaras are being managed for the conversion of Sikhism into Hinduism. In the recognition of the Sikh Sadhu Mahants to hold *jagirs* no discretion is even made to find out whether they are really Sikhs. In the same way when any appointment in the Government service is given to the Sikhs no trouble is taken to see if our incumbent is a *bonâ fide* one. In consequence of this indiscretion Sikhism of the old type is degenerating in villages as well as in towns. This can be seen from the recruiting officers, and the Military Commanding officers, how much trouble they have to take in reviving Sikhism among the recruits they take into the Army. Had this not been the case, and had *bonâ fide* Sikhs received the proper share in the Civil administration, the Government would have been in a positoin to know the real grievances of the *bonâ fide* Sikhs.

"Hindus, and more specially Muhammadans have many privileges over us. In nearly every department of the Government offices, some of the vacancies have a fixed number generally reserved for the Muhammadan candidates. For the Sikhs, the Government has indeed, frequently given assurances, but we are sorry nothing substantial has yet come out in an appreciative form."

* * * * * *

Indians and politics.

14. The *Hindu* (Lahore) of the 12th November, 1914, publishes from the pen of a nationalist a communication entitled "Political knowledge and the necessity of establishing associations." The leaders and founders of all great Indian societies such as the Brahmo Samaj and the Arya Samaj were patriots first and social and religious reformers afterwards. The inculcation of political ideas and a national spirit into the minds of their followers was to them of paramount importance; religious and social reform was merely a secondary consideration. It is curious to see how their lesson has been misinterpreted. Those very socities, which were originally founded mainly for political reasons, have now considered it their duty to adopt the minor and less important ideas of the founders as most worthy of attention. In consequence we see the various samajes and societies of the country laying particular stress on religious and social reform. Politics do not find a place in their curriculum. They fiercely denounce idol worship and wage an unrelenting war against those ultra-conservative Brahmins who still persist in this practice. They shudder at the money spent on these idols made of stocks and stones. What folly! Surely the expenditure on idols is infinitesmal when compared with the vast sums spent on Thanedars, Tahsildars, Extra Assistant Commissioners, Judges and Barristers, all of whom rob the people! Surely it is negligible when compared with the two billions of rupees which are sent to England to provide pensions for Englishmen! The answer is too obvious for words.

To you, youngmen of the new spirit do we now appeal. Desert these leaders who refuse to move with the times. Your great need at the present moment is political education. Go forward and acquire it. Regard not the frowning looks of the enemies of progress.

In its issue of the 13th November, 1914, the paper publishes from a Hindu Nationalist a communication headed "Simple talks: Why are Indians in trouble?" Indians possess no rights either in their own or in foreign countries. They are viewed as inferior beings. During the last two decades in India 1½ crores of people have died from famine, not to mention those, who have succumbed to malaria, plague and the various other diseases. And yet we see Indians raving about petty questions of religion. Hindus are attempting to propagate the Vedic teachings in America, while Muhammadans are spreading Islam in Japan. Why, we ask, do Indians show such anxiety to save the soul of the bloated Westerner, when his own house is in such a deplorable condition? Instead of being affected by this religious mania Indians should interest themselves in politics. They should inquire what revenue Government is exacting from the people and to what uses this revenue is being put. Pressure should be brought to bear on Government to devote more attention to the education of our people. Such questions are surely of more vital consequence to the welfare of India than are trivial discussions on religion!

Anglo-Indian newspapers and a rumour.

15. Adverting to the rumour published by the *Civil and Military Gazette* (Lahore) about His Majesty the King Emperor, the *Municipal Gazette* (Lahore) of the 12th November, 1914, says that Urdu newspapers think twice before they publish such hoaxes. The impudence of Anglo-Indian newspapers and the connivance at their conduct by Government are indeed amazing. While Urdu newspapers are warned and admonished for publishing sensational news from the German standpoint, not even the slightest warning is administered to the Anglo-Indian newspapers. The *Civil and Military Gazette* should not have published the above rumour without the permission of Government even if it had seen the same published in the Australian newspapers. Although the King-worshipping Indians do not believe the news, still it is to be hoped that Government will publish a contradiction without delay.

IV.—KINE-KILLING.

A cow slaughtered at Farrukhabad.

16. Writing about the order of the Collector, Farakhabad, who allowed Muhammadan weavers of the Brahmani Mohalla on the occasion of the last Bakr 'Id, to sacrifice a cow in spite of the strong protest of the Hindu residents of that place, the *Punjab Darpan* (Amritsar) of the 11th November, 1914, says that the above order will be taken exception to by every well-wisher of the country. While Government desires to preserve peace, as also to effect reconciliation between the (different sections of the) people, officers like the Collector of Farrukhabad do not scruple to wound the feelings of the Hindus. If he had given the weavers a warning, the latter would never have ventured to resort to so objectionable a proceeding.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Hindus and Muhammadans.

17. The *Ahl-i-Hadis* (Amritsar) of the 13th November, 1914, publishes an article headed "Hindu-Muhammadan unity." The Vernacular press is at present deeply interested in the question of Hindu-Muhammadan unity, the alleged object of which is to avoid any possible friction between the two communities now that Government's attention is engaged in the war. The idea is laudable but in our opinion both Hindus and Muhammadans should give up such customs and practices as are not enjoined by their respective religions and are the cause of dissension. Beyond this point it does not seem necessary to go.

The founder of the Dev Samaj.

18. The *Al-Muslim* (Ludhiana) for November, 1914, says that the founder of the Dev Samaj was discovered to be extremely selfish, mean and traitorous. Dharampal found him to be a personification of the Devil, the embodiment of dishonesty and perfidy and a beast of prey of the worst kind. He is either insane, or he is an exceptionally clever man, who entraps simpletons. He is the worst kind of *guru* that has been produced by the Brahmin community. As the Dev Samaj allows free intercourse between men and women, immoral acts are of frequent occurrence among them. The time is not far off when the

dangerous worship of falsehood as inculcated by the Dev Samaj will make that society a hotbed of vice and immorality and its members will be found guilty of the most dangerous crimes and immorality of the worst kind.

VI.—LEGISLATION.

The Press Act.

19. The *Hindu* (Lahore) of the 12th November, 1914, remarks that the provisions of the Press Act need further elucidation. The District authorities have hitherto displayed much freedom in their interpretation of the Act. Journalists are not allowed an opportunity to represent their view of the case to Government. Moreover, it is laid down that the highest amount that can be demanded from a new press as security is Rs. 2,000 and that the proprietor of the press can be called upon to furnish a maximum security of Rs. 5,000 only if the previous security is confiscated, still in Mr. Muhammad Ali's case his press has been directed to furnish a security of Rs. 10,000. This is obviously in contravention of the law and its provisions. But the most interesting feature of the matter is that there is no provision in the Press Act, by which the proprietor of a press can obtain redress in such cases.

The rise in prices. Special legislation needed.

20. The *Sher-i-Punjab* (Lahore) of the 18th November, 1914, publishes a leader headed "A dreadful famine apprehended in the Punjab." We deplore the rise in the prices of foodstuffs and although the authorities are endeavouring to arrest this rapid rise in prices yet we consider it impossible to eradicate the evil so long as a law in this behalf is not passed. The Lahore Municipality has decided to purchase wheat worth Rs. 20,000 and sell the same at the rate of ten seers per rupee. Of course, the poor will be greatly benefited by the scheme, but respectable people will never like to purchase wheat from charitable stores. It is, therefore, necessary that Government should pay attention to the matter and promptly adopt remedial measures. It should enact a law prohibiting the export of grain to foreign countries. Moreover, it should authorise local Governments to fix special rates of articles from time to time. Anybody, whether a zamindar or a trader, who is found selling grain at a higher rate, should be punished with fine. If this is done, both zamindars and traders will have no opportunity to complain. If, however, no suitable measures are adopted to check the evil in question there is great apprehension of unrest spreading in the country.

VII.—GENERAL ADMINISTRATION.

(*d*) *Education.*

Educational Board in the United Provinces.

21. Referring to the Educational Board appointed by the Government of the United Provinces, the *Hindu* (Lahore) of the 13th November, 1914, says that it is to be hoped that the Punjab Government will also appoint a similar Board in this Province, so that daily complaints of the public about educational matters may be removed. In this Province educational work should be conducted according to the wishes and opinions of the people.

(*h*) *Miscellaneous.*

Confiscation of security of the *Al-Hilal*.

22. (*a*) The *Dipak* (Lahore) of the 19th November, 1914, remarks that the writings of the *Al-Hilal* bordered, to some extent, on violence, but it is undeniable that it was a vigorous literary journal; and it is to be hoped that Maulana Azad will again deposit the necessary security and keep this valuable journal alive.

(*b*) The *Desh* (Lahore) of the 18th November, 1914, thinks that the confiscation of the security will not influence the policy of an independent writer like Maulvi Abul Kalam *Azad*. But we are sorry and cannot help remarking that, however much the free writing of the *Al-Hilal* may rankle in the hearts of Anglo-Indian papers like the *Pioneer*, the *Al-Hilal* was in reality a truthful paper with principles of its own, and its editor wished well of the Government no less than of his own society. If the *Al-Hilal* ceases publication, because of its inability to deposit the new security or of the voluntary unwillingness of its editor to deposit fresh security, it will be an irreparable loss both to the Government and the public.

(*c*) The *Hindu* (Lahore) of the 18th November, 1914, is not surprised that its contemporaries look for the confiscation of the security of the *Al-Hilal* as a more serious loss than the casualties of war; nor is there any exaggeration in this. The *Al-Hilal* is a distinguished member of the brotherhood of newspapers and its loss is a blow to the independence, indeed the very existence, of the Indian press and will assuredly cause sorrow to every journalist and newspaper-reader. The *Al-Hilal* is a paper of independent views and high principles and these facts, in themselves, are sufficient to secure universal sympathy at its loss.

(*d*) The *Sher-i-Punjab* (Lahore) of the 18th November, 1914, refers to the *Pioneer's* article and says that since the publication of that article it was commonly expected that the *Al-Hilal* could not possibly escape the confiscation of its security. And this has proved to be only too true. Since the outbreak of war in Europe, the securities of three presses have been confiscated, *i.e.*, the Loyal Press of Lahore, the *Comrade* Press of Delhi and the *Al-Hilal* Press of Calcutta besides a number of Burma Presses, while securities of Rs. 3,000 and Rs. 2,000 have been demanded from the *Subah* Press of Lahore and the *Rajput* newspaper of Delhi, respectively.

(*e*) The *Paisa Akhbar* (Lahore) of the 18th November, 1914, observes that it was feared for some days that the security of the *Al-Hilal* was in danger; and that fear has been justified by recent events.

Pandit Ram Chander in America.

23. The *Vyas* (Jullundur) of the 8th November, 1914, publishes a note headed "A Brahmin hero in America." Pandit Ram Chander, late editor of the *Akash* (Delhi), is at present residing in America. When in India he showed considerable enthusiasm not only for the nationalist movements of the country but even for the Brahmin Conference. It was he who first suggested the idea of a Brahmin Educational Conference and in this connection delivered a now famous speech at Sialkot in 1908. If he had continued to live in this country he would have proved a tower of strength to his community. As it was, circumstances were against him and he was obliged to leave India for America. From this latter country, however, he still contributes articles on patriotism to the Hindu newspapers.

LAHORE: }
The 21st November 1914. }

H. ST. J. B. PHILBY,
Officer on Special Duty in the Criminal
Investigation Department, Punjab.

152 SB—175—25-11-14—SGPP Lahore.

[Confidential.]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH NOVEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Bulletin	Lahore	A. L. Roy	K. R. Khosla	2,000 copies.
2	Tribune	Do.	S. Aiyangar	Bihari Lal	3,000 „
	TRI-WEEKLY.				
3	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
4	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
5	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
6	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
8	Harbinger†	Lahore	Durga Parshad	Durga Parshad	250 copies.
9	Jijnasu	Do.	Bhagat Ishar Das	Bhagat Ishar Das	500 „
	MONTHLY.				
10	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
11	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
12	Forman Christian College Notes.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
13	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
14	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
15	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
16	Review of Religions	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
17	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
18	Teacher	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
19	Union	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
20	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Hari Krishna	1,000 copies.
22	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
23	Azadi†	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
24	Bijli	Do.	Dina Nath	Sham Lal	...
25	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
26	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
27	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
28	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
29	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 „
30	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
31	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
32	Watan	Do.	Insha Ullah	Insha Ullah	...
33	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	17,500 copies.
	TRI-WEEKLY.				
34	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Mirza Mahmud Ahmad	650 copies.
35	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH NOVEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
36	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
37	Vakil	Amritsar	Maulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
38	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
39	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
40	Ahl-i-Hadis	Amritsar	M. Sana-ulla	Sana-ulla	1,200 „
41	Ahluwalia Gazette*	Do.	Lehna Singh	Lehna Singh	500 „
42	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
43	Amrit	Do.	Sham Lal	Sham Lal	...
44	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
45	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
46	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
47	Az-Zia	Do.	Abdul Karim	Abdul Karim	...
48	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
49	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
50	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
51	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
52	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
53	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
54	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
55	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
56	Himala	Lahore	Dina Nath	Dina Nath	...
57	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
58	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
59	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
60	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
61	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
62	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
63	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
64	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
65	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
66	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
67	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
68	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
69	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
70	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
71	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
72	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
73	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
74	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
75	Punjab	Do.	Kishen Chand	Kishen Chand	...
76	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
77	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
78	Rishi*	Do.	Amar Nath	Amar Nath	...

* Not received during the week.
†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH NOVEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. **WEEKLY—*concluded*.**				
79	Sadiq ul Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
80	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
81	Sanatan Dharm Parcharak*	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
82	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
83	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
84	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
85	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
86	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
87	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
88	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
89	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
90	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
91	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
92	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
93	Khukhrain Samachar	Do.	Prithmin Chand	Kishan Chand, Mohan	...
94	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
95	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
96	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
97	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
98	Rahnuma‡	Do.	Bhagat Ram	Bhagat Ram	...
99	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
100	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
101	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
102	Ahmadi Khatun‡	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
103	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
104	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
105	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
106	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
107	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
108	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
109	Arya Musafir	Do.	Sant Ram	Atma Ram	450 copies.
110	Bhatia Sewak	Do.	Mukand Lal	Partab Singh	500 „
111	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
112	Dharam Bir	Do.	Sant Ram	Sant Ram	...
113	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
114	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
115	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
116	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
117	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
118	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
119	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
120	Martand	Do	Kanhya Lal	Kanhya Lal	200 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH NOVEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
121	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
122	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copie
123	Nizam	Ludhiana	M. Aza	Mr. Azad	...
124	Prem§	Lahore	Baba Brij Balah Singh	Baba Brij Balab Singh	...
125	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
126	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
127	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
128	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
129	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
130	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
131	Sanatan Dharm Parkash	Ferozepore	Manohar Lal	Manohar Lal	...
132	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
133	Sat Sang§	Amritsar	Gobind Ram	Gobind Ram	750 copies.
134	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
135	Shauq§	Do.	Shauq Muhammad	Shauq Muhammad	...
136	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
137	Sulah Kul	Montgomery	Ram Chand, Akasbi	Fateh Chand	550 copies.
138	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 „
139	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
140	Talimi Gazette	Do.	Janki Das	Janki Dat	...
141	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
142	Tariqat	Lahore	...	Muhammad Din	...
143	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
144	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
145	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
146	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
147	Punjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
148	Khalsa Sewek†	Lahore	Jiwan Singh	Jiwan Singh	...
	WEEKLY.				
149	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
150	Chakarvarti	Do.	...	...	...
151	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
152	Khalsa Sewak	Lahore	Jiwan Singh	Jiwan Singh	1,600 „
153	Nauratan*	Amritsar	Teja Singh	Lahora Singh	1,000 „
154	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
155	Panth Sewak	Do.	Chanda Singh	Chanda Singh	...
156	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
157	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 „
158	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
159	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
160	Nirmal Patar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
161	Panth	Gujranwala	Lal Singh	Lal Singh	800 „
162	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
163	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
164	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
165	Panchal Panditta§	Jullundur	Dev Raj	Dev Raj	450 copies.
166	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—Politics.

(a) Foreign.

The war.

1. (a) The *Akhbar-i-'Am* (Lahore) of the 19th November, 1914, says that, although Reuter occasionally informs us that Germany has confessed herself beaten and is desirous of peace, other messages telegraphed by Reuter often contradict the news. The news that she has taken Dixmude and that she will present a bold front at such and such place does not show that Germany desires peace. Her winning over the Turks to her side has cut short the probability of immediate peace. Apparently three Powers cannot successfully oppose seven and the inevitable will happen sooner or later. There is also a possibility of the seven Powers being joined by another. The question now arises as to which of the Powers will act as arbitrator in the event of peace, when all the great Powers are among the belligerents So far America, Persia and China have not entered the war. Anyhow the question will be solved when the glad tidings of peace are communicated.

(b) The *Sher-i-Panjab* (Lahore) of the 19th November, 1914, says that a "Committee" of German Professors in Scandinavia has started a German paper with the object of deceiving the public and creating enemies against Great Britain. This paper has stated in unmistakable words that the aim and object of the present war is to overthrow England and, with that purpose in view, it is necessary to obliterate France first. French and Belgian coasts will form the base of military operations and the German fleet, which is biding its time, will come out only when Germany has fully occupied French and Belgian coasts. Such nefarious designs can never win the approval of the world at large, nor are there good hopes of Germany's success. Let the war be protracted and all the German schemes will be frustrated.

(c) The *Ahl-i-Hadis* (Amritsar) of the 20th November, 1914, says that the first rumblings of the present European war were heard in the Tripolitan and Balkan wars. Both these wars were examples of greedy nations grabbing for Turkish territory. We need hardly recount the carnage, bloodshed and cruelty, which marked those struggles. And now we see a still more bloody war raging in Europe—a war which seems to be a sequel to and, incidentally, a retribution for, the blood of the martyrs of Tripoli and the Balkans.

True causes of the war in Europe.

2. The *Arya Musafir* (Lahore) for October, states that the following are the true causes of the present European war:—

(1) The Machiavellian policy of Russia and her determination to enlarge her commerce in the East.

(2) Germany's desire to acquire colonies.

(3) England's determination to brook no navy, which could possibly be a menace to her own.

The general consensus of opinion favours the idea that Germany is simply and solely responsible for the present war. A closer examination of facts will tend to exonerate Germany and to throw the responsibility on to Russia. Russian foreign policy is notorious for its intriguing methods, which were undoubtedly responsible for the Balkan wars and perhaps for the Serajevo murder. Moreover, Russia was the first country to start a mobilisation of her troops and this naturally led Germany to do likewise. It may be seen, therefore, that Russia can by no means be totally exculpated in the present case. As for Great Britain we have no great qualms about her eventual success. And this is undoubtedly essential for the welfare of India. Already we see the evil effects of this war on India in the practical standstill of her trade. A speedy termination of the war will, therefore, be the most desirable thing for India.

Germany and Belgium.

3. The *Desh* (Lahore) of the 22nd November, 1914, says that it appears from a well-known educational journal published in London that the Germans have appointed a German Director of Public Instruction for the territory, which they have conquered from the Belgians. If this news be true, we cannot but conclude that Germany has annexed Belgium.

War rumours.

4. The *Bir* (Lahore) of the 20th November, 1914, reproduces certain items of war news published in German papers, which have recently filtered into London. These papers assert that the Afghans have invaded India; that the Amir's son has crossed the frontier; and that there is a general spirit of discontent and mutiny pervading all classes in India. The situation in Africa is also said to be hopeless for the English.

We cannot but wonder at the marvellous ingenuity displayed by the Germans in fabricating such grotesquely false rumours.

Turkey and the war.

5. (*a*) The *Paisa Akhbar* (Lahore) of the 17th November, 1914, publishes from Rao Abdur Rahman, *Rais*, Raipur, Saharanpur District, a communication headed "Turkey and the war in Europe." The utter disregard shown by Turkey towards the wishes of Indian Muhammadans is a matter for the deepest regret. We in India have endeavoured to impress upon Turkey her debt of gratitude to Great Britain—which alone should have been sufficient to prevent her from taking up arms against the Allies. Moreover, from the outset Turkey promised to maintain strict neutrality. Her fool-hardiness is indescribible and we must expect to see her total annihilation.

(*b*) The *Akhbar-i-'Am* (Lahore) of the 21st November, 1914, publishes a communication from Saiyid Ahmad Hassan, *Shaukat*, of Meerut. The European Powers have always been desirous of driving the Turks out of Europe but hitherto their wishes have not been fulfilled. Turkey has never possessed a sincere friend and the proffer of friendship to her by Germany was eagerly accepted. But Germany—that pastmaster in diplomatic intrigues—has shown herself a friend of Turkey merely for her own selfish ends. Germany is at present hard pressed by the Allies and she is only too glad to find some one, who will be foolish enough to help her in her difficulty.

Abyssinia and Turkey.

6. Writing under the heading "Abyssinia," the *Az-Zia* (Lahore) of the 20th November, 1914, remarks that several Turks, we hear, have left Sheikh Said with the intention of schooling the Abyssinians in artillery practice. It appears from reports emanating from Abyssinia that the relations between Abyssinia and Italy still continue to be strained. The Turks have established a Consulate in Harar, and the new Turkish Consul, Muzahir Bey, is reputed to be a popular officer. Moreover, the population of Harar and the Abyssinian Government are said to be on good terms, and we are even told that the people of Hazramaut and other tribes are anxious to become naturalised Turkish subjects.

England and the Arabs.

7. The *Sher-i-Panjab* (Lahore) of the 23rd November, 1914, says that Great Britain has expressed her willingness to assist the Arabs in the event of the latter desiring to rid themselves of the Turkish yoke. For ourselves we sincerely trust that Great Britain will, as she has done in the case of Egypt, deliver the Arabs from Turkish bondage and thus win the ever-lasting gratitude of the Arab people.

Germany and Turkey.

8. The *Desh* (Lahore) of the 25th November, 1914, says that news has been received that the Germans are trying to convince Turkish Muhammadans that, if any of the members of the *Triple Entente, viz*, Russia, France or Great Britain, takes possession of Turkey, they and their women folk will be maltreated.

(*b*). *Home.*

War news.

9. Referring to the warning given by the Deputy Commissioners of Lahore and Jullundur to the local journalists against publishing sensational war news, the *Parkash* (Lahore) of the 22nd November, 1914, says that in ordinary circumstances the application of the Press Act was painfully regular, but now, with the outbreak of war, the evil has increased tenfold. Why does not Government take steps to root out the real cause of such sensational news? To accomplish this end it would be necessary to prevent the entry into India of all English and American newspapers.

Enrolment of Indian as Volunteers.

10. Commenting on the suggestion made by the Bombay correspondent of the *Capital* (Calcutta), that it would have been much more useful if the Government had enrolled 40,000 Indians as Volunteers to maintain peace in the country instead of sending large Territorial forces to India, the *Paisa Akhbar* (Lahore) of the 19th November, 1914, says that, if now, when Indians are displaying extreme devotion, Government had temporarily enrolled 40,000 picked men only as a trial, a long step would have been taken in respect of the improvement of relations between Indians and Government.

The *Englishman* and recruitment in India.

11. The following is from the *Panjabee* (Lahore) of the 28th November, 1914:—

* * * * *

> "The *Englishman* cannot be unaware that only a fraction of the population of British India have hitherto contributed their quota to the Indian Army The rest of the people have been dismissed as lacking in soldierly qualities and instincts. What the above passage, therefore, clearly means is that in the opinion of the *Englishman* the field of recruitment should now be widened. Is not that precisely what every Indian journal without exception has said? Is not that the clear meaning of the recognition which has been accorded by the English press and the English public to the demonstration of Indian loyalty? We can only hope the Government of India will not throw away so unique an opportunity at once of adding to their own strength and the strength of the Empire and of satisfying the legitimate aspirations of the people of India."

Supply of correct war news.

12. Commenting on the proposed meeting to be held on the 22nd November, at 5 P.M., at the Town Hall, Lahore, with a view to forming an association for supplying correct war news to the public, the *Hindu* (Lahore) of the 20th November, 1914, says that, although people have not been informed of the source, from which reliable war news will be received and conveyed to the public, it is hoped that the public will take part in the meeting and watch its proceedings with interest. Journalists should attend this meeting at any cost, so that they may come to know the way in which correct and reliable war news can be secured and conveyed to the public.

The Indian National Congress.

13. The *Sheri-i-Panjab* (Lahore) of the 19th November, 1914, strongly protests against any suggestion of postponing *sine die* the coming session of the Indian National Congress. We have to draw Government's attention to several matters and by no means the least important is the deplorable condition of Sikh immigrants. Government must take measures to ensure better treatment for its Sikh immigrants from the Canadian authorities—failing which the dissatisfaction

already prevalent in the country will become serious and widespread. Again we condemn whole-heartedly the treatment given by Government itself to the passengers of the *Komagata Maru* and of other boats with Indian immigrants returning from Canada. This fact, more than anything else, has roused the feelings of the public and we expect Government will take immediate steps to avoid an otherwise unpleasant situation.

Indians and politics.

14. The *Hindu* (Lahore) of the 19th November, 1914, asks the question why Indians are in such a wretched condition and why they are held in contempt by the world in general. The reason for this is to be found not in any intellectual, moral or physical deficiency of the Indian people, but in the fact that they have no power to enact their own laws. In other words, they are a subject race—which can never command respect. We see the expenses of the Indian Expeditionary Force being met by the Indian treasuries! Our appeal to the manhood of the nation is to rally to our cry, dismiss all ideas of caste distinction and let all the communities join hands and build up the mighty edifice of a strong and united Indian nation.

III.—NATIVE STATES.

The Patiala case.

15. The *Parkash* (Lahore) of the 22nd November, 1914, publishes an article headed "(Petition for) revision rejected by the Patiala Chief Court? Should the case be still conducted?" The paper refers to the case pending against Mahashais Raunaq Ram and Bishamber Dat in the Patiala Court and says that, when we are not allowed to cross-examine prosecution witnesses and to produce defence evidence, it is not wise on our part to conduct the case any longer. These ideas occurred to us when we learned that the Patiala Chief Court had rejected our petition for revision. It is possible that a petition for revision against the order of the Patiala Chief Court may lie to the court of the Judicial Secretary; but we can repose no hope even in that court. Our opinion is clear and we do not hesitate to express the same; and this is that our pleaders should cease conducting the case by way of protest. They should finally state before the court that, as they are not free to produce their defence evidence and to cross-examine prosecution witnesses, they are not prepared to conduct the case.

IV.—KINE-KILLING.

Kine-killing.

16. The *Dipak* (Lahore) of the 20th November, 1914, has a note entiled "Trade in hides." Owing to the war, hides are not exported to Germany, Austria, &c., as a consequence of which we find that *ghi* has become cheaper by 6 *chhataks*. We can safely conclude, therefore, that if the trade in skins be totally stopped, the price of foodstuffs will be considerably reduced. Moreover, in this way, not only will edible articles like *ghi* and milk become abundant, but the insufficiency of bullocks will never be felt (for agricultural purposes). It should, therefore, be the first duty of all Panjabees—Hindus and Muhammadans alike—to procure a cheap supply of grain, milk and *ghi*, and for this end to request the Government to stop the trade in skins. If this trade is profitable, it can benefit only a few persons, while it is harmful to the rest. It is absurd for the people to make it a religious question. It is a purely economic question on the solution of which depends the life and death of the Indian people.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Aryas and Sikhs.

17. The *Sher-i-Panjab* (Lahore) of the 23rd November, 1914, comments on the proposed conference of Arya and Sikh leaders to be held by Diwan Bahadur Narinder Nath, Deputy Commissioner of Hoshiarpur. Such action on the part of the Diwan

is undoubtedly inspired by Government, and its results may prove most useful. But if such a conference is to sit as a kind of tribunal on the present Patiala case, we, in the name of the entire Sikh community, raise our voice in protest. On no account must the Patiala case be criticised; it is not in reality a communal question, and has only been made such by the Aryas themselves. The Patiala authorities should remain uninfluenced by outside pressure in this case. An attempt on the part of Government to interfere in the case would be strongly resented by the Sikhs.

VII.—GENERAL ADMINISTRATION.

(d) *Education.*

The Lahore Medical College.

18. The following is from the *Panjabee* (Lahore) of the 28th November, 1914:—

* * * * * * *

"Perhaps the Government will admit that the public can scarcely regard the state of things revealed in the *communique* as satisfactory. Even if the College will remain open, as we hope with the Government that it will, the combination of separate chairs cannot possibly be conducive to efficiency. But the most serious thing is that the Government is unable to give a definite assurance that the College *will* remain open."

* * * * * *

"And for this regrettable state of things the responsibility rests wholly with the policy of the Government of India in maintaining the Civil and Military Departments of the Indian Medical Service as parts of one and the same service. This combination of services which have little or nothing in common is open to objection from every possible point of view and the public has repeatedly protested against it. But the Government of India have consistently refused to move. What have they to say in their defence now that the fears expressed by the public are coming to be realised? One demand which has been repeatedly made by the educated community is that the professorial chairs at the several Medical Colleges should be given to qualified medical men outside the I. M. S., in particular to qualified Indians. It cannot be denied that for some of the sechairs at least Indians with requisite qualifications have for many years been available. If these men had been given their chances the contigency which has partially arisen and which may, before long, necessitate the closing of some at a least of the Medical Colleges would never have occurred. Fortunately it is not too late even now to move in the direction which has long been indicated by public opinion. The Government of India surely know that the educated community would strongly condemn the closing of a single one of the Medical Colleges in the country, so long as there is demand for the education imparted in it and so long as men are available, outside the ranks of I. M.S. who can carry on the work of teaching as well as, if not, in some cases, better than members of that service. Their duty, therefore, is plain. Let them fill every chair, left vacant by the reversion to military duty of its occupant, with a qualified medical man, preferably an Indian, no matter in what part of the country he may be available, and where no qualified Indian is available let them appoint Europeans either residing in India or from abroad. In any case the Colleges must continue. There is no reason why the students of the Medical Colleges should suffer on account of the war any more than those of Arts and other Colleges.

(h) *Miscellaneous.*

The rise in prices.

19. (*a*) The *Paisa Akhbar* (Lahore) of the 18th November, 1914, publishes from Muhammad Fazil of Sialkot, a communication, in which the writer deplores the rise in the price of foodstuffs and says that the municipal commissioners, who had undertaken the responsibility of reducing prices, take no interest in the matter, because unfortunately municipal elections are pending. The writer asks Government not to leave the question solely in the hands of Indians, but to deal with the question itself, because Indians are not yet capable of dealing with questions, which are calculated to promote the well-being of the public. Indeed, unrest is increasing among the public on account of hunger. Measures should, therefore, be taken to eradicate the evil of the abnormal rise in prices.

(*b*) The *Paigham-i-Sulah* (Lahore) of the 22nd November 1914, publishes from "one afflicted" a communication in which the writer deplores the indifference displayed by Government towards the enormous increase in the price of foodstuffs. Wheat is now being sold at the rate of 6½ seers for the rupee, with the consequence that countless poor families are beginning to feel the pinch of hunger. The outlook is most serious, and we are unable to explain this rise in prices when it is remembered that the export of grain has practically been stopped, and there are millions of maunds of grain stored in the godowns of the wheat merchants.

A Press Censor.

20. (*a*) The *Paisa Akhbar* (Lahore) of the 18th November, 1914, publishes a leader headed "The Press Censor; there is no need for one in the Punjab." We have recently heard a rumour of Government's intention of appointing a Press Censor for this Province. We personally can see no necessity for such an appointment. Mr. Tollinton and Mr. Kennaway have already told the Editors of the Vernacular press of Lahore that Government is satisfied with their conduct. Moreover, Government has a sufficiently powerful weapon in the Press Act to deal with offending papers. The appointment of a Censor will only tend to create an impression in the minds of the people that the war news sent to this country is false and that Government is taking steps to suppress it. The creation of such an impression is undesirable in the extreme.

(*b*) The *Desh* (Lahore) of the 19th November, 1914, supports the view of the *Paisa Akhbar* that it would be undesirable to appoint an official Censor for the Indian press. The impression is general among the people that the newspapers are already afraid of publishing correct war news; and it will be worse if the newspapers themselves say that all that they write is first submitted to the Censor. Wild war rumours will gain currency and there will be no means of contradicting the same. With a view to preserving the good name of Government, we emphatically advise against the adoption of the suggestion and, at the same time, request newspaper men to use their pen with increased care and discretion.

(*c*) The *Akhbar-i-'Am* (Lahore) of the 19th November, 1914, says that the editors of the Vernacular newspapers in the Punjab will never like to be controlled by a Censor. Indeed, it is wholly absurd. Indian newspapers are already conducting themselves with due care: the bridle of the Anglo-Indian newspapers should be pulled a bit.

(*d*) Referring to the possible appointment of a Censor for the Vernacular press the *Parkash* (Lahore) of the 22nd November, 1914, says that we fail to understand why the question of appointing a Censor has been raised in the Punjab alone and not in the other provinces. There is peace in the province and a strong wave of loyalty is passing over the country. Moreover, the Punjab Vernacular papers have not hitherto behaved in a way which would show that they did not value peace and were bent upon publishing such writings as might to inflame the minds of the people. What useful purpose, then, can a Press Censor serve in the Punjab? In our opinion the man who puts forward such a proposal is offering a great insult to the Punjab press.

The freedom of the press in England.

21. The *Panjab* (Lahore) of the 25th November, 1914, draws a comparison between the treatment given to the press in England and that given to the Indian press here. In England the press enjoys absolute freedom and greatly resents the censorship which is imposed during the war. Let these journalists come to India and they will very soon find themselves victimised by the Press Act. The *Morning Post* recently published an exceedingly abusive article, in which Mr. Churchill was condemned for the failure of the expeditionary force to Antwerp. Surely it is not reasonable to blame Mr. Churchill in this instance. In our opinion the British press should be made to taste the rigours of our Press Act.

LAHORE : }
The 28th November 1914. }

H. ST. J. B. PHILBY,
Officer on Special Duty in the Criminal
Investigation Department, Punjab.

316 SB—175—3-12-14—SGPP Lahore.

[Confidential.]

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No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Bulletin	Lahore	A. L. Roy	K. R. Khosla	2,000 copies.
2	Tribune	Do.	S. Aiyangar	Bihari Lal	3,000 „
	TRI-WEEKLY.				
3	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
4	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
5	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
6	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
8	Harbinger†	Lahore	Durga Parshad	Durga Parshad	250 copies.
9	Jijnasu†	Do.	Bhagat Ishar Das	Bhagat Ishar Das	500 „
	MONTHLY.				
10	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
11	Durbar§	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
12	Forman Christian College monthly.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
13	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
14	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
15	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
16	Review of Religions§	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
17	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
18	Teacher§	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
19	Union§	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
20	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
21	Akhbar i-'Am	Lahore	Bal Kishen	Hari Krishna	1,000 copies.
22	Amrit†	Do.	Bishen Sahai Azad	Bishen Sahai Azad	2,000 „
23	Azadi†	Do.	Maulana Farrukh and Bashambar Dial.	Abdul Hakim	...
24	Bijli	Do.	Dina Nath	Sham Lal	...
25	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
26	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
27	Hindu	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
28	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
29	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 „
30	Shanti†	Rawalpindi	Kishen Chand	Kishen Chand	...
31	Sher-i-Punjab	Lahore	Amar Singh	Amar Singh	...
32	Watan	Do.	Insha Ullah	Insha Ullah	...
33	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	17,500 copies.
	TRI-WEEKLY.				
34	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Abdul Rahman	650 copies.
35	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH DECEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
36	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
37	Vakil	Amritsar	Maulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
38	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
39	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
40	Ahl-i-Hadis	Amritsar	M. Sana-ulla	Sana-ulla	1,200 „
41	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
42	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
43	Amrit	Do.	Sham Lal	Sham Lal	...
44	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
45	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
46	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
47	Az-Zia	Do.	Abdul Karim	Abdul Karim	...
48	Bharat	Jullundur	Sham Lal	Bindraban	500 copies.
49	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
50	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
51	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
52	Falah†	Do.	Abdul Rahman	Abdul Rahman	...
53	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 copies.
54	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
55	Haq Pasand	Amritsar	Ram Nath	Ram Nath	600 „
56	Himala	Lahore	Dina Nath	Dina Nath	...
57	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
58	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
59	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
60	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
61	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
62	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
63	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
64	Millat*	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
65	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
66	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
67	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
68	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
69	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
70	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
71	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
72	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
73	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
74	Philosopher†	Do.	Sham Lal	Amin Chand	500 „
75	Punjab	Do.	Kishen Chand	Kishen Chand	...
76	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
77	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
78	Rishi*	Do.	Amar Nath	Amar Nath	...

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†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH DECEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
79	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
80	Ditto*	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
81	Sanatan Dharm Parcharak*	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
82	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
83	Sharif Bibi	Lahore	Fatima	Muhammad Din	300 „
84	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
85	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
86	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
87	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
88	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
89	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
90	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
91	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
92	Brahman Gazette†	Rawalpindi	Vidya Rattan Praksher	Bakhshi Dhera Mal	600 copies.
93	Khukhrain Samachar	Do.	Prithmin Chand	Kishan Chand, Mohan	...
94	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
95	Mohyal Gazette	Hala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
96	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
97	Nihang‡	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
98	Rahnuma‡	Do.	Bhagat Ram	Bhagat Ram	...
99	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
100	Adab§	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
101	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
102	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
103	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
104	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
105	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
106	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
107	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
108	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
109	Arya Musafir	Do.	Sant Ram	Atma Ram	450 copies.
110	Bhatia Sewak	Do.	Mukand Lal	Partab Singh	500 „
111	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
112	Dharam Bir	Do.	Sant Ram	Sant Ram	...
113	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
114	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
115	Insan§	Do.	Ghulam Qadir	Ghulam Qadir	...
116	Iqbal§	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
117	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
118	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
119	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
120	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „

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† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH DECEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
121	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
122	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copies.
123	Nizam	Ludhiana	M. Aza	Mr. Azad	...
124	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
125	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
126	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 "
127	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 "
128	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
129	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
130	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
131	Sanatan Dharm Parkash	Ferozepore	Manohar Lal	Manohar Lal	...
132	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
133	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies
134	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 "
135	Shauq§	Do.	Shauq Muhammad	Shauq Muhammad	...
136	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
137	Sulah Kul	Montgomery	Ram Chand, Akasbi	Fateh Chand	550 copies.
138	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 "
139	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 "
140	Talimi Gazette	Do.	Janki Das	Janki Dat	...
141	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
142	Tariqat	Lahore	...	Muhammad Din	...
143	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
144	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
145	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
146	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
147	Punjab Darpan	Amritsar	Sucha Singh	Sucha Singh	...
148	Khalsa Sewek†	Lahore	Jiwan Singh	Jiwan Singh	...
149	Shahid	Amritsar	Charan Singh	Charan Singh	...
	WEEKLY.				
150	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
151	Chakarvarti*	Do.	...	...	...
152	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
153	Khalsa Sewak	Lahore	Jiwan Singh	Jiwan Singh	1,600 "
154	Nauratan*	Amritsar	Teja Singh	Lahora Singh	1,000 "
155	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
156	Panth Sewak	Do.	Chanda Singh	Chanda Singh	...
157	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
158	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 "
159	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 "
160	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
161	Nirmal Patar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
162	Panth	Gujranwala	Lal Singh	Lal Singh	300 "
163	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
164	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
165	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
166	Panchal Pandittta§	Jullundur	Dev Raj	Dev Raj	450 copies.
167	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

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† Temporarily ceased to exist.
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I—POLITICS.

(a) *Foreign.*

War rumours.

1. (a) The *Paisa Akhbar* (Lahore) of the 25th November, 1914, refers to the wild talk in connection with the war. Like other parts of India, Bombay is not immune from the fantastically absurd rumours which are prevalent throughout the country about the war in Europe. The *Times of India* reproduces one of these rumours apparently to expose its utter absurdity. Italy is said to have joined hands with Germany and to have borrowed 24 crores of rupees to carry on the war against England. The period between the 15th and 23rd December is predicted as a time of trouble for Great Britain. Germany will by that time have constructed an aeroplane shed on the Alps and from that base will proceed to destroy the British fleet in the North Sea. Moreover, the English mail will come to India *viâ* the Cape—news of which has already been communicated to high officials in India.

(b) The *Hindu* (Lahore) of the 20th November, 1914, has a similar article.

The war.

2. The *Akhbar-i-'Am* (Lahore) of the 27th November, 1914, publishes an article on the possible terms of peace in the European war. To our mind it is inconceivable that the war can possibly continue for another two years as has been confidently predicted by certain people. There are not the men and money in Europe for such a prolongation of the struggle. It is just possible that the Allies will have to surrender the territories taken from Turkey and Austria in exchange for what Germany has conquered in France, Belgium and Poland. In spite of this we cannot but think that Turkey stands to lose heavily by this war.

England and Russia.

3. The *Desh* (Lahore) of the 27th November, 1914, publishes a translation of an article which appeared in an English magazine called the M. A. B. In that article the circumstances which brought about an *entente* between England, Russia and France are discussed. Quite ten years ago the Russian General Kuropatkin proclaimed the desirability of an alliance between England and Russia. He openly announced to the world that the 20th century would witness a mighty conflict between East and West. In view of the large interests at stake—both British and Russian—in the East such an alliance would be invaluable for both countries concerned. Moreover, Russian co-operation and assistance would be indispensable to England in the event of a rebellion in India.

(b) *Home.*

Indian Muhammadans and Turkey.

4. The *Jhang Sial* (Lahore) of the 27th November, 1914, reproduces an article from the *Asr-i-Jadid*. In that article the question is raised, who is responsible for the war between England and Turkey? It would be idle to attempt to answer this question now. Whoever may be responsible for this unhappy development in the war the duty of Indian Muhammadans is clear. They must continue to discountenance any action which could possibly obstruct Government at the present crisis. As Muhammadans, they will naturally have feelings of sympathy with the Turks; but this sympathy is only religious and cannot extend towards the present action of Turkey in plunging into the war.

War rumours and the Lahore meeting.

5. The *Paisa Akhbar* (Lahore) of the 25th November, 1914, publishes an article headed "How false rumours should be contradicted." Great efforts have been made to grapple with the difficulty of suppressing the wild rumours, which gain currency about the war. Last Sunday a large public

meeting was held with the object of attempting to meet this difficulty, and it is to be hoped that associations will be formed throughout the Punjab to refute false war rumours—associations, which will carry on their work by distributing broadcast leaflets and pamphlets contradicting these rumours. The strongest argument which can be used against those who persist in lending credence to this wild talk is to ask them plainly and clearly which of the countless rumours heard during the last 3 or 4 months has been substantiated.

Indian loyalty.

6. The *Bijli* (Lahore) of the 27th November, 1914, quotes from the *India*, which says that according to Lord Crewe the loyalty of the Indians is the result of British magnanimity in the matter of the Indian Civil Service.

Commenting on the same, the *Bijli* says that Lord Crewe's words aim at wounding the feelings of the Indians; for they mean that the latter are extremely selfish and do not possess an iota of *true* loyalty.

Indian Princes and British Military officers.

7. The *Bijli* (Lahore) of the 27th November, 1914, says that Mr. Ratcliffe has contributed a letter to the *New Statesman* in which he describes how English Military officers consider it an insult even to talk with the Indian Princes and says that God alone knows for whose sake the Indians are fighting in the war and that it is a matter for regret that the officers of His Majesty the King-Emperor, for whose sake our Indian Princes are fighting, are so conceited and careless.

Commenting on the above, the *Bijli* says that the treatment of Indian Princes by British officers is, indeed, likely to create hatred; and His Majesty the King-Emperor will assuredly be greatly annoyed when he comes to know of the same.

The proposed army of Boy Scouts in India.

8. The *Bijli* (Lahore) of the 29th November, 1914, says that there is a proposal to send to the front an army of boy scouts from India. We fail to see how any good can possibly be expected from such a proposal.

India after the war.

9. The following is from the *Panjabee* (Lahore) of the 3rd December, 1914:—

"If the pronouncements which have so repeatedly of late been made regarding the future of India, not only by English journals of unquestionable authority, but by responsible British statesmen, have any meaning, the end of the war ought to see the beginning of a resolute endeavour to place India, within the shortest possible time, on a level of equality with the more progressive parts of the Empire. It is wrong to imagine, as some people seem to do, that what India wants is the reward of her loyalty. The loyalty of India, as Mr. Roberts very correctly said in his recent speech, is either instinctive and emotional or reasoned and based on a recognition of facts. In either case no true Indian desires any reward for his loyalty except the approbation of his own conscience. The demand which India makes and which it is her clear duty to make, she has been making ever since the birth of her political and national consciousness. The war has strengthened and accentuated this demand, not because it has afforded an opportunity to the people of India to demonstrate their loyalty, but because it has created a situation which has made it the easier for British statesmen to realise that the path of justice to India is also the path of self-interest. So far as loyalty goes, the novelty of the situation consists not in its manifestation, for it has been manifested whenever there has been an occasion, but in the recognition that has been accorded to it in England, and when Indian loyalty is made the basis of an argument in favour of the fulfilment of Indian aspirations, what is suggested is that this recognition should be carried to its logical consequence. The only conceivable ground, apart from the question of her fitness, on which India's demand for equality could be resisted was that she had given no proof to England of the staunchness of her loyalty. The war afforded an unique opportunity in this respect, and how India has utilised this opportunity is matter of history. What India now demands—and the demand is as logical as it is just—is that the fitness of her people should henceforth be the only determining factor in her political evolution and that the Government as the supreme Executive of the nation must set itself resolutely to the task of developing this fitness."

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10. The *Paisa Akhbar* (Lahore) of the 28th November, 1914, discusses the attitude of Muhammadans towards politics. Recent years have proved unmistakably the truth of the late Sir Saiyid Ahmed Khan's contention. His strong aversion to Muhammadans associating themselves with the National Congress was based on the conviction that, when once Muhammadans began to dabble in politics, they would prove considerably more violent and headstrong than the Hindus. And surely this has proved only too true. Certain irresponsible journalists and young political hot-heads have succeeded in stirring up Muhammadan feeling to an incalculable extent. To achieve this end Turkish sufferings in recent wars have been the chief topic of discussion. Everything has been painted in the most lurid light and Muhammadans have been goaded into a frantic state of excitement. But surely no one can possibly believe that this has in any way benefitted Indian Muhammadans as a community. No, Muhammadans should first set their own house in order; they should increase their wealth, travel to foreign countries and interest themselves in Indian politics. Such action alone can prove beneficial to the Muhammadan community. Of course we do not mean to say that Muhammadans should cease taking an interest in Turkish questions. Far from it, but let them first look to things nearer home.

Muhammadans and politics.

11. The *Hindu* (Lahore) of the 26th November, 1914, publishes a dialogue between two persons named Mulk Raj and Desh. The conversation runs somewhat on the following lines :—

The present condition of India.

Mulk Raj.—It is unmistakably clear that dacoities are becoming an ordinary occurrence of every day life.

Desh.—This, in my opinion, is inevitable under existing circumstances. Arms are forbidden to the people ; and while the criminal classes obtain arms by means of theft, educated and respectable people, who cannot resort to such low methods, are left defenceless against the aggressions of dacoits.

Mulk Raj.—Yes, every year we see large numbers of people killed by wild animals. And why ? Simply because they are not allowed to possess arms for their self-defence even against the beasts of the field.

The conversation then drifts on to the question of Indian arts and industries.

Desh.—Can you explain how Indian arts and industries have declined and died out ?

Mulk Raj.—The explanation is as follows :—As early as 1769 the Directors of the East India Company showed their intention of increasing the output of raw material, while discouraging manufactures and industries. The great question which the Directors had to solve was the possibility of increasing the sale of British-made goods in India. If we look at any of the famine reports published during the British occupation of India, we never see any mention of an attempt to foster Indian industries. The British have consistently endeavoured to thrust their own goods on this country.

IV.—KINE-KILLING.

12. The *Bir* (Lahore) of the 1st December, 1914, describes how cows as also other animals, are being sent to the seat of war for supplying food to the army. Being an agricultural country, India must inevitably suffer by the exportation of cows. Lalas Hari Chand and Bishen Das of Karachi recently called a meeting to consider this question and have submitted a memorial to the Government on the subject. We are confident that, in the interests of its people, Government will vouchsafe a favourable reply to the memorial.

The exportation of cows from India.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Chief Khalsa Diwan.

13 (*a*). The *Khalsa Akhbar* (Lahore) of the 27th November, 1914, publishes from Sardar Har Chand, Rais, Lyallpur, a communication dwelling on the attitude of the Chief Khalsa Diwan towards the Delhi Rikabganj Gurdwara question. Nowhere perhaps is the utter hypocrisy and deceit of the Chief Khalsa Diwan more clearly seen than on the present occasion. While the Sikh community in general has desisted from any discussion of the Gurdwara question since the outbreak of war, we now see the Chief Khalsa Diwan hindering Government by proposing to form a committee to consider the question of the demolition of the Gurdwara wall. Government can now see who are its true friends and well-wishers, whether it is the Sikh community, which puts aside all controversial matter at this most critical juncture, or whether it is the Chief Khalsa Diwan who, regardless of the present troubles and anxieties of Government, are proposing to raise the bitterly controversial question of the Rikabganj Gurdwara.

(*b*) The *Panth Sewak* (Lahore) of the 27th November, 1914, publishes from Dr. Fateh Singh a communication on the Chief Khalsa Diwan and its attitude towards the Budge Budge episode. Let us assume for a moment that the Sikh passengers were responsible for the riot at Budge Budge. Is there any conceivable reason why the Chief Khalsa Diwan should not have opened a subscription on behalf of the sufferers and survivors of those who were killed? We even see Englishmen contributing pecuniary aid to the survivors of a driver, who was killed by dacoits at Khairabad. The truth of the matter is that the Chief Khalsa Diwan must be reformed. Minor Diwans should be established in the various districts, representatives for which should be selected from the local Singh Sabhas. These Diwans, in their turn, should each send a specified number of members to the Chief Khalsa Diwan. In this way the latter body, which is now purely oligarchical, will be representative of the Sikh community in general.

Water-supply to the Golden Temple, Amritsar.

14 (*a*). The *Bir* (Lahore) of the 28th November, 1914, says that news has reached it from Amritsar stating that a *pucca bund* has been raised (by the irrigation people) outside Mahan Singh gate in the water-course, which leads to the *Darbar Sahib* tank. If by raising the *bund* at the old spot, it is meant to stop the supply of canal water and supply water from a tube-well, we think it advisable to let the Government know that the Sikhs will be far more shocked by the stoppage of the supply of canal water to the *Darbar Sahib* tank at Amritsar than they were before. The peace-loving officers, therefore, should prevent any such action being taken as would injure the feelings of their dear Sikh subjects. On the other hand, they should please the Sikhs by making permanent arrangements for the supply of canal water to the tank referred to above.

(*b*) The *Panth Sewak* (Lahore) of the 27th November, 1914, has the following :—

"The Water-supply of Sri Darbar Sahib has again been stopped.

"There can be no doubt that the supply of canal water was granted for Diwali merely to throw dust in the eyes of the people, the intention being to stop it afterwards. Furthermore, tubes have been provided for the well, which was being sunk in *Guru ka bagh*. Once they are set in the well no complaints will be considered. Come to your senses ! Safeguard your rights and send a regular deputation to wait on the Government, or prove your full claims on the Hasli Canal, which is our property from a religious point of view and institute a suit against the officer, who has stopped the water-supply. It is a pityt hat, while the contract of the gardens irrigated by the Hasli Canal should be taken by the Darbar Sahib and the cost of the repairs of the canal should be met from the Darbar Sahib Fund, the water-supply to the Darbar Sahib tank should be stopped. How deplorable it is that while canal water is supplied to Ram Tulai and the tanks of Kalian Singh, it should not be supplied to the Darbar Sahib tank. Is this the time for hesitation or prompt action?

(A Sikh)."

The Golden Temple, Amritsar.

15. The *Panth Sewak* (Lahore) of the 27th November, 1914, has a note entitled "The Sarbarah has been removed." We rejoice to hear of the removal of Karm Singh from his office as Sarbarah to Sri Hargur Sahib. Our satisfaction will be complete when we hear that Sardar Arur Singh ceases to be Sarbarah of the Darbar Sahib, Amritsar. He is a man totally unsuited to the responsible office, which he at present holds. His knowledge of the principles of the Sikh religion is extremely meagre and he does not possess the confidence either of his staff or of the general Sikh public. The election of the Sarbarah should rest with the Sikhs themselves; Government should refrain from interference of any description. The community should now call, in an united voice, for the immediate removal of Sardar Arur Singh from his office.

VI.—LEGISLATION.

Articles of Commerce Ordinance (IX of 1914.)

16. Writing under the heading 'Power to fix prices' the *Punjabee* (Lahore) of the 3rd December, 1914, observes:—

* * * * * * * *

> "That the Government has the power at an emergency like the present to take action which it may reasonably believe to be needed in the public interest cannot for a moment be doubted."

* * * * * * * *

> "Now the power to test the accuracy of a return by instituting a search may be the logical sequel to the power to call for the return, but the Government must know that the public has a very great dread of these searches. If a man submits a false return there may be very good reason, especially at a time like this, for subjecting him to the humiliation of a search, but what is feared is that in some cases at least the searches will be conducted for insufficient reasons, though in good faith, just as so many house-searches have been conducted during the last few years."

* * * * * * * *

> "It would have been better if the Government had before issuing the Ordinance consulted Indian public bodies and Indian merchants. They may have consulted the European Chambers of Commerce, but the Chambers of Commerce do not usually look at matters from the Indian point of view, and after all it is the Indian point of view, as Lord Crewe once said, which matters in such cases."

* * * * *

VII.—GENERAL ADMINISTRATION.

(*h*) *Miscellaneous.*

The rise in prices.

17. (*a*) The *Hindustan* (Lahore) of the 18th November, 1914, has an article on the rise in the prices of food stuffs. Can it be possible, as is sometimes suggested, that certain European firms are storing large quantities of grain for exportation to Germany. It has been said that rubber is exported from Colombo to Germany. If the former suggestion contains any truth we hope Government will take strong measures to prevent any such exportation of grain to foreign countries.

(*b*) The *Prabhat* (Lahore) of the 28th November, 1914, publishes an article headed "Famine in Western India." The men who are engaged in the war must have food and this is taken from the country where it is most easily obtainable, *viz.*, India. There is, in consequence, a large demand for grain for the war. Greedy and rapacious bannias are making capital out of this demand. They have hoarded their grain and have automatically raised the prices to a ridiculous extent. As a result the poorer classes are suffering from the pangs of hunger and even the middle classes are beginning to feel the pinch. Government, in our opinion, should give its full attention to this most pressing question.

The security fund for the *Comrade* and the *Hamdard*.

18. (*a*) The *Paisa Akhbar* (Lahore) of the 26th November, 1914, says that a certain gentleman writes from Delhi saying that up to the 17th November, Rs. 3,500 had been subscribed towards the *Comrade* and the *Hamdard* security fund and it is hoped that Rs. 7,000 in all will be collected. Moreover it is hoped that another gentleman will apply for permission to start a press and a large amount of security will not therefore be demanded.

(*b*) The *Zamindar* (Lahore) of the 27th November, 1914, publishes a communication in which the writer—Saiyed Jalab of the *Hamdard*, Delhi—acknowledges, up to the 23rd November, the receipt of the sum of Rs. 5,604-14-0 on account of the *Hamdard* Security Fund.

Maulvi Zafar Ali Khan.

19. The *Paisa Akhbar* (Lahore) of the 28th November, 1914, says that a certain person connected with the *Zamindar* newspaper has announced that Maulvi Zafar Ali Khan has been forbidden to go out driving. No further details or explanations have been given, and we are anxiously awaiting to hear the reasons for such an order.

Raising of the security of the National Steam Press.

20. The *Sher-i-Punjab* (Lahore) of the 30th November, 1914, says that the Proprietor of the National Steam Press, has been asked to furnish a security of Rs 1,000 in addition to the one already deposited by him. We have already suffered a pecuniary loss of Rs. 1,000 in respect of the *Sher-i-Punjab* and a security of the same amount has already been confiscated. Again, we have been forced to deposit a security of Rs. 1,500 nay, Rs. 2,000. In the first instance we decided to bear the pecuniary loss ourselves and returned with thanks the money sent by some of our well-wishers. We are, however, now unable to bear a further loss of Rs. 1,000. We, therefore, request the supporters of the *Sher-i-Punjab* to take part in relieving the *Sher-i-Punjab* and the *Loyal Gazette* of this pecuniary burden. The names of those who have so far given or promised to give pecuniary aid will be published in the paper. Those who do not wish to have their names published should send an intimation to that effect.

LAHORE:
The 5*th December* 1914.

H. StJ. B. PHILBY,
Officer on Special Duty in the Criminal Investigation Department, Punjab.

[Confidential.]

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[Vol. XXVII.]

[No. 50.

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12th DECEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	Daily.				
1	Bulletin	Lahore	A. L. Roy	K. R. Khosla	2,000 copies.
2	Tribune	Do.	S. Aiyangar	Bihari Lal	3,000 „
	Tri-Weekly.				
3	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	Bi-weekly.				
4	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
5	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	Weekly.				
6	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	Fortnightly.				
8	Harbinger†	Lahore	Durga Parshad	Durga Parshad	250 copies.
9	Jijnasu†	Do.	Bhagat Ishar Das	Bhagat Ishar Das	500 „
	Monthly.				
10	D. A.-V. College Magazine	Lahore	Ram, Rattan, B.A.	Mehr Chand	2,000 copies.
11	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
12	Forman Christian College Monthly.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
13	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
14	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
15	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
16	Review of Religions§	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
17	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
18	Teacher§	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
19	Union§	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
20	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	Daily.				
21	Akhbar-i-'Am	Lahore	Bal Kishen	Hari Krishna	1,000 copies.
22	Bijli*	Do.	Dina Nath	Sham Lal	...
23	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
24	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
25	Hindu*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
26	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 „
28	Sher-i-Punjab	Do.	Amar Singh	Amar Singh	...
29	Watan	Do.	Insha Ullah	Insha Ullah	...
30	Zamindar	Do.	Abdulla Amadi	Raja Ghulam Qadir Khan	17,500 copies.
	Tri-weekly.				
31	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Abdul Rahman	650 copies.
32	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH DECEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
33	Loyal Akhbar ...	Lyallpur ...	Kirpal Singh ...	Daulat Ram ...	...
34	Vakil .	Amritsar ...	Maulvi Abdulla ...	Abdul Aziz ...	3,000 copies.
	WEEKLY.				
35	Afghan* ...	Peshawar ...	S. Abdulla Shah ...	Saiyid Abdulla Shah ...	984 copies.
36	Aftab-i-Hind* ...	Jullundur ...	Muhammad Hussain ...	Muhammad Hussain ...	700 "
37	Ahl-i-Hadis ...	Amritsar ...	M. Sana-ulla ...	Sana-ulla ...	1,200 "
38	Ahluwalia Gazette ..	Do. ...	Lehna Singh ...	Lehna Singh ...	500 "
39	Akhbar-i-'Am ...	Lahore ...	Bal Kishen ...	Bal Kishen ...	2,000 "
40	Amrit ..	Do. ..	Sham Lal ...	Sham Lal ...	...
41	Arjuna* ...	Do. ...	Raj Narain, Arman ...	Raj Narain, Arman ...	1,000 copies.
42	Arorbans Gazette ...	Amritsar ...	Narain Das ...	Narain Das ...	800 "
43	Arya Gazette ...	Lahore ...	Khushal Chand ...	Amin Chand ...	2,300 "
44	Az-Zia ..	Do. ..	Abdul Karim ...	Abdul Karim ...	...
45	Bharat ...	Jullundur ...	Sham Lal ...	Bindraban ...	500 copies.
46	Brahman† ...	Lahore ...	Pt. Charanjit Lal ...	Pt. Charanjit Lal ...	1,000 "
47	Civil and Military News ...	Ludhiana ...	Mishba-ul-Haq, B.A. ...	Abdul Aziz ...	900 "
48	Desh Upkarak ...	Lahore ..	Thakar Dat, Sharma ...	Thakar Dat, Sharma ...	1,200 "
49	Ganga* ...	Do. ...	Hari Lal, Sharma ...	Hari Lal, Sharma ...	1,000 "
50	Hakam* ...	Qadian (Gurdaspur) ...	Yaqub Ali ...	Yakub Ali ...	800 "
51	Haq Pasand ...	Amritsar ...	Durga Das ...	Ram Nath ...	600 "
52	Himala ..	Lahore ...	Dina Nath ...	Dina Nath ...	...
53	Hindustan ..	Do. ...	Ram Rachpal Singh ...	Guranditta Mal ...	15,000 copies.
54	Jhang Sial ..	Do. ...	Prabh Dyal ...	Sarb Dyal ...	1,770 "
55	Jiwan Tat* ...	Do. ...	Amar Singh ...	Amar Singh ...	400 "
56	Kapurthala Akhbar ...	Kapurthala ...	M. Hamid Hussain ...	M. Hamid Hussain ...	150 "
57	Kashmiri Magazine ...	Lahore ...	Muhammad Din, Fauq ...	Muhammad Din, Fauq ...	1,650 "
58	Khalsa Akhbar* ...	Do. ...	Sundar Singh ...	Mul Singh ...	...
59	Loyal Gazette ...	Do. ...	Amar Singh ...	Amar Singh ...	3,000 copies.
60	Millat† ...	Do. ...	M. Shuja Ulla ...	Shuja Ulla ...	1,000 "
61	Mukhbir ...	Amritsar ..	Lakhmi Das ...	Lakhmi Das ...	300 "
62	Municipal Gazette ...	Lahore ...	Din Muhammad ...	Din Muhammad ...	700 "
63	Munir ...	Jhang ...	M. Ghulam Hussain ...	M. Ghulam Hussain ...	1,325 "
64	Musalman† ...	Amritsar ...	Ilm Din ...	Ilm Din ...	500 "
65	Nasim-i-Hind† ...	Rawalpindi ...	Qalandar Khan ...	Kishan Chand, Mohan ...	400 "
66	Nur ...	Qadian (Gurdaspur) ...	Muhammad Yusaf ...	Muhammad Yusaf ...	800 "
67	Nur Afshan ...	Ludhiana ...	Rev. Dr. E. M. Wherry ...	P. Wyllie ...	450 "
68	Paisa Akhbar ...	Lahore ...	Mahbub Alam ...	Muhammad Din ...	9,000 "
69	Parkash ...	Do. ...	Radha Kishen, B.A. ...	Radha Kishen ...	3,500 "
70	Punjab* ...	Do. ...	Kishen Chand ...	Kishen Chand ...	...
71	Punjab Samachar ...	Do. ...	Kahn Chand ...	Hira Lal ...	1,700 copies.
72	Rajput Gazette ...	Do. ...	Thakur Sukhram Das ...	Thakur Sukhram Das ...	3,300 "
73	Rishi† ...	Do. ...	Amar Nath ...	Amar Nath ...	...

* Not received during the week.

†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH DECEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
74	Sadiq-ul-Akhbar ...	Bahawalpur ...	M. Ata Ullah ...	Bahawalpur State ...	425 copies.
75	Ditto* ...	Rewari ...	S. Maqbul Hussain ...	Saiyid Maqbul Hussain Sadiq	350 „
76	Sanatan Dharm Parcharak ...	Amritsar ...	P. Ralia Ram ...	P. Ralia Ram ...	750 „
77	Shanti* ...	Rawalpindi ...	Kishan Chand, Mohan ...	Kishan Chand, Mohan ...	1,300 „
78	Sharif Bibi* ...	Lahore ...	Fatima ...	Muhammad Din ...	300 „
79	Sialkot Paper ...	Sialkot ...	Todar Mal ...	Todar Mal ...	200 „
80	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad ...	Maulvi Fakir Muhammad ...	700 „
81	Tahzib-ul-Niswan ...	Lahore ...	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali ...	2,000 „
82	Uch-Jiwan† ...	Do. ...	Dev Rattan ...	Dev Rattan ...	1,000 „
83	Vyasa ...	Jullundur ...	Vidya Rattan ...	Badr Din ...	...
84	Victoria Paper ...	Sialkot ...	Brij Lal ...	L. Brij Lal ...	700 copies.
85	Watan ...	Lahore ...	Muhammad Insha Ullah ...	Muhammad Insha Ullah ...	6,200 „
86	Zamindar ...	Do. ...	Zafar Ali, B.A. ...	Raja Ghulam Qadir Khan ...	4,000 „
	FORTNIGHTLY.				
87	Khukhrain Samachar ...	Rawalpindi ...	Prithmi Chand ...	Kishan Chand, Mohan ...	...
88	Mister Gazette ...	Do. ...	Ali Bakhsh ...	Ali Bakhsh ...	100 copies.
89	Mohyal Gazette ...	Kala (Jhelum) ...	Mehta Sham Das ...	Mehta Sham Das ...	225 „
90	Mohyal Mittar ...	Lahore ...	Mehta Dhera Mal ...	Mehta Dhera Mal ...	250 „
91	Nihang ...	Do. ...	Bawa Ram Jaitli ...	Bawa Ram Jaitli ...	700 „
92	Rahnuma† ...	Do. ...	Bhagat Ram ...	Bhagat Ram ...	...
93	Suraj Parkash ...	Amritsar ...	Fateh Chand ...	Fateh Chand ...	600 copies.
	MONTHLY.				
94	Adab† ...	Lahore ...	Mustafa Khan, B.A. ...	Raja Ghulam Qadir ...	400 copies.
95	Ahluwalia Magazine ...	Do. ...	Labh Singh ...	Basant Ram ...	...
96	Ahmadi Khatun§ ...	Qadian (Gurdaspur) ...	Yaqub Ali ...	Yaqub Ali ...	300 copies.
97	Al Aziz§ ...	Batala (Gurdaspur) ...	Ghulam Mohiy-ud-din ...	Ghulam Mohiy-ud din ...	250 „
98	Al Burhan ...	Lahore ...	S. Muhammad Sibtain ...	S. Muhammad Sibtain ...	300 „
99	Al Huda§ ...	Do. ...	Asghar Ali ...	Asghar Ali ...	400 „
100	Al Muslim ...	Ludhiana ...	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
101	Anwar-ul-Sufia ...	Lahore ...	Hafiz Zafar Ali ...	Muhammad Azim ...	1,000 copies.
102	Arain Magazine ...	Do. ...	Meraj-ud-din ...	Meraj-ud-din ...	...
103	Arya Musafir ...	Do. ...	Sant Ram ...	Atma Ram ...	450 copies.
104	Bhatia Sewak ...	Do. ...	Mukand Lal ...	Partab Singh ...	500 „
105	Brahman Rai Patrika ...	Do. ...	Shivram Das ...	Diwan Chand ...	300 „
106	Dharam Bir ...	Do. ...	Sant Ram ...	Sant Ram ...	...
107	Fanus-i-Khial ...	Pathankot ...	Abdul Majid Khan ...	Abdul Majid Khan ...	...
108	Ikhlaqi Gazette Mehra§ ...	Amritsar ...	Sher Singh ...	Mool Chand ...	250 copies.
109	Insan† ...	Do. ...	Ghulam Qadir ...	Ghulam Qadir ...	...
110	Iqbal† ...	Ludhiana ...	Muhammad Sabir ...	Muhammad Sadiq ...	...
111	Jain Udhey ...	Amritsar ...	Fattu Ram ...	Fattu Ram ...	...
112	Jauhar† ...	Do. ...	Dr. Chirag Din, Jauhar ...	Dr. Chirag Din, Jauhar ...	400 copies.
113	Makhzan ...	Lahore ...	Abdul Qadir, B.A. ...	Ghulam Rasul ...	1,000 „
114	Martand ...	Do. ...	Kanhya Lal ...	Kanhya Lal ...	200 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH DECEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
115	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
116	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copies.
117	Nizam	Ludhiana	M. Aza	Mr. Azal	...
118	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
119	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
120	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
121	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
122	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
123	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
124	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
125	Sanatan Dharm Parkash	Ferozepore	Manohar Lal	Manohar Lal	...
126	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
127	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
128	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
129	Shauq†	Do.	Shauq Muhammad	Shauq Muhammad	...
130	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
131	Sulah Kul	Montgomery	Ram Chand, Akashi	Fateh Chand	550 copies.
132	Sufi	Pindi Baha-ud-din (Gujrat).	Muhammad Din, Awan	Muhammad Din, Awan	5,000 „
133	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
134	Talimi Gazette	Do.	Janki Das	Janki Dat	...
135	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
136	Tariqat	Lahore	...	Muhammad Din	...
137	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
138	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
133	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
140	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
141	Punjab Darpan†	Amritsar	Sucha Singh	Sucha Singh	...
142	Khalsa Sewak†	Lahore	Jiwan Singh	Jiwan Singh	...
143	Shahid	Amritsar	Charan Singh	Charan Singh	...
	WEEKLY.				
144	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
145	Chakarvarti*	Do.	...	...	...
146	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
147	Khalsa Sewak†	Lahore	Jiwan Singh	Jiwan Singh	1,600 „
148	Nauratan*	Amritsar	Teja Singh	Lahora Singh	1,000 „
149	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
150	Panth Sewak	Do.	Chanda Singh	Chanda Singh	...
151	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
152	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 „
153	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
154	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
155	Nirmal Patar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
156	Panth	Gujranwala	Lal Singh	Lal Singh	300 „
157	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
158	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
159	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
160	Panchal Panditta§	Jullundur	Dev Raj	Dev Raj	450 copies.
161	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a) *Foreign.*

The war.

1. (a) The *Desh* (Lahore) of the 5th December, 1914, says that a copy of an order issued by the Kaiser to his Army has been recovered from a wounded German soldier in Eastern Prussia. In that order it is stated that the French have already been severely punished, that Belgium, which hindered the German advance has been annexed to the German Empire and that the expedition which was sent to punish Russia has achieved a brilliant success.

(b) The *Akhbar-i-'Am* (Lahore) of the 9th December, 1914, discusses the origin of the war in Europe. Perhaps no religious precepts are stronger in their advocacy of charity and forgiveness than those propounded in the Bible. And yet we see Christian Europe plunged, at the present day, in a most bloody and devastating war. The German Kaiser is usually held responsible for this war; but, in our opinion, the blame should really rest with Servia; and, to a smaller extent, with Russia, who connived at the Serajevo murder. England, on the other hand, was drawn into the struggle merely by her treaty obligations to France and Russia. Had these obligations not existed England would never have entered into the war. France and Russia by themselves would never have dared to meet Germany in the field, and in this way the present war would have been averted.

(c) The *Dipak* (Lahore) of the 10th December, 1914, reproduces from the *Hindustani* (United Provinces) an article in which it is pointed out that a prolongation of the war is entirely in Germany's favour. The phlegmatic German possesses wonderful powers of endurance; and the fighting hitherto has, far from demoralising him, put him on his mettle. His courage and bravery will increase, rather than diminish, as the war goes on.

The Canadian Government and the passengers of the *Komagata Maru.*

2. The *Sher-i-Punjab* (Lahore) of the 2nd December, 1914, refers to an article recently published in the *Chronicle* on the *Komagata Maru* episode. In this article it is unequivocally asserted that the whole *Komagata Maru* episode, from the moment of the ship's departure from India to the miserable affair at Budge Budge, was one huge conspiracy, instigated by Germany, to alienate Sikh sympathies from the British Government. The pernicious effect, which such an article must inevitably have upon the minds of its readers, is obvious even to the meanest intelligence. Sikhs must fall in the estimation of Englishmen. This, in itself, is regrettable indeed; but our sorrow is increased tenfold when we think that it is impossible to refute such a grossly false imputation as has been made against the Sikh community by the *Chronicle.* We are unable to discuss the subject with absolute freedom; we are unable to show the world how the *Komagata Maru* passengers—subjects of the King-Emperor—havebeen treated in a British Colony. If such were permissible we feel sure that all sympathy for the Sikhs would not and could not be forfeited. Even the *Pioneer* points out the absurdity of the allegations made by the *Chronicle.* A perusal of the *Pioneer's* article would perhaps assist to a better understanding of this most regrettable incident.

(b) *Home.*

India after the war.

3. The *Hindustan* (Lahore) of the 2nd December, 1914, refers to the speech made in Parliament on the 26th November by Mr. Roberts, Under-Secretary of State for India. If this speech means anything at all it surely means that, on the successful conclusion of the war, India will be granted self-government. The *Times* also gives us similar assurances. What we demand is equality and the full rights of British citizenship.

A High Court for the Punjab.

4. The following is from the *Panjabee* (Lahore) of the 10th December, 1914:—

"According to a statement made by the *Civil and Military Gazette*, Sir Michael O'Dwyer has placed his views before the Government of India regarding the raising of the status of the Punjab Chief Court to that of a High Court. In view of the unanimity of all sections of opinion in this Province in regard to this most important question, and of the sympathetic replies given by His Honour to certain observations made by non-official members of this Council, in the course of the last Budget debate, we have every reason to hope that the views laid by His Honour before the Government of India are materially different from those of his predecessor. In any case let it be distinctly understood that public opinion will accept no solution of the problem which will assign to the highest tribunal in the Province a status and a constitution in any way inferior to those of the highest tribunals in other major Provinces. We can only hope, now that the views of the Local Government are before the Government of India, that there will be no further delay in carrying out a reform which is over-ripe and which the community have now for upwards of a decade been demanding with equal unanimity and emphasis."

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Sikhs and the Aryas.

5. Referring to the case about the pamphlet entitled "The *Nath Chakkar*" the *Amrit* (Lahore) of the 4th December, 1914, says that the Deputy Commissioner of Lahore has remarked in his judgment that he has asked the Punjab Government for the confiscation of the pamphlet.

Commenting upon it the *Amrit* says that instead of being equally beneficial to both the Sikhs and the Arya Samajists, the bargain has proved to be dear for the latter, seeing that one of their books is being unreasonably confiscated, the book which was written as a rejoinder to dozens of those obscene and filthy books which were written by the neo-Sikhs against the Arya Samaj. The confiscation of the *Nath Chakkar* will, indeed, be hard for the Arya Samajists, especially when the aforesaid books written by the neo Sikhs will remain extant. The *Amrit* cannot help remarking that the Arya Samajists have committed a serious mistake in the matter of the *Nath Chakkar*. It is high time that they should do something, if they can, and make their position clear to Government.

The propagation of religions and its attendant difficulties.

6. The *Bir* (Lahore) of the 5th December, 1914, has a note entitled "Propagation of a religion and its price." Nothing great has been achieved in this world without considerable suffering and sacrifice. But ultimate success in any great undertaking is always a rich reward to those who have laboured. Why then do you falter in your duty? Why are you afraid of the consequences of disseminating your views among the people.?

VI.—LEGISLATION.

The Articles of Commerce Ordinance.

7 In its leader the *Observer* (Lahore) of the 9th December, 1914, writes as follows:—

"We must congratulate the Government of India upon the foresight and statesmanship displayed by them in dealing vigorously and in time with a danger, which was sure to develop very soon into a great social disturbance. The immediate rise in the prices of staple articles of food had grown so abnormal, and the distress caused thereby to the working classes of the country had become so extensive that immediate action was imperatively called for in the interests of public peace and tranquillity."

* * * * * *

"It has been urged in some quarters that the powers conferred by the Ordinance are much too excessive and comprehensive, but we must say that we cannot share this criticism."

* * * * * *

"We have every hope that the Ordinance will be effective enough in enabling Government to determine where the stocks of grain are held, and in also reducing prices, since it will prevent stocks being held for speculative rise in the market. To the residents of the Punjab specially, the Ordinance will surely be a boon, and they must feel deeply grateful to their Lieutenant-Governor whose vigorous and timely intervention has induced the present action of the Government of India."

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VII.—GENERAL ADMINISTRATION.

(d) *Education.*

An educational hardship.

8. The *Dipak* (Lahore) of the 7th December, 1914, says that it is proposed that students, who fail to receive promotion for three successive years, should be expelled from schools and that students failing in the Matriculation or School-leaving Examinations for two successive years should not be admitted to any school. We fail to understand why Government is imposing these further restrictions on students. Will Government be pleased to state clearly its policy, in order to avoid any further misunderstanding?

(e) *Agriculture and questions affecting the land*

Grant of land to the survivors of soldiers killed in the war.

9. The *Sher-i-Punjab* (Lahore) of the 5th December, 1914, discusses the possible rewards, which will be granted to soldiers, or in case of death, to their survivors, for military service in Europe. Of course Government must grant pensions in these cases; but, in our opinion, the grant of land will be much more appreciated. Such a reward will be a great stimulus to recruiting; military service will immediately assume a higher status and Government will never experience the difficulty, so often felt now, of raising sufficient recruits to fill the ranks of the Army.

(f) *Railways and communications.*

Smoking in railway carriages.

10. The *Bir* (Lahore) of the 7th December, 1914, says that the notice prohibiting passengers from smoking in trains, although known to the general public is, in most cases, disregarded. This occasionally leads to an exchange of words among the passengers with the result that a disturbance ensues. We invite the attention of the Railway authorities to the matter.

(h) *Miscellaneous.*

A Press Censor.

11. The *Paisa Akhbar* (Lahore) of the 9th December, 1914, refers to the appointment of a Press Censor. At the outset we opposed, in the interests of journalism, the idea of such an appointment. But after mature consideration we have realised the point of view taken up by Government. Peace and order must be maintained in the country and false rumours must be stopped. For this reason we wish to assure Government of our approval of its proposal. We trust that the Vernacular Press in general will see the wisdom of our attitude. The popular contention that Government will maintain a Press Censor even after the conclusion of the war is absurd. Government has no such intention.

Demand of security from the *Bijli.*

12. The *Bijli* (Lahore) of the 3rd December, 1914, publishes an article headed "We bow our heads in obeisance to the humour of our friend."

The application of the Press Act is becoming of too frequent occurrence to cause us any startling surprise. In consequence, we are neither indignant nor grieved at the recent demand of security form our paper. Government has once again shewn its deplorable inability to distinguish and value a true friend and well-wisher. The inculcation of a spirit of patriotism; the demand of our legitimate rights; criticism of Government measures and the contradiction of false rumours—all these, which form the bulwark of our policy, have not won the appreciation but the enmity of Government. Such is the irony of fate!

Of course we do not for a moment doubt but that our recent misfortune is attributable to the intrigues and machinations of our enemies. They have quite possibly induced Government to take this action against us. The rapid increase in our circulation had roused their jealousy and they were desirous of crippling us. Whatever be the cause of our misfortune, we have full confidence that we shall never be deserted by our friends. They will make every effort to help us in our difficulties and enable us to meet the security of Rs. 2,000 demanded from us by Government.

LAHORE:
The 12*th December* 1914.

H. StJ. B. PHILBY,
Officer on Special Duty in the Criminal Investigation Department, Punjab.

[Confidential.]

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LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH DECEMBER 1914.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	ENGLISH.				
	DAILY.				
1	Bulletin	Lahore	A. L. Roy	K. R. Khosla	2,000 copies.
2	Tribune	Do.	S. Aiyangar	Bihari Lal	3,000 „
	TRI-WEEKLY.				
3	Panjabee	Lahore	K. N. Roy	Mul Chand	2,400 copies.
	BI-WEEKLY.				
4	Observer	Lahore	Barkat Ali, M.A.	Nizam-ud-din	800 copies.
5	Punjab Times and Frontier News.	Rawalpindi	Harnam Singh	J. R. Thapar	380 „
	WEEKLY.				
6	Arya Patrika†	Lahore	R. P. Chatterji	Devi Chand	500 copies.
7	Khalsa Advocate	Amritsar	Sundar Singh, B.A.	Khalsa Advocate Committee	350 „
	FORTNIGHTLY.				
8	Harbinger†	Lahore	Durga Parshad	Durga Parshad	250 copies.
9	Jijnasu†	Do.	Bhagat Ishar Das	Bhagat Ishar Das	500 „
	MONTHLY.				
10	D. A.-V. College Magazine	Lahore	Ram Rattan, B.A.	Mehr Chand	2,000 copies.
11	Durbar	Amritsar	R. G. Wright, M.A.	R. G. Wright, M.A.	300 „
12	Forman Christian College Monthly.	Lahore	Rev. L. Wilson Ross	Rev. L. Wilson Ross	300 „
13	Punjab Educational Journal	Do.	E. Tydeman	R. B. Mohan Lal	500 „
14	Punjab Mission News	Do.	H. E. Clark	H. E. Clark	400 „
15	Ravi	Do.	F. R. Tomlinson, B.A.	F. R. Tomlinson, B.A.	500 „
16	Review of Religions§	Qadian (Gurdaspur)	Sher Ali, B.A.	Sadr Anjuman Ahmadia	800 „
17	Science Grounded Religion	Lahore	Har Narain	Amar Singh	500 „
18	Teacher§	Dinga (Gujrat)	Kalyan Singh	Kalyan Singh	600 „
19	Union§	Lahore	P. J. Richards, B.A.	P. J. Richards, B.A.	400 „
20	Vedic Magazine	Do.	Ram Dev, B.A.	Devi Chand	500 „
	URDU.				
	DAILY.				
21	Akhbar i-'Am	Lahore	Bal Kishen	Hari Krishna	1,000 copies.
22	Bijli*	Do.	Dina Nath	Sham Lal	...
23	Desh	Do.	Dina Nath	Girdhari Lal	3,000 copies.
24	Dipak	Do.	Ram Rachpal Singh	Guranditta Mal	...
25	Hindu*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	Between 3,000 and 4,000 copies.
26	Jhang Sial	Do.	Prabh Dial	Sarb Dial	1,500 copies.
27	Paisa Akhbar	Do.	Mahbub Alam	Muhammad Din	2,000 „
28	Sher-i-Punjab	Do.	Amar Singh	Amar Singh	...
29	Watan	Do.	Insha Ullah	Insha Ullah	...
30	Zamindar	Do.	Abdulia Amadi	Raja Ghulam Qadir Khan	17,500 copies.
	TRI-WEEKLY.				
31	Fazal	Qadian (Gurdaspur)	Mirza Mahmud Ahmad	Abdul Rahman	650 copies.
32	Paigham-i-Sulah	Lahore	Ahmad Hussain	Rajab-ud-din	2,000 „

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH DECEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED.				
	BI-WEEKLY.				
33	Loyal Akhbar	Lyallpur	Kirpal Singh	Daulat Ram	...
34	Vakil	Amritsar	Maulvi Abdulla	Abdul Aziz	3,000 copies.
	WEEKLY.				
35	Afghan*	Peshawar	S. Abdulla Shah	Saiyid Abdulla Shah	984 copies.
36	Aftab-i-Hind*	Jullundur	Muhammad Hussain	Muhammad Hussain	700 „
37	Ahl-i-Hadis	Amritsar	M. Sana-ulla	Sana-ulla	1,200 „
38	Ahluwalia Gazette	Do.	Lehna Singh	Lehna Singh	500 „
39	Akhbar-i-'Am	Lahore	Bal Kishen	Bal Kishen	2,000 „
40	Amrit	Do.	Sham Lal	Sham Lal	...
41	Arjuna*	Do.	Raj Narain, Arman	Raj Narain, Arman	1,000 copies.
42	Arorbans Gazette	Amritsar	Narain Das	Narain Das	800 „
43	Arya Gazette	Lahore	Khushal Chand	Amin Chand	2,300 „
44	Az-Zia	Do.	Abdul Karim	Abdul Karim	...
45	Bharat*	Jullundur	Sham Lal	Bindraban	500 copies.
46	Brahman†	Lahore	Pt. Charanjit Lal	Pt. Charanjit Lal	1,000 „
47	Civil and Military News	Ludhiana	Mishba-ul-Haq, B.A.	Abdul Aziz	900 „
48	Desh Upkarak	Lahore	Thakar Dat, Sharma	Thakar Dat, Sharma	1,200 „
49	Ganga*	Do.	Hari Lal, Sharma	Hari Lal, Sharma	1,000 „
50	Hakam*	Qadian (Gurdaspur)	Yaqub Ali	Yakub Ali	800 „
51	Haq Pasand*	Amritsar	Durga Das	Ram Nath	600 „
52	Himala	Lahore	Dina Nath	Dina Nath	...
53	Hindustan	Do.	Ram Rachpal Singh	Guranditta Mal	15,000 copies.
54	Jhang Sial	Do.	Prabh Dyal	Sarb Dyal	1,770 „
55	Jiwan Tat	Do.	Amar Singh	Amar Singh	400 „
56	Kapurthala Akhbar	Kapurthala	M. Hamid Hussain	M. Hamid Hussain	150 „
57	Kashmiri Magazine	Lahore	Muhammad Din, Fauq	Muhammad Din, Fauq	1,650 „
58	Khalsa Akhbar	Do.	Sundar Singh	Mul Singh	...
59	Loyal Gazette	Do.	Amar Singh	Amar Singh	3,000 copies.
60	Millat†	Do.	M. Shuja Ulla	Shuja Ulla	1,000 „
61	Mukhbir	Amritsar	Lakhmi Das	Lakhmi Das	300 „
62	Municipal Gazette	Lahore	Din Muhammad	Din Muhammad	700 „
63	Munir	Jhang	M. Ghulam Hussain	M. Ghulam Hussain	1,325 „
64	Musalman†	Amritsar	Ilm Din	Ilm Din	500 „
65	Nasim-i-Hind†	Rawalpindi	Qalandar Khan	Kishan Chand, Mohan	400 „
66	Nur	Qadian (Gurdaspur)	Muhammad Yusaf	Muhammad Yusaf	800 „
67	Nur Afshan	Ludhiana	Rev. Dr. E. M. Wherry	P. Wyllie	450 „
68	Paisa Akhbar	Lahore	Mahbub Alam	Muhammad Din	9,000 „
69	Parkash	Do.	Radha Kishen, B.A.	Radha Kishen	3,500 „
70	Punjab*	Do.	Kishen Chand	Kishen Chand	...
71	Punjab Samachar	Do.	Kahn Chand	Hira Lal	1,700 copies.
72	Rajput Gazette	Do.	Thakur Sukhram Das	Thakur Sukhram Das	3,300 „
73	Rishi†	Do.	Amar Nath	Amar Nath	...

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†Temporarily ceased to exist.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH DECEMBER 1914—CONTINUED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONTINUED. WEEKLY—*concluded.*				
74	Sadiq-ul-Akhbar	Bahawalpur	M. Ata Ullah	Bahawalpur State	435 copies.
75	Ditto	Rewari	S. Maqbul Hussain	Saiyid Maqbul Hussain Sadiq	350 „
76	Sanatan Dharm Parcharak	Amritsar	P. Ralia Ram	P. Ralia Ram	750 „
77	Shanti*	Rawalpindi	Kishan Chand, Mohan	Kishan Chand, Mohan	1,300 „
78	Sharif Bibi*	Lahore	Fatima	Muhammad Din	300 „
79	Sialkot Paper	Sialkot	Todar Mal	Todar Mal	200 „
80	Siraj-ul-Akhbar	Jhelum	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	700 „
81	Tahzib-ul-Niswan	Lahore	Saiyid Mumtaz Ali's daughter	Saiyid Mumtaz Ali	2,000 „
82	Uch-Jiwan†	Do.	Dev Rattan	Dev Rattan	1,000 „
83	Vyasa	Jullundur	Vidya Rattan	Badr Din	...
84	Victoria Paper	Sialkot	Brij Lal	L. Brij Lal	700 copies.
85	Watan	Lahore	Muhammad Insha Ullah	Muhammad Insha Ullah	6,200 „
86	Zamindar	Do.	Zafar Ali, B.A.	Raja Ghulam Qadir Khan	4,000 „
	FORTNIGHTLY.				
87	Khukhrain Samachar	Rawalpindi	Prithmin Chand	Kishan Chand, Mohan	...
88	Mister Gazette	Do.	Ali Bakhsh	Ali Bakhsh	100 copies.
89	Mohyal Gazette	Kala (Jhelum)	Mehta Sham Das	Mehta Sham Das	225 „
90	Mohyal Mittar	Lahore	Mehta Dhera Mal	Mehta Dhera Mal	250 „
91	Nihang	Do.	Bawa Ram Jaitli	Bawa Ram Jaitli	700 „
92	Rahnuma†	Do.	Bhagat Ram	Bhagat Ram	...
93	Suraj Parkash	Amritsar	Fateh Chand	Fateh Chand	600 copies.
	MONTHLY.				
94	Adab†	Lahore	Mustafa Khan, B.A.	Raja Ghulam Qadir	400 copies.
95	Ahluwalia Magazine	Do.	Labh Singh	Basant Ram	...
96	Ahmadi Khatun§	Qadian (Gurdaspur)	Yaqub Ali	Yaqub Ali	300 copies.
97	Al Aziz§	Batala (Gurdaspur)	Ghulam Mohiy-ud-din	Ghulam Mohiy-ud din	250 „
98	Al Burhan	Lahore	S. Muhammad Sibtain	S. Muhammad Sibtain	300 „
99	Al Huda§	Do.	Asghar Ali	Asghar Ali	400 „
100	Al Muslim	Ludhiana	Ghazi Mahmud Dharmpal, B.A.	Ghani Mahmud Dharmpal, B. A.	...
101	Anwar-ul-Sufia	Lahore	Hafiz Zafar Ali	Muhammad Azim	1,000 copies.
102	Arain Magazine	Do.	Meraj-ud-din	Meraj-ud-din	...
103	Arya Musafir	Do.	Sant Ram	Atma Ram	450 copies.
104	Bhatia Sewak	Do.	Mukand Lal	Partab Singh	500 „
105	Brahman Rai Patrika	Do.	Shivram Das	Diwan Chand	300 „
106	Dharam Bir	Do.	Sant Ram	Sant Ram	...
107	Fanus-i-Khial	Pathankot	Abdul Majid Khan	Abdul Majid Khan	...
108	Ikhlaqi Gazette Mehra	Amritsar	Sher Singh	Mool Chand	250 copies.
109	Insan†	Do.	Ghulam Qadir	Ghulam Qadir	...
110	Iqbal	Ludhiana	Muhammad Sabir	Muhammad Sadiq	...
111	Jain Udhey	Amritsar	Fattu Ram	Fattu Ram	...
112	Jauhar†	Do.	Dr. Chirag Din, Jauhar	Dr. Chirag Din, Jauhar	400 copies.
113	Makhzan	Lahore	Abdul Qadir, B.A.	Ghulam Rasul	1,000 „
114	Martand	Do.	Kanhya Lal	Kanhya Lal	200 „

* Not received during the week.
† Temporarily ceased to exist.
‡ Not received during the fortnight.
§ Not received during the month.

LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH DECEMBER 1914—CONCLUDED.

No.	Name.	Locality.	Name of Editor.	Name of Publisher.	Circulation.
	URDU—CONCLUDED. MONTHLY—*concluded.*				
115	Mustana Jogi	Ferozepore	Sufi Lachhman Parshad	Sufi Lachhman Parshad	...
116	Miftah-ul-Israr	Jullundur Cantonment	Muhammad Bahhsh	Muhammad Bakhsh	500 copies.
117	Nizam	Ludhiana	M. Aza	Mr. Azad	...
118	Prem§	Lahore	Baba Brij Balab Singh	Baba Brij Balab Singh	...
119	Prem Bilas	Gujranwala	Ram Mittar	Mela Ram	400 copies.
120	Raghbir Patrika§	Lahore	Bhagwan Das	Sarb Dial	500 „
121	Rahnuma-i-Talim	Do.	Talib Ali	Jagat Singh	1,000 „
122	Raushni	Do.	Atma Ram, M. A.	Bihari Lal, Bhati	...
123	Risala Gau Mata§	Do.	Allahyar Jogi	Allahyar Jogi	500 copies.
124	Safir	Do.	Lachhmi Narain	Lachhmin Narain	...
125	Sanatan Dharm Parkash	Ferozepore	Manohar Lal	Manohar Lal	...
126	Sant Sendesh	Lahore	Rama Naj	Rama Naj	...
127	Sat Sang	Amritsar	Gobind Ram	Gobind Ram	750 copies.
128	Sat Updesh	Lahore	Shiva Nand	Shiva Nand	1,100 „
129	Shauq†	Do.	Shauq Muhammad	Shauq Muhammad	...
130	Shiv Shambhu	Do.	Gauri Shankar Lal	Gauri Shankar Lal	...
131	Sulah Kul	Montgomery	Ram Chand, Akashi	Fateh Chand	550 copies.
132	Sufi	Pindi Baha-ud-din (Gujrat),	Muhammad Din, Awan	Muhammad Din, Awan	5,000 „
133	Tahzib-ul-Ikhlaq	Amritsar	M. Abdullah	Abdul Aziz	400 „
134	Talimi Gazette	Do.	Janki Das	Janki Dat	...
135	Tashhiz-ul-Azhan	Qadian (Gurdaspur)	Muhd. Ahmad	Anjuman Tashhiz-ul-Azhan	1,000 copies.
136	Tariqat	Lahore	...	Muhammad Din	...
137	Temperance Guide	Amritsar	Mir Kiramat Ullah	Nand Lal	2,000 copies.
138	Temperance Magazine	Do.	Sant Singh	Sant Singh	...
133	Zarif	Lahore	Abdul Rashid	Abdul Rashid	500 copies.
	GURMUKHI. DAILY.				
140	Bir	Lahore	Lakhbir Singh	Mahtab Singh	1,000 copies.
141	Punjab Darpan†	Amritsar	Sucha Singh	Sucha Singh	...
142	Khalsa Sewak†	Lahore	Jiwan Singh	Jiwan Singh	...
143	Shahid	Amritsar	Charan Singh	Charan Singh	...
	WEEKLY.				
144	Bir	Lahore	Lakhbir Singh	Mahtab Singh	500 copies.
145	Chakarvarti*	Do.	...	...	...
146	Khalsa Samachar	Amritsar	Vir Singh	Bahadur Singh	3,000 copies.
147	Khalsa Sewak†	Lahore	Jiwan Singh	Jiwan Singh	1,600 „
148	Nauratan*	Amritsar	Teja Singh	Lahora Singh	1,000 „
149	Punjabi Surma	Lahore	P. Munshi Ram	Dharm Dev	...
150	Panth Sewak	Do.	Chanda Singh	Chanda Singh	...
151	Patiala Gazette	Patiala	Gurbakhsh Singh	Patiala State	3,500 copies.
	MONTHLY.				
152	Dukh Niwaran	Tarn Taran, District Amritsar.	Mohan Singh	Mohan Singh	1,000 „
153	Istri Sudhar Patar	Lahore	Bibi Ishar Kaur	Bibi Ishar Kaur	1,000 „
154	Jiwan Sudhar	Amritsar	Budha Singh	Budha Singh	...
155	Nirmal Patar	Do.	Budh Singh	Panth Nirmal Committee	500 copies.
156	Panth	Gujranwala	Lal Singh	Lal Singh	800 „
157	Temperance Magazine	Amritsar	Sant Singh	Sant Singh	...
158	Namdev Patar	Lahore	Khazan Singh	Khushal Singh	...
	HINDI. WEEKLY.				
159	Parabhat	Lahore	Yagya Dat	Charan Das	...
	MONTHLY.				
160	Panchal Panditta§	Jullundur	Dev Raj	Dev Raj	450 copies.
161	Usha	Lahore	Sant Ram, B.A.	Sant Ram, B.A.	...

* Not received during the week.
† Temporarily ceased to exist.
§ Not received during the month.

I.—POLITICS.

(a) *Foreign.*

The war.

1. The *Az-zia* (Lahore) of the 12th December, 1914, remarks that the Germans are determined to show to the world at large their invincibility as a fighting power. In this, however, they have proved only partially successful. The outcome of the war is wrapt in mystery; and it is impossible to predict with whom the ultimate victory will rest. It is quite possible, moreover, that the present struggle will be followed by other wars.

The War—Turkey and Balkan States.

2. The *Paisa Akhbar* (Lahore) of the 10th December, 1914, publishes a leader headed "Greedy eyes cast on Turkey by the Balkan Powers." We have already contrasted the motives which prompted Germany and Austria to declare war and those which influenced Great Britain, France and Russia. The former two powers were bent upon territorial aggrandisement, the latter are championing the cause of a weak and defenceless country. Unfortunately, however, Germany was able to inveigle Turkey into the struggle. Her influence, of recent years, at the Porte had increased out of all proportion to that of Great Britain. And hence Turkey was persuaded to range herself against a former friend. As a direct consequence of this action on the part of Turkey we find the Allies making efforts to win the active support of the Balkan States—inveterate foes, as we know, of Turkey. Nothing could be more unfortunate The Balkan States will never hesitate to take this opportunity of attacking Turkey with the consent of the European Powers. The results of such an event are too dreadful to contemplate and Turkey is doomed to annihilation.

England and Baghdad.

3. Commenting on the question, raised by the *Times of India*, as to whether now that the English army had taken possession of Busrah, the Government contemplates an attack on Baghdad, the *Paisa Akhbar* (Lahore) of the 10th December, 1914, says (sarcastically) that perhaps the Government is not so wise and well-informed as the *Times of India* whose advice and guidance is, therefore, necessary. Basrah is situate on a large river like the Shatt-ul-Arab wherein big ships can anchor. But big ships cannot sail up the Tigris in certain seasons. Besides this Government will have to send a much bigger army to Baghdad than it sent to Busrah. In these circumstances it cannot be expected that Government will unnecessarily involve itself in trouble by invading Baghdad.

A Turkish victory.

4. The *Az-zia* (Lahore) of the 11th December, 1914, remarks on the authority of the *Al-Maqtam* that a fight took place between the Cossacks and the Turkish Kurds at a place, which is still a subject of dispute between the Ottoman Government and Persia. The Turks severely punished the Cossacks.

Activity of the Turkish fleet.

5. The *Az-zia* (Lahore) of the 11th December, 1914, remarks that the *Al-Maqtam* newspaper says that a Turkish fleet in which the *Goeben*, the *Breslau*, *Hamidia* and four destroyers were also included, appeared suddenly at the mouth of Port Sanam and fired at the merchant ships lying in the port. Thereafter, it attacked a Russian ship, which was guarding the coast and sunk her. Then, it fired at a Portuguese ship, disabling the same and wounding four of her crew. The fleet, then fired on the city. The Greek newspapers publish a telegram which says that two Turkish torpedo boats sunk a Russian ironclad.

The Khedive and Turkey's participation in the war.

6. The *Desh* (Lahore) of the 15th December, 1914, says that one of the facts mentioned in the official report, submitted by the late Ambassador of Great Britain, in connection with the participation of Turkey in the

war, is that the Khedive of Egypt was a member of the conspiracy (organised with a view to drag Turkey into the war) and had accompanied the deputation organised by the German Ambassador. This news shows that the Khedive of Egypt also took part in the conspiracy, which Turkey organised with a view to throwing in her lot with the Germans.

The war and the Egyptian question.

7. Commenting on the Secretary of State's cable, dated the 11th December, to His Excellency the Viceroy about the preponderance of the German element in the Turkish fleet and the Khedive's share in the conspiracies, the *Paisa Akhbar* (Lahore), of the 16th December, 1914, says that if the aforesaid news is not merely a report but an authentic communication, the Egyptian question would be much more delicate than it had hitherto been considered. It should, however, be borne in mind that the strength of British forces in Egypt is also greater than has hitherto been imagined.

Can Turkey invade Egypt?

8. The *Civil and Military News* (Ludhiana) of the 14th November, 1914, says that when Germany succeeded in inducing or rather, compelling Turkey to declare war, it was conjectured that the Turkish forces would, with the help of German Officers, harass England by attacking the Suez Canal and Egypt. If the Turks had gained some victories, their participation in the war would have been considered reasonable to some extent; but the Turkish army has not succeeded in reaching even the Eastern frontier of Egypt, which is situated at a distance of 50 miles to the east of the Suez Canal. People who believe Peshawar to be in the possession of the Pathans and who, on the flimsy assurance of a mad *Fakir*, are persuaded to consider their bodies bullet proof, can hardly be blamed for giving credence to the report of the Turkish occupation of Egypt.

German terms of peace.

9. The *Akhbar-i-'Am* (Lahore) of the 16th December, 1914, remarks that a certain newspaper named the *Nekaracton* ?) has recently announced that Germany will make peace, provided the following conditions are fulfilled. The understanding among the allied countries that no single power can make peace without the consent of the *entente* has made no impression on the Kaiser, because he knows that when France and Russia are thoroughly weakened all agreements will be thrown overboard and the allied powers will become ready to sue for peace separately. France will be forced to reduce her armaments and to part with a portion of her territory, in order to ensure Germany that she acknowledges the military superiority of the latter. She will also be required to pay a heavy war endemnity. Germany will also force Russia to acknowledge Poland as a separate principality. A big slice of Russian Poland will be made over to Austria and some part of the Russian Empire will be made over to Germany and some to Turkey. As for England, she will be held responsible for keeping guard over German shipping in the North and the Baltic seas. She will also have to assure Germany that she will guard the latter's foreign possessions. If this is done, she will not injure England and France so long as her own interests are not interfered with.

Indian labourers in the colonies.

10. The *Sher-i-Panjab* (Lahore) of the 15th December, 1914, remarks that it appears from the report which Mr. McNeill and M. Chaman Lal have made regarding the condition of Indian labourers in Trinidad, British Guiana, Jamaica and Fiji, that the Indian labourers in those colonies are growing exceedingly prosperous. It is possible that the Indian labourers earn a good living in the aforesaid colonies, but what good can their affluence do them when they are treated by the *gora* residents there with contempt and hatred and are accorded ill-treatment by the latter? It is to be hoped that the (Indian) Government will not tolerate their poor and loyal Indian subjects being ill-treated in this manner and that it will adopt prompt measures for removing all complaints of the Indian labourers in the colonies.

Mr. Lloyd George's speech.

11. In its leader the *Observer* (Lahore) of the 19th December, 1914, writes as follows:—

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"The above is by no standard of judgment a sample of good taste and is all in all vituperation and abuse, which must in the words of the Premier 'inflame feeling' and 'excite international animosities.' It is true that the first Minister of the Crown also in an unhappy moment uttered the doom and final crush of Turkey and referred to her people as a blight which had withered some of the fairest regions of Europe, but no sensible man approved of the Premier's utterance. Mr. Lloyd Geroge has not played the role of a mere prophet alone in regard to Turkey, he has indulged in petty abuse and has not refrained from using such words as 'miserable,' 'wretched' and 'contemptible' in his description of the Great Empire built up by Muhammad the Conqueror on the Bosphorus. We would not have quarrelled with the Chancellor if he had directed his battery of abuse against that little clique in Constantinople which had plunged their country in a war full of the most disastrous consequences for themselves, but to speak of the Turk as 'a human cancer, a bleeding agony in the flesh of the lands which they misgoverned, rooting every fibre of life,' and to refer to his appearance on the stage of the world as the arrival of a tyrant whose blood stained sandal scorched and withered life and fertility out of whole territories, is certainly, besides being rank abuse, a complete reversal of the actual facts of history."

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(*b*) *Home.*

The Indian Muhammadans and the war with Turkey.

12. The *Jhang Sial* (Lahore) of the 10th December, 1914, reproduces from the *Sayyara* newspaper an article headed "India and the war." The outbreak of war against Germany found India united in its desire to assist Great Britain. But the participation of Turkey in the struggle threw Muhammadans on the horns of a dilemma. The immemorial ties of friendship and sympathy for the Turks were pitched against the strong sense of duty due to Great Britain. Miserable, indeed, was the plight of Indian Muhammadans; and wonderful the patient self-control which they have manifested to the world. They have remained staunch in their loyalty to Great Britain and we trust that this fact will be fully appreciated by responsible British Statesmen.

War rumours.

13. The *Jhang Sial* (Lahore) of the 15th December, 1914, dwells on the attitude of certain papers towards current rumours. Such papers as the *Sayyara* (Lucknow) have hitherto published rumours without discrimination, and have afterwards attempted to remove the evil effects resulting from their publication. But now these same papers write long-winded articles on rumours and the methods to be adopted to prevent their publication. Perhaps the *Sayyara* could tell us whether the objectionable article recently reproduced in its columns from an Irish newspaper is not calculated to spread the rumour that "Ireland has rebelled." Our advice to the *Sayyara* and such papers is to exercise greater discretion in the selection of its subject matter for articles.

The assistance of Nepal to England in the war.

14. The *Akhbar-i-'Am* (Lahore) of the 15th December, 1914, refers to the assistance rendered by the Maharaja of Nepal to Government by placing an army of 15,000 Gurkhas at its disposal, and says that this act sufficiently displays the loyalty and devotion of the Hindus to Government. Can any other community produce such an example of devotion? If Government had strengthened the (Native) States and forgotten the mutiny of 1857, the armies of those States would to-day have proved serviceable to it, and Indian soldiers would have shed their blood in place of the English soldiers. Nepal has, regardless of consequences, sacrificed its all for the sake of Government. It is to be hoped that after the war is over the British Government will make Nepal, like Kabul, a buffer State between itself and Russia, and strengthen her.

The policy of Government and Maulvi Zafar Ali's suggestions.

15. The *Zamindar* (Lahore) of the 11th December, 1914, publishes a leading article headed "Kindness towards friends and consideration for foes." Before leaving for Karmabad Zafar Ali wrote to the Deputy Commissioner of Lahore, and expressed his views on three points of interest—(1) the confiscation of the security of the *Sher-i-Punjab*, (2) the Budge Budge riot and (3) the proceedings in the Delhi Conspiracy Case. Zafar Ali pointed out the grave error committed by Government in confiscating the security of the *Sher-i-Punjab*. The country was in a state of ferment and to cut off the safety valve which the *Sher-i-Punjab* undoubtedly was, as it voiced the opinions of the people—was the height of folly. However, Government has not withdrawn a step in this case and the *Sher-i-Punjab* must join the ranks of those countless papers whose securities have been unjustly forfeited. As regards (2) and (3) we are pleased to see that Government has given ear to Zafar Ali's advice and released 92 of the passengers who were engaged in the Budge Budge riot. We feel sure that the remainder will, in the course of time, be released. A similar treatment of mercy will be given to those condemned in the Delhi Conspiracy Case. Such action on the part of Government will do more than anything to stamp out unrest in the country.

We have great faith in the sense of mercy and justice of the British Government. At the conclusion of the war we are sanguine that India will gain her long-cherished desire—self-government. All mutual strife between rulers and ruled will then cease. Friends will be treated with kindness and foes with consideration.

The release of the Budge Budge rioters.

16 (*a*). The *Khalsa Akhbar* (Lahore) of the 11th December, 1914, refers to the release of 92 passengers of the *Komagata Maru* arrested in connection with the Budge Budge riot. If Government is sincerely desirous of pacifying Sikhs at the present moment its obvious duty is to exercise a policy of clemency towards those passengers concerned in the Budge Budge riot. Ninety-two out of 210 have been released and we now await the release of the remaining passengers. Such action must inevitably prove beneficial to Government.

The *Amrita Bazar Patrika* (Calcutta) makes a similar appeal to Lord Hardinge asking him to show mercy to the *Komagata Maru* passengers just as was done in the case of the Cawnpore riot.

(*b*). The following is from the *Tribune* (Lahore) of the 18th December, 1914:—

> "We understand that the Government of India have now decided to publish the report on the *Komagata Maru* enquiry. The delay in issuing a *communiqué* on the result of the inquiry may therefore be overlooked. But it is to be fervently hoped that the release of the innocent men, who are still under custody, will not be delayed further. On one point, however, we venture to lay some stress, *viz.*, the necessity of giving a fresh start in life to the sufferers. It is absolutely necessary that the proposal should have the warm support of the local Government. It is the local Government that has to deal with them, and a kindly act intended to alleviate past suffering is bound to evoke in them feelings of devotion and gratitude. We look up to Sir Michael O'Dwyer to make a formal proposal to the Government of India on this point. Not only this, a degree of leniency in the treatment of erring men will also tend to correct the error of their ways and induce them to repent their past folly. Nothing is gained by laying stress on individual errors and mistakes where the community as a whole strongly reprobates conduct opposed to its historic traditions. This aspect of one part of the large qvestion, on which we have no desire to dwell at ought not to be lost sight of."

Writing on the same subject elsewhere, the paper has the following:—

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> "We believe the Punjab Government are no less generous in regard to the provision to be made for the families of those of the Punjabees who met their death at Budge Budge. Independently of the findings of the Commission of enquiry the case of the widows and children of the dead must be treated in a generous spirit. Punjabees have been shedding their blood on the European battlefield for the defence of the Empire, and it would be both just and magnanimous on the part of Local Government to grant pensions to the widows and families of Budge Budge victims."

The Indian National Congress and self-government.

17. The *Desh* (Lahore) of the 10th December, 1914, publishes a leader headed "What should the future work of the Congress be? A mighty effort should be made to win Swaraj (self-government) for India." The paramount duty of the Congress at the present moment is Swaraj for India—Swaraj on the lines of the self-government granted to the British Colonies. Moreover, the complete freedom of the Press must be obtained and the Arms Act must be repealed. It is surely illogical that while South Africa and Ireland maintain their own armies, India is not even allowed to send her own ambulance corps to the war in Europe.

A High Court for the Punjab.

18 (*a*.) Writing under the heading "Composition of the High Court," the *Panjabee* (Lahore) of the 15th December, 1914, observes:—

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"That some time must yet elapse before the High Court can be an accomplished fact, everybody recognises. What is wanted is that the process should take no more time than is absolutely necessary. As regards the second it may be taken for granted that the Court will consist of seven Judges, of whom three, including the Chief Justice, will be Barristers. Another three will probably be members of the Indian Civil Service. Regarding this last it is necessary that the Indian public should make their position perfectly clear. As a matter of general principle the educated community have long made up their minds that so far as it rests with them they will have none but practising lawyers appointed as members of the Judiciary. And if this is true in regard to all grades of the Judicial Service, it is all the more so in regard to the High Court, on the proper constitution of which the standard, no less than the purity and impartiality, of the justice administered by all grades of judicial officers so largely depends. But for practical purposes we in the Punjab must at present accept the rule which has obtained in other Provinces ever since they came to have their High Courts, which is indeed a part of the law governing the constitution of High Courts as it exists at present: this rule is that a third of the total strength of a High Court is to be recruited from the Judicial Branch of the Indian Civil Service, and at least a third from among Barristers. As regards the remaining third of the Judgeships the discretion is vested partly in the Chief Justice and partly in the Executive Government to fill them in the way they like."

(*b*). In its leader on "A plea for an Executive Council in the Punjab," the *Observer* (Lahore) of the 16th December, 1914, writes as follows:—

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"(*b*) It is of course very difficult, in the absence of any information as to the lines on which the High Court will be constituted and the powers reserved unto it, to feel anything approaching to enthusiasm over the acceptance by Government of a change long since advocated by the independent and well-knowing sections of Indian public opinion, but it is something to congratulate oneself upon that in principle, at any rate, the popular indigenous view has received the sanction of executive authority in this country. The personnel of the Punjab High Court will, for some time, of course, continue to be the same as now and so the mere change in name looks *prima facie* as if it were an empty unsubstantial achievement of the Indian publicists, but those who know what a great palladium of justice the Calcutta High Court has been, and how boldly it has ever sought to protect the liberties and safeguard the rights of His Majesty's Indian subjects against violent aggressions by Executive power, will understand at once that the same at mosphere of impartial, stout and even-handed equity will soon permeate the Halls of the quondam Punjab Chief Court, and that another bulwark shall have been added in the land of the Five Rivers to the foundations on which rests the glorious and magnificent edifice of the British Indian Empire."

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His Honour's recent tour and speeches.

19. In its leader the *Tribune* (Lahore) of the 17th December, 1914, has the following:—

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"Doubtless if all India were made up of districts like Gujranwala and prospered as that little patch of territory, the 'pessimists and croakers' would deserve the supreme disdain His Honour showed to their views. But critics, who refer to Indian progress, have to take many less fortunate tracts of the country, arid deserts and backward communities, whose poverty and leanness would offer a wholly different picture to any visitor. A touch of prosperity even there does not make them forget the daily toll of misery they see and hear around them. They are naturally pessimistic and sometimes must complain too."

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"There is no doubt that His Honour wanted the people to understand that they must progress slowly and proceed cautiously under the guidance of experts. The analogy of the train would break down if carried far, but to the people, who know nothing of political science, it is something to know they have paid the fare, boarded the train and they may be sure they will reach their destination some day—if they only trust the driver."

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"No doubt the people would have understood this if they were better educated, but no one who knows the extent of illiteracy and ignorance of the masses can blame them for not understanding the nature of the present war beyond expressing a wish for its speedy termination. Punjab, pointed out His Honour, has produced many heroes. If their enlightenment was equal to their valour, they would not show anxiety at all. But the progress of education being what it is and the scheme of compulsory education being shunned as undesirable for the Punjab, no one can justify irritation at popular ignorance and their occasional liability to accept silly rumours."

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"To those who serve well, Government has set apart 1,78,000 acres of land under Lower Bari Doab Canal to be distributed as grants or rewards. In announcing this His Honour also warned the people against 'Bengal bombs' and 'American pistols.' Punjab is quite innocent of using these weapons, but as a measure of warning His Honour told the people to beware of these outside influences. To the many millions of Punjabees who never heard of the existence of Bengal or imagined the spectre of America, the bomb and the pistol will serve to show what they should hate and avoid. This is a lesson in geography and ethics combined."

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Presidency Government.

20. In its leader, the *Panjabee* (Lahore) of the 19th December, 1914, writes :—

"The acceptance by the Secretary of State of the proposal to create an Executive Council for the United Provinces and by the Government of India of the proposal to raise the status of the Chief Court at Lahore to that of a High Court has removed the only obstacles that hitherto stood in the way of the Punjab standing out for its full claim to be treated on a footing of equality with other major Provinces. As long ago as 1858, when the Punjab had only just been annexed, Bright proposed in a speech that has become historic that there should be established five Presidencies in India and the Governments of those Presidencies should be perfectly equal in rank and salary. These five Presidencies, in the opinion of the distinguished Liberal statesman whose memory to-day is held in respect and veneration by Conservatives as well as Liberals, were to have their headquarters at Calcutta, Madras, Bombay, Agra and Lahore. It is scarcely relevant to our purpose that this proposal was coupled with another for the virtual dissolution of the Government of India as a Central Government, a proposal which Bright would never have made if he could have anticipated the changes that have come about since his time and the aspiration for a common and fully equipped national life that has taken possession of the best minds all over the country. At the time when Bright spoke there were for all practical purposes only two Presidencies in India. Since then, in fact within the last quinquennium, the Lieutenant-Governorship of Bengal has been raised to the status of a Presidency Government, and it is now proposed to raise the United Provinces first to a Council Government and then to a Presidency. Some time may elapse before this last reform is effected, but it is certain that once the Secretary of State has had the power vested in him, as he is sure to have in the course of the next few months, to convert the Council form of Government in the United Provinces into a Presidency Government, the power will not long remain unnused. There remains, therefore, only one among the older Provinces, the Provinces that existed at the time of Bright, which is to retain its old character—that of a Province ruled by a member of the Indian Civil Service on his own personal and undivided responsibility. Surely this is not a state of things which can be grateful to the heart of the patriotic Panjabee; and if we are not very much mistaken he will not allow this arrangement to continue indefinitely."

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III.—NATIVE STATES.

The Patiala case.

21 (*a*). The *Shahid* (Amritsar) of the 12th December, 1914, has a note entitled "Why is the Barnala case being prolonged?" The suggestion of a Hindu-Sikh conference under the presidency of Sardar Jogindar Singh has raised hopes among the Mahashas,

of securing the release of Raunaq Ram and Beshambar Dutt. Let Sikhs beware of these nefarious designs. The case must be fought to a finish as it centres round the Khalsa Panth ki Haqiqat, and is not merely the outcome of Arya Sikh dissensions.

(*b*). The *Parkash* (Lahore) of the 13th December, 1914, refers to the Patiala case and remarks that during the proceedings of the case Sardar Khazan Singh, the Counsel for the prosecution, observed in the presence of the court that he would shoot anybody present who dared assert that abuse constituted a part of the Sikh religion. Such an utterance would, in a British Court of justice, have constituted the offence of contempt of court. But not so in Patiala. There the Sikh pleaders are supreme, whilst the court merely occupies a secondary position of importance. Having thus far flouted the Court the Sardar proceeded to pour abuse on Swami Dayanand and accused him of the grossest immorality. A pitiable scene in a Court of justice. We feel, however, that history when passing judgment on this case in future years will give its decision in favour of the Aryas.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Sikhs and the Aryas.

22. The *Shahid* (Amritsar) of the 8th December, 1914, deplores the strained relations of Sikhs and Aryas. These feelings of resentment against the attitude of Aryas is not confined to Sikhs alone; all other communities share in them. Aryas are ever ready to heap abuse on us and they are gradually working us up to a pitch of uncontrollable anger. We, however, have hitherto refrained from retort as we do not wish to hinder Government in any way; but we intend taking up this question at greater length in future issues.

The Amritsar Golden Temple—the pilgrims and the *pujaris*.

23. Writing under the heading "Ill-treatment accorded to the pilgrims in the *Hari Mandir*," the *Panth Sewak* (Lahore) of the 11th (received on the 14th) December, 1914, says that a pilgrim from Amritsar writes to say that the condition of the *Darbar Sahib* is deplorable. The *pujaris* accord gross ill-treatment to the pilgrims and are in the habit of showering abuses on the latter. Moreover, as soon as the *karah parshad* is brought, it is forcibly snatched away by them. If anybody asks where the *golak* (in which money is placed) is kept the questioner is merely abused. If any one, by mistake, says that he will give the *karah parshad* to the *Granth*, the *pujaris* begin to utter objectionable remarks asking 'are we not *jawai* (sons-in-law) inferior to the *Granthi*?' After remarking that mismanagement is rampant in the *Darbar Sahib*, the paper deplores that although women are ill-treated during their circumambulation of the *Darbar Sahib*, still no notice is taken of the matter.

Commenting on this the paper says that it is not the *pujaris*, but the whole Sikh community that has become degenerated Moreover, the *sarbarah* is careless. This being the case it is not surprising if such evil practices should be in vogue in the *Darbar Sahib*. If the Sikhs, adds the paper, desire to set matters aright, they should try to awaken their community to the reality of the matter.

The management of the *Nankana Sahib Gurdwara*.

24. The *Panth Sewak* (Lahore) of the 11th (received on the 14th) December, 1914, has an article headed "New Mahant of Sri Nankana Sahib." The paper announces that the old Mahant of *Sri Nankana Sahib* recently died of the dangerous disease of gonorrhea, after squandering away about 12 lakhs of rupees, out of the income accruing from the *jagir* of 35 squares of land granted to the *Nankana Sahib Gurdwara*, on adultery and wine drinking in the course of his eight year's management of the *Gurdwara*. The paper remarks that if the Sikhs desire the income of the *Gurdwara* should be utilized for a better purpose, they should adopt measures for the better management of the *Gurdwara*. It then goes on say that Mahant Kishan Das'

brother Ladha Ram, his two sons and his disciples : Lal Das, Panjab Das and Kirpa Ram, are the claimants to the *gaddi* of the *Nankana Sahib.* These persons are all *sahjdhari* Sikhs (*i.e.*, those who do not keep long hair). Besides, Ladha Ram and the two sons of the old Mahant Kishan Das are receiving education in the D. A.-V. College and are staunch Aryas. This can be borne out from the fact that they never bow their heads in honour of Guru Nanak when they visit his mausoleum in Nankana, when these men are not true Sikhs, what good can the community expect from them on their appointment as the Manager of the *Nankana Sahib Gurdwara* ? Is not the fact that Kishan Das, *Mahant*, indulged in drinking wine in his house on the very night of the birth of *Guru* Nanak when lakhs of pilgrims came to take part in ceremonies which were performed in celebration of the *Guru's* birthday, strong enough to move the Sikhs to take steps to improve the management of the *Gurdwara* ? They should also bear in mind that it was out of the income accruing from the property of the *Gurdwara* that Ladha Ram has built a grand residential house in a portion of the *Gurdwara* for himself. After remarking that if even in these circumstances the Sikh community fails to take any action in the matter, not only the *Mahant*, but the community also will be responsible for the mismanagement of the *Gurdwara*. The paper says that the best way to reform the condition of the *Gurdwara* is to organise a deputation and to send it to wait on the Commissioner, Lahore Division, and the Government in order to prevail upon the latter to appoint a *sarbarah* like that of the *Darbar Sahib* at Amritsar, and the *Hazura Sahib* at Patna to look after the *Gurdwara* of Nankana Sahib. The editor has every hope that the Government will have no objection in entrusting the management of the *Nankana Sahib Gurdwara* to a *sarbarah* on payment of a handsome salary. Indeed, it should bear in mind that it is difficult for a *mahant*, who has a large income at his disposal and has no work to keep himself occupied the whole day long like other worldly men, to rise above temptation and to commit no adultery. Can one remain virtuous who is unmarried and has so much income at his disposal ? If the community will not shake off its lethargy even now, and unite to bring pressure to bear on the Government in the matter of appointing a managing committee to look after the expenditure of the *Nankana Sahib* it will have to repent afterwards when a new *Mahant* among the claimants mentioned above has been appointed sooner or later.

The doctrine of *Niyog*.

25. The *Shahid* (Amritsar) of the 14th December, 1914, publishes from Budha Singh, Editor of the *Jiwan Sudhar*, a Panjabi poem entitled "The evil days of the Dayanandis," in which the writer says that the evil days of the Aryas have approached ; seeing that by attacking the sleeping lions (Sikhs) without any rhyme or reason, they have provoked the latter to expose the religion of the Aryas. After describing how an Arya lady is allowed by her religion to enjoy as many as eleven husbands, how the Aryas willingly allow their wives to have sexual intercourse with others in order to produce a son and how the children produced by practising *Niyog* are distributed equally among those who practice it, the writer asks whether it is not disgraceful that one should get a share of children exactly in the same way as one gets one's share of grain. There can be no denying the fact that the Aryas have vitiated the morality of woman in order to satisfy their lustful cravings. Now that the doctrine of *Niyog* has come into vogue, there is no likelihood of there remaining any prostitute in the country. After ridiculing the learning of the person who has introduced the practice of *Niyog* among the Aryas and has thereby brought an unmerited slur on the country, the writer urges the Sikhs to boycott the Aryas, as otherwise they will be ruined in no time.

VII.—GENERAL ADMINISTRATION.

(*e*) *Agriculture and questions affecting the land*

Settlement of the Lahore District.

26. The *Mister Gazette* (Lahore) of the 30th November and the 15th December, 1914, says that the recent settlement is approaching completion. The hearts of the patient and voiceless zamindars are trembling at the news of the enhancement

of land revenue. If land revenue is increased, these helpless people will hardly be able to get even dry bread to fill their stomachs. It is, therefore, to be hoped that Government will show kindness to these poor people. The zamindars have got tired of daily putting in their attendance. But such attendance is necessary in order to avoid any possible errors in the settlement papers.

(h) *Miscellaneous.*

A Press Censor.

27. The *Jhang Sial* (Lahore) of the 10th December, 1914, comments on the attitude of the *Paisa Akhbar* and *Desh* towards the proposed appointment of a Press Censor. We fail to understand why these papers have been so vociferous in their protests against the appointment of a Censor. If Government intends to have a Censor, what, pray, can those papers do? And now we see the venerable Editor of the *Paisa Akhbar* canvassing for signatures in support of the proposal of Government to appoint a Censor. Speaking for ourselves we are uninfluenced by these time-servers; we intend to obey the orders of Government—whatever they may be—provided they do not conflict with our conscience.

The Press Censor and Maulvi Mahbub Alam.

28 (*a*). Writing about the Press Censor for the Punjab the *Jhang Sial* (Lahore) of the 11th December, 1914, says that Maulvi Mahbub Alam and Dina Nath, editors of the *Paisa Akhbar* and the *Desh*, respectively, do not command any special respect in the journalistic world. It attacks the deputation which Maulvi Mahbub Alam took to the Punjab Civil Secretariat, and declines to recognise the leadership of the Maulvi, but expresses readiness to co-operate with the Government and publish only the war news supplied by it, and requests the latter to deal with the newspapers direct and not through any editor, like Maulvi Mahbub Alam, who commands no particular respect in the world.

(*b*). The same paper in its issue of the 12th December, 1914, again refers to the question of the appointment of a Press Censor. The recent deputation, headed by Maulvi Mahbub Alam, which went to the Secretariat, was politely told that Government was not in the least desirous of appointing a Press Censor. And yet Maulvi Mahbub Alam has proclaimed broadcast that in his interview with the Lieutenant-Governor the latter expressed his dissatisfaction with the Vernacular Press and his intention of appointing a Press Censor! In our opinion there should be a Press Bureau in the Punjab, similar to those which exist in other provinces. Why should certain editors advocate the appointment of a Press Censor? If they are unable to control the publication of news in their papers then we say they are unfit for the profession of journalism.

False rumours about Peshawar.

29 (*a*). The *Akhbar-i-'Am* (Lahore) of the 13th December, 1914, publishes a communication in which the writer, Rai Bahadur Harji Mal says that recently he paid a short visit to Amritsar and heard a rumour to the effect that Peshawar had been plundered and that the Hindus had suffered heavy losses. Several members of council, title-holders, pleaders and others of Amritsar enquired from him as to the truth of this rumour. The writer assured them of the utter falsity of the rumour as Peshawar was in a perfect state of calm.

(*b*). The *Desh* (Lahore) of the 15th December, 1914, and the *Zamindar* (Lahore) of the 14th December, 1914, also reproduce the above-mentioned letter.

Despatch of currency notes.

30. The *Khalsa Samachar* (Amritsar) of the 10th December, 1914, says that those traders, who deal with currency notes split their notes into halves and when they have to remit them to any market, they send the two pieces separately. They are in the

habit of doing so simply because they think that in this way their notes will reach their destination safely. But as the system under reference is calculated to prove a source of considerable inconvenience to the treasuries that have to take great pains in joining the halves together, the Government desires to issue a notice imposing a penalty, at the rate of one anna, on each remittance of Rs. 5 (in notes). Now that the Government is about to issue the above notice, to remove the inconvenience the treasuries, it should also take steps to afford facility to traders in the matter. It concludes by remarking that the proposal has not so far been carried out and that the Government is still inviting suggestions on the subject.

The *Hamdard* Security Fund.

31. The *Zamindar* (Lahore), of the 15th December, 1914, publishes from Saiyid Jaleb, of the *Hamdard*, a communication in which he acknowledges the sum of Rs. 8,382-15-6 towards the *Hamdard* Security Fund.

DEPARTMENTAL ORDER.

Owing to the Christmas holidays there will be no issue of Selections for the week ending 26th December 1914.

LAHORE:
The 19th December 1914.

H. ST.J. B. PHILBY,
Officer on Special Duty in the Criminal Investigation Department, Punjab.

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